

# श्रीमद्भगवद्गीता भाष्यम्



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ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

### Chapter 04

Now we have to enter the fourth chapter. I would first like to say a few words on the title of the chapter ज्ञान-कर्म-सन्न्यासः. It has to be understood properly. For संस्कृत grammar students it should be interpreted properly. It is not the renunciation of ज्ञानम् and कर्म. So first you form द्वन्द्व समास, ज्ञानम् च कर्म च ज्ञानकर्मणि तयोः सन्न्यासः ज्ञान-कर्म-सन्न्यासः. This विग्रह वाक्यम् is called द्वन्द्व गर्भित षष्ठी तत्पुरुष समास. Such a विग्रह वाक्यम् you should not take. Then what should you do? First you should take the word कर्म and सन्न्यास keeping the word ज्ञानम् aside. You should first take the compound कर्म and सन्न्यास and from a तत्पुरुष, कर्मणाम् सन्न्यासः कर्मसन्न्यासः, renunciation of all the कर्मस. And कर्मसन्न्यास is two-fold. One is partial कर्मसन्न्यास which is accomplished through *Vedic* rituals. वैदिक कर्मसन्न्यासः where a person renounces all *Vedic* rituals through a ritualistic method and takes to the fourth आश्रम called monastic lifestyle; he renounces family, he renounces property, he renounces all the relationships, he renounces the regular dress also and takes to the काषाय वस्त्रम्. This is called वैदिक कर्मसन्न्यासः or तुरीय आश्रम स्वीकार. This सन्न्यास is only a partial renunciation of कर्म because even if वैदिक कर्मस are renounced, several लौकिक कर्मस will continue. लौकिक कर्मस means व्यावहारिक activities like भिक्षाटनम् कर्म, स्नान कर्म, दण्ड

तर्पणम् if he has दण्ड, जप and also the उपनिषत् पारायणम्, भाष्य पारायणम्. So many कर्मs are there even in सन्न्यास आश्रम. Therefore the ritualistic renunciation can never be total. Therefore वैदिक कर्मसन्न्यास is partial सन्न्यास only.

Then there is another सन्न्यास which is सर्व-कर्म-सन्न्यासः, total renunciation of all the कर्मs where no कर्म is there, no वैदिक कर्म, no लौकिक कर्म, no भिक्षाटनम्, nothing is there. How is it possible? And how can you renounce all the कर्मs? Logically it is not possible because the survival of the body requires some basic कर्मs,

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ गीता ३-८ ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥ गीता ३-९ ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥ गीता १८-११ ॥

Total कर्मसन्न्यास is neither logical nor practical. But वेदान्त does talk about the total कर्मसन्न्यास in a peculiar way. That peculiar total कर्मसन्न्यास is the topic of the fourth chapter. What is that peculiar सन्न्यास? That सन्न्यास is at body level activities will continue either वैदिक कर्मs or लौकिक कर्मs. There are not renounced. And शरीर यात्रार्थम् eating food will continue. The only difference is if you are गृहस्थ you will call it अन्नम् and if you are a सन्न्यासि you will call it भिक्षा. Name will be changed but eating will continue. स्नानम् will continue, पानम् will continue but they will be renounced in a different way. What is that? By understanding that all these कर्मs belong to अनात्मा; binary format. अनात्मा cannot afford to give them up. Nobody including भगवान् can stop the अनात्मा कर्माणि.



And then through knowledge I understand two important things. I am the असङ्ग आत्मा different from अनात्मा which अनात्मा is मिथ्या. I am the असङ्ग आत्मा different from मिथ्या अनात्मा all the time. This is the first point. And the second point is being असङ्ग आत्मा neither the अनात्मा nor the actions of अनात्मा nor सञ्चित, आगामि, प्रारब्ध फलम् of those actions belong to me at any time. Three things – अनात्मा, अनात्मा कर्माणि, अनात्मा कर्म फलानि. Note all the three. In fact फलम् you have to underline because सञ्चित, आगामि, प्रारब्ध all of them belong to the फलम्. All these three are मिथ्या and I am the असङ्ग आत्मा, therefore they do not belong to me. This dissociation or अभिमान त्यागः through knowledge is the total कर्मसंन्यासः. अभिमान त्यागः means non-claiming which is an intellectual process, which is a cognitive process, which doesn't require change of the आश्रम, which doesn't require changing the clothes, which doesn't require ritualistic renunciation, which doesn't require removing the sacred thread, nothing is done. Through श्रवणमनननिदिध्यासनम् I am convinced that I am the असङ्ग आत्मा free from अनात्मा, अनात्मा कर्माणि, अनात्मा कर्म फलानि because those three are मिथ्या and I am सत्यम् and I am असङ्ग, therefore I do not have to wait for the end of the प्रारब्ध because I do not have any one of these कर्म therefore I am नित्य विदेहमुक्तः because I am all the time free from अनात्मा also, its कर्म also. अभिमान त्यागः is a peculiar कर्मसंन्यासः. Through मिथ्यात्व निश्चय, i.e., clearly understanding that कर्म is मिथ्या, and therefore it doesn't belong to me the सत्य असङ्ग आत्मा. This understanding and non-claiming is a peculiar कर्मसंन्यास and

this can be accomplished not by taking to fourth आश्रम, तुरीय आश्रम, you don't require that, this is accomplished through pure understanding which requires श्रवणमनननिदिध्यासनम् and converting the triangular format into binary format. Without switching over the format कर्म सन्न्यास will never take place. When I am in triangular format I will take myself as a जीव and I will always feel प्रारब्ध कर्म is continuing, therefore my problems are continuing, therefore I will wait for the end of प्रारब्ध and my prayer will be to be free, that I should never comeback. This is a false approach to मोक्ष in triangular format, this false approach is a compromised approach during अध्यारोप, but after being a student of वेदान्त for some time that false approach should be give up and we should never say I have प्रारब्ध, I should die and I should never come back, never say such things. My approach should be I am in binary format and the world's appearance and disappearance do not matter to me and I am नित्यमुक्तः. And this is called ज्ञानेन कर्मसन्न्यासः, a peculiar renunciation of all the कर्म and फलम् by understanding that I am untouched by कर्म and फलम् in all the three periods of time. It is this that कृष्ण is emphasizing in the fourth chapter as well as throughout the गीता and for this you can continue to be in गृहस्थाश्रम. Because कृष्ण's underlying message to अर्जुन is not to run away from the battlefield because अर्जुन's one leg is outside the chariot. Therefore कृष्ण's aim is bringing back अर्जुन to fight the war and therefore कृष्ण wants to push out सन्न्यासाश्रम from अर्जुन's mind. Therefore throughout the गीता कृष्ण is talking about internal renunciation remaining in गृहस्थाश्रम and for that

the word used is ज्ञानकर्मसंन्यासः. The विग्रह वाक्यम् is कर्मणाम् संन्यासः कर्मसंन्यासः then ज्ञानेन कर्मसंन्यासः ज्ञानकर्मसंन्यासः. षष्ठी तत्पुरुष समास गर्भित तृतीया तत्पुरुष समास. Two तत्पुरुष समासs we should take. द्वन्द्व समास we should never take. Thus inner renunciation through knowledge is the topic of the गीता. And that is given in the crucial important श्लोक in the fourth chapter. That important श्लोक is,

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

twenty-third verse is the crucial verse of this chapter. Herein कृष्ण says a गृहस्थ can become a ज्ञानि, number one. And as a ज्ञानि गृहस्थ he can continue the पञ्चमहायज्ञ including नित्य पूजा etc. But when he performs the पूजा outside inside he is not in triangular format, inside he doesn't think I am doing the पूजा and I want to get मोक्ष. He doesn't think so. पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् न एव किञ्चित् कर्म करोमि. In my presence the अनात्मा body is doing the पूजा because अनात्मा happens to be a गृहस्थ body. And गृहस्थ body should continue the पञ्चमहायज्ञ. Therefore, let the गृहस्थ body play the role of performing the पूजा, I am a not a साधक and पूजा is not a साधनम् for me and मोक्ष is not even a goal, I am नित्यमुक्तः. So nicely he says गतसङ्गस्य मुक्तस्य ज्ञान-अवस्थित-चेतसः, he is a गृहस्थ ज्ञानि like you and he says यज्ञाय आचरतः कर्म he allows the body to perform the कर्म but he never thinks I am working for मोक्ष. That thought never comes; I am working for मोक्ष he never thinks but he thinks I am नित्यमुक्तः, I am blessing the body by my mere presence I give life to the body

and through the body I experience the world. Therefore कर्मस can continue still you can be liberated. That is called ज्ञानकर्मसन्न्यासः. Thus it is a very significant title. In fact, the entire वेदान्त can be taught by keeping ज्ञानकर्मसन्न्यासः. Analyzing सन्न्यास, कर्म, ज्ञानम् whole वेदान्त can be taught. This is the significance of the title. Now I will enter into भाष्यम्.

*Verse 04-01 Introduction;*

यः अयं योगः अध्याय-द्वयेन उक्तः ज्ञाननिष्ठा-लक्षणः ससन्न्यासः कर्मयोग-उपायः । यस्मिन् वेदार्थः परिसमाप्तः प्रवृत्ति-लक्षणः निवृत्ति-लक्षणः च । गीतासु च सर्वासु अयम् एव योगः विवक्षितः भगवता । अतः परिसमाप्तं वेदार्थं मन्वानः तं वंशकथनेन स्तौति श्रीभगवान् —

A terse and profound introduction. अध्याय-द्वयेन उक्तः अयं योगः उक्तः. The word यः we will keep aside because the word यः is a relative pronoun; always relative pronouns it is good to keep aside because once you include a relative pronoun the sentence will become very long because a correlative pronoun will come and again it will become long. Therefore one method for grammar students is when pronouns come, remove them and cut into simple sentences, relative pronouns mean complex sentences. So अध्याय-द्वयेन – through the two previous chapters, योगः उक्तः – one योग has been taught. Here itself you will get a doubt. How do you say through the two previous अध्यायs, this is the fourth chapter and there are three chapters before. Remember the first chapter शङ्कराचार्य is discounting because that is only आख्यायिका भागः, अर्थवाद भागः therefore excluding that through the second and third

chapters one योग has been taught. What is that योगः? ज्ञाननिष्ठा-लक्षणः – which is called ज्ञाननिष्ठा or ज्ञानयोग. लक्षणः means which is of the nature of. ज्ञाननिष्ठा which is otherwise called ज्ञानयोग. असन्न्यासः – which has to go along with सन्न्यास. सन्न्यास means the inner renunciation of the triangular format. ज्ञानयोग can never come without binary format and binary format can never come without the renunciation of triangular format. The inner renunciation of triangular format is called सन्न्यास. असन्न्यासः means along with internal renunciation. Naturally the question will come, how do you say कृष्ण has taught only one योग. Hasn't He taught two योगs – ज्ञानयोग and कर्मयोग. Therefore शङ्कराचार्य says I have not forgotten, that also he includes कर्मयोग उपायः – ज्ञानयोग for which कर्मयोग is the stepping stone or the means. This is an adjective to ज्ञानयोग. That ज्ञानयोग for which कर्मयोग is a means. बहुव्रीहि समास. कर्मयोगः उपायः यस्य ज्ञानयोगस्य. This is a profound statement. शङ्कराचार्य doesn't say ज्ञानयोग and कर्मयोग have been taught in the गीता. He doesn't want to say ज्ञानयोग and कर्मयोग have been taught in the गीता; because once you say ज्ञानयोग and कर्मयोग have been taught it will mean both are simultaneously or together a means of मोक्ष. If they are taken as a combined means of मोक्ष it will become ज्ञानकर्म समुच्चय, which is an interpretation, which is a red rag for शङ्कराचार्य. I hope you will be remembering ज्ञानकर्म समुच्चयवाद, the moment you use that word शङ्कराचार्य gets BP. Therefore he never wants to say two योगs are taught because it is not the combined one which gives मोक्ष. ज्ञानम् alone gives मोक्ष and



कर्मयोग is only a stepping stone and through कर्मयोग you come to ज्ञानयोग and through ज्ञानयोग you get मोक्ष. Therefore in मोक्ष कर्मयोग doesn't have any direct contribution. Once you say two योगs are taught it will mean both are directly contributing to मोक्ष. Once you say ज्ञानयोग has been taught for which कर्मयोग is a means, कर्मयोग's contribution will be only indirect. Therefore the debate is here between whether कर्मयोग has got direct contribution or indirect contribution. Therefore the language should be appropriate. When you say ज्ञानयोग and कर्मयोग are taught, it will mean both have got direct contribution. Once you say ज्ञानयोग has been taught for which कर्मयोग is a stepping stone then कर्मयोग has got only an indirect contribution. In ज्ञानकर्म समुच्चयवाद कर्मयोग will have direct contribution whereas in our वाद कर्मयोग will have only an indirect contribution.

Now कृष्ण is supporting what? समुच्चयवाद or our वाद? That is why it is a profound introduction. कृष्ण is supporting what? If you read the first श्लोक the answer will come. इमम् विवस्वते योगम् प्रोक्तवान् कृष्ण uses the word योग in singular number. If कृष्ण meant two योगs ज्ञानयोग and कर्मयोग He should have used dual number. He should have said इमौ विवस्वते योगौ. But कृष्ण uses the singular number from which it is clear ज्ञानयोग alone is the primary teaching which is the direct means of मोक्ष. कर्मयोग we don't want to include in that because it doesn't contribute directly, it only contributes indirectly.

And कर्मयोग being indirect contributor, another aside point is, this कर्मयोग some साधकs may do in this जन्म or कर्मयोग being an indirect contributor it could have been followed in the पूर्वजन्म also. That is why कर्मयोग is not compulsory in this जन्म if a person has already followed. For such spiritual geniuses कर्मयोग is not required. Directly from ब्रह्मचार्याश्रम skipping गृहस्थाश्रम they can get double promotion and go to सन्न्यास and ज्ञानयोग.

All these ideas are hidden and the most important idea hidden is ज्ञानकर्म समुच्चयवाद खण्डनम् has been implied in this introduction. That is why ज्ञाननिष्ठा-लक्षणः योगः he puts in singular number and कर्मयोग he pushes behind by taking it as an adjective, for which ज्ञानयोग, कर्मयोग is only a stepping stone. Then यस्मिन् वेदार्थः परिसमाप्तः. Here also यस्मिन् is a relative pronoun which makes the sentence a complex and long one. Therefore convert यस्मिन् into अस्मिन्. अस्मिन् – in this teaching taught in the second and third chapter in which ज्ञानयोग is primary and direct contributor and in which कर्मयोग is only an indirect contributor, in this teaching वेदार्थः परिसमाप्तः. कृष्ण has condensed, encapsulated the entire वेद. वेदस्य अर्थः, the entire Vedantic teaching. Why do I add entire? वेदपूर्व भाग has been taught as कर्मयोग which is an indirect contributor and वेद अन्त has been taught which is ज्ञानयोग which is a direct contributor. वेदार्थः means वेदपूर्व भाग and वेद अन्त भाग अर्थः परिसमाप्तः have been concluded. In short, गीता is over. Actually we should not have been assembled here today. But we are going to say. We should not have come, because the teaching is over. वेदार्थः परिसमाप्तः.

And this entire *Vedantic* teaching is presented in a different language also. The language is प्रवृत्ति plus निवृत्ति. कर्मयोग is called प्रवृत्ति which means कर्मेन्द्रिय प्रधानम् and ज्ञानयोग is called निवृत्ति which is ज्ञानेन्द्रिय प्रधानम्. The difference between the two is in प्रवृत्ति you will use lot of hands, legs and a terrible amount of mouth, noise pollution will be there. So प्रवृत्ति means PORT increase and कर्मेन्द्रिय प्रधानम्. When you go to office hands, legs and mouth alone do the work. Whereas निवृत्ति means कर्मेन्द्रिय becomes less active, speech also becomes lesser and lesser. Hands and legs also are less and less used. ज्ञानेन्द्रिय become more active. Therefore निवृत्ति means withdrawal from कर्मेन्द्रिय activities and PORT reduction. I don't want to explain PORT. If you understand it is wonderful or else you are deported. Therefore it is called निवृत्ति. Therefore what is वेद? प्रवृत्ति plus निवृत्ति. First कर्मेन्द्रिय प्रधान now ज्ञानेन्द्रिय प्रधान. In the class your hands legs are less active and your ears and mind hopefully are more active. Therefore प्रवृत्ति-लक्षणः, i.e., कर्मयोग, निवृत्ति-लक्षणः च वेदार्थः परिसमाप्तः. Then he says सर्वासु च गीतासु अयम् एव योगः विवक्षितः – in the future chapters also these two topics alone will be presented in different versions or methods. Methods are different like one rice made into lemon rice, tamarind rice, curd rice, it is going to be differently presented for different days.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-01 Introduction, Continuing;*

यः अयं योगः अध्याय-द्वयेन उक्तः ज्ञाननिष्ठा-लक्षणः ससन्न्यासः  
कर्मयोग-उपायः । यस्मिन् वेदार्थः परिसमाप्तः प्रवृत्ति-लक्षणः  
निवृत्ति-लक्षणः च । गीतासु च सर्वासु अयम् एव योगः विवक्षितः  
भगवता । अतः परिसमाप्तं वेदार्थं मन्वानः तं वंशकथनेन स्तौति  
श्रीभगवान् —

A beautiful introduction to the fourth chapter. शङ्कराचार्य says that the entire *Vedic* teaching is over with the previous two chapters. The main *Vedic* teaching being ज्ञानयोग which was presented in the second chapter and then कर्मयोग was introduced not as a main teaching but as a stepping stone to ज्ञानयोग. Therefore the तात्पर्यम् of the भगवद्गीता is ज्ञानयोग only. Then alone can we take भगवद्गीता as the मोक्ष शास्त्रम्. Therefore he said ज्ञानयोग was talked about which had कर्मयोग as its उपाय, ज्ञानयोग is called निवृत्ति-लक्षणः and कर्मयोग is called प्रवृत्ति-लक्षणः. And गीतासु च सर्वासु अयम् एव योगः विवक्षितः. In the entire गीता also this योग alone is intended to be taught. Why does he say ‘in the गीता also’? Very significant. He said ज्ञानयोग is the teaching of the वेदs and now he says ‘in the गीता also’ this is the same teaching indicating भगवद्गीता is a स्मृति ग्रन्थ following the श्रुति, the वेद. Therefore सर्वासु च गीतासु अयम् एव योगः विवक्षितः this योग alone is being taught. And here also we have to note शङ्कराचार्य uses योग in singular number indicating ज्ञानयोग alone is the तात्पर्यम् of the गीता. In कर्मयोग there is no तात्पर्यम् because

it has already been taught in वेदपूर्व भाग. Therefore कर्मयोग teaching is called अनुवादः in मीमांसा language. In ज्ञानयोग alone there is तात्पर्यम्. So सर्वासु च गीतासु अयम् योगः ज्ञानयोगः एव भगवता विवक्षितः was intended to be taught by भगवान्. Upto this we saw in the last class.

**अतः** – therefore, since ज्ञानयोग teaching has been given in the second chapter and since कर्मयोग preparation has been given in the third chapter, the whole Vedic teaching is over. **अतः** – therefore, वेदार्थ परिसमाप्तं मन्वानः – भगवान् considers वेदार्थ – the entire Vedic teaching परिसमाप्तम् – to be concluded in the previous two chapters. Therefore तं स्तौति – as the conclusion of this teaching भगवान् glorifies this teaching. Glorification indicating the उपसंहार, the formal completion of the teaching. So मन्वानः should be read along with श्रीभगवान्. मन्वानः सन् – considering in this manner श्रीभगवान् स्तौति. स्तौति means glorification because अर्थवाद is also one of the षड्लिङ्गs to indicate the तात्पर्यम्.

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम्। अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये ॥

Glorification or अर्थवाद is an indication of तात्पर्यम्. Therefore अर्थवाद द्वारा स्तौति भगवान् glorifies तम् – glorifies that. Again that means ज्ञानयोगम् स्तौति. Very careful. At the end we should not say कर्मयोगम् स्तौति. कर्मयोग is not the teaching of भगवद्गीता. ज्ञानयोग alone is the teaching of भगवद्गीता. तम् ज्ञानयोगम् स्तौति. The glorification can be in several ways and one of the methods of glorification is talking about गुरु शिष्य परम्परा. So परम्परा कथनम् is one method of glorification.



When परम्परा is said it will mean that it is not a recent and experimental teaching and we are not guinea pigs but it has been a traditional teaching beginning from भगवान् Himself. Therefore this teaching is timetested wisdom. This method was used in मुण्डकोपनिषत् also ब्रह्मा देवानाम् प्रथमः सम्बभूव ॥ मुण्डकोपनिषत् १-१-१ ॥ etc. This is called वंश कथनम्. Here वंश refers to गुरु शिष्य परम्परा and not पितृ पुत्र परम्परा. Incidentally, the गुरु शिष्य mentioned in the fourth chapter happen to be पितृ पुत्र also because विवस्वान् मनु इक्ष्वाकु they are not only गुरु शिष्यs but पितृ पुत्रs also. Thus वंश कथनेन गुरु शिष्य सम्प्रदाय कथनेन तम् ज्ञानयोगम् स्तौति श्रीभगवान्. Now we will go to the श्लोक proper.

*Verse 04-01*

श्रीभगवानुवाच ।

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।

विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ गीता ४-१ ॥

I will give you the gist of the श्लोक. In this श्लोक Lord कृष्ण mentions the परम्परा with सूर्य देवता as the first disciple of भगवान्. भगवान् taught this to सूर्य देवता who is known by the name विवस्वान्. विवस्वान् taught this to मनु who is the disciple of सूर्य देवता and also the son of सूर्य देवता. And मनु taught this to इक्ष्वाकु who is the disciple of मनु as well as the son of मनु. Thus भगवान्'s son is सूर्य देवता whose son is मनु whose son is इक्ष्वाकु. Thus we get गुरु-शिष्य पितृ-पुत्र परम्परा. Why does कृष्ण refer to सूर्य देवता? It is because the creation is divided into several मन्वन्तरs and there are fourteen मन्वन्तरs beginning from स्वायम्भुव, स्वरोचिष, उत्तम, तामस, रैवत,

चाक्षुष, वैवस्वत, सावर्णि, दक्षसावर्णि, ब्रह्मसावर्णि, धर्मसावर्णि, रुद्रसावर्णि, देवसावर्णि, इन्द्रसावर्णि. Thus fourteen मनुs are there and each मनु presiding over one particular मन्वन्तर which is a duration of creation. One मन्वन्तर consists of seventy-one चतुर्युगs and each मन्वन्तर is presided over by one particular मनु. स्वायम्भुव मनु presides over the first मन्वन्तर; now we are running the seventh मन्वन्तर; सप्तमे वैवस्वत मन्वन्तरे. And our seventh मन्वन्तर is called वैवस्वत मन्वन्तर which is presided over by वैवस्वत मनु who is the son of विवस्वान्, the सूर्य देवता. Therefore कृष्ण refers to the current गुरु शिष्य परम्परा associated with वैवस्वत मन्वन्तर. Thus in the form of this परम्परा this teaching has come. And what is the uniqueness of this परम्परा? We have to carefully note. This is a क्षत्रिय and गृहस्थ परम्परा. कृष्ण is very carefully talking about गृहस्थ परम्परा, not सनकादि सन्न्यासि परम्परा.

We have got two parallel परम्पराs – one is गृहस्थ परम्परा and the other is सन्न्यासि परम्परा. Why does कृष्ण quote गृहस्थ परम्परा? Because कृष्ण is a गृहस्थ, not ordinary but महा गृहस्थ with sixteen thousand wives. Who is the compiler of भगवद्गीता? व्यासाचार्य who is also a गृहस्थ. अर्जुन the student is also a गृहस्थ. Now भगवद्गीता classes are attended by the students who are also गृहस्थs. Therefore the compiler is गृहस्थ, the teacher is गृहस्थ, the student is गृहस्थ. This is quoted so that the student will not have a doubt about whether a गृहस्थ can get liberation, बालकृष्ण need not write a book, कृष्ण Himself endorses you can all be गृहस्थs and happily be liberated. Now and then you might have to run to America for baby-sitting, doesn't matter, that is also part of the game only.

Even स्वामिs are running to America and what is wrong if गृहस्थs run. Therefore गृहस्थs can be ज्ञानिs. This is the gist of this श्लोक. Now we will read the भाष्यम्.

**इमम् अध्याय-द्वयेन उक्तं योगं विवस्वते आदित्याय सर्गादौ प्रोक्तवान् अहं जगत्-परिपालयितृणां क्षत्रियाणां बलाधानाय ।**

I will add an aside note. It is a pessimistic note for गृहस्थs, I should not be saying this. But how does शङ्कराचार्य approach this. शङ्कराचार्य always emphasizes सन्न्यास. You know what he will do? He will take the word स्तौति. Underline the verb स्तौति. स्तौति means glorify. Glorifies means अर्थवाद. And he will say whatever is said in अर्थवाद you should not take that seriously. Therefore सन्न्यास is compulsory. So there is always a tug of war but शङ्कराचार्य atleast ultimately gives a concession that गृहस्थ ज्ञानिs also are possible but he will say rarely it is possible. Therefore what I do is that rarely it is possible शङ्कराचार्य says and that I am taking support and I am taking all of you as belonging to that rare category. Then only can I continue the class or else my class will be in trouble. So even though शङ्कराचार्य emphasizes सन्न्यास, he says it is rarely possible, because he has said I am taking that as an exception and continuing the class. Therefore **इमम् योगम्**. **इमम्** is in the मूलम् and it is a pronoun. Whenever there is a pronoun coming it should refer to something that happened before before and therefore शङ्कराचार्य explains the pronoun as अध्याय-द्वयेन उक्तम्. This means whatever has been taught in the previous two chapters, अध्याय-द्वयेन उक्तम्. And **योगम्**. And again there is a problem. If you can think and probe you

can do a lot. If it has been taught in the previous two chapters, there are two योगs – कर्मयोग and ज्ञानयोग. But योगम् is put in singular number. How do you justify that? शङ्कराचार्य says in the previous two chapters the central theme is ज्ञानयोग only. कर्मयोग is not on par with ज्ञानयोग, कर्मयोग is only an indirect support. Therefore तात्पर्यम् is only in ज्ञानयोग. Therefore अध्याय-द्वयेन उक्तम् ज्ञानयोगम् which is indirectly supported by कर्मयोग. विवस्वते is in the मूलम्, is equal to आदित्याय. विवस्व means energy. विवः means energy. विवस्वान् means the source of infinite energy. सूर्य भगवान् is the source of infinite energy. That is how he blesses the world through his beams of energy.

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ गीता १७-१३ ॥

Therefore विवस्वान् means the energizer सूर्य भगवान्. विवस्वते is equal to आदित्याय. When we say भगवान् taught to the Sun you should not take the inert Sun carrying energy because the inert Sun cannot receive the teaching. Therefore here आदित्य refers to आदित्य देवता who is the intelligence principle presiding over the सूर्य. Therefore आदित्याय means आदित्य देवतायै, चेतन देवतायै and not अचेतन सूर्याय, not सूर्य मण्डलम् but सूर्य देवता. प्रोक्तवान् is in the मूलम्, I have taught. When did I teach? सर्ग-आदौ – at the time of the beginning of the creation, at the time of the seventh मन्वन्तर beginning. Not in the first मन्वन्तर. In the first मन्वन्तर it is स्वायम्भुव मनु. Here we have to take सप्तम मन्वन्तर सर्गादौ – at the time of the creation during the beginning of the seventh मन्वन्तर.

Why should भगवान् teach a क्षत्रिय? He says क्षत्रियाणां बल आधानाय – for giving strength to क्षत्रियस. बल आधानम् means for giving strength. आधानम् means दानम्. To invest the क्षत्रियस with infinite strength. And why should क्षत्रियस get strength? जगत्-परिपालयितृणाम् – because they are the protectors of धर्म or they are supposed to be. Now we have to tell that. The rulers are supposed to be the protectors of धर्म.

स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः ।  
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥

If the क्षत्रियस are not supporting धर्म the world will become अधार्मिक. Therefore जगत्-परिपालयितृणाम्. This is adjective to the क्षत्रियस who are the protectors of the law and order. So that the terrorism, the bomb blast all of them can be properly taken care of. By this what does शङ्कराचार्य indicate? The world is protected by क्षत्रियस and if भगवान् protects the क्षत्रियस, strengthens the क्षत्रियस, through the क्षत्रियस भगवान् is indirectly protecting the world. Because भगवान् is सृष्टि कारणम्, स्थिति कारणम् and लय कारणम्. Indirectly by strengthening the क्षत्रियस भगवान् is playing the role of स्थिति कर्ता. So जगत्-परिपालयितृणां क्षत्रियाणां बलाधानाय. And the message that is conveyed, every sentence we have to carefully see for they are beautiful sentences. भगवान् is teaching the क्षत्रियस to strengthen the क्षत्रियस. भगवान् is not providing an atom bomb to strengthen the क्षत्रियस, भगवान् is teaching. From that the message given is the ultimate strength is knowledge. And what knowledge? Both धर्मज्ञानम् initially and ब्रह्मज्ञानम् ultimately the two-fold ज्ञानम्s are the ultimate कवचम्,



without these two ज्ञानम् any amount of power cannot strengthen. Without knowledge if क्षत्रियः have power there are chances of abusing the power also which we are seeing, to get any particular post people are ready to pay any amount of money because by occupying the post in five years they can collect enough money. Therefore they spend crores on election because once they get that power, they can earn more than what they have spent, that means they are abusing the power. Therefore power without ज्ञानम् can be dangerous. Therefore never give power without giving ज्ञानम्. Therefore the basic thing is education – धर्म and ब्रह्मज्ञानम्. Therefore very powerful message is given क्षत्रियः require धर्म-ब्रह्म-ज्ञानम्. Therefore भगवान् teaches सूर्यदेवता first.

**तेन योग-बलेन युक्ताः समर्थाः भवन्ति ब्रह्म-परिरक्षितुम् ।**

Another powerful sociological message. The first message is भगवान् strengthens क्षत्रियः through धर्मज्ञानम् and of course ब्रह्मज्ञानम् through ज्ञानम्. These enlightened क्षत्रियः who will have a lot of moneypower, manpower etc., they have to protect the धर्म of the society in two ways. One method of protection is through military and police साम दान भेद दण्ड. Money and army is one method by which धर्म is protected. Therefore the enlightened क्षत्रियः are given moneypower and manpower. Through money and men they have to protect. Wherever अधर्म is taking place, if POTA (prevention of terrorism act) is required, you have to implement. This is one method. But remember forcible implementation of धर्म will not be long lasting. Even if we use POTA also the method of

implementation of order through power is only a first-aid method. And there is a second method, educating the entire society and self-discipline is the ultimate discipline. Forced discipline is not the ultimate; the क्षत्रियs will have to use force also for discipline but self-discipline alone is the ultimate. Therefore the क्षत्रियs have to protect the order through another method, शङ्कराचार्य says, they have to protect the ब्राह्मणs. We are not talking about जाति ब्राह्मण, we are not even talking about गुण ब्राह्मण, we are talking more about कर्म ब्राह्मणs. We require lot of कर्म ब्राह्मणs in the society. And who are the कर्म ब्राह्मणs? Those ब्राह्मणs who dedicate their life to learning and teaching as a profession. We require a lot of scriptural teachers, scriptural teachers are called कर्म ब्राह्मणs and गुण ब्राह्मणs may be there but if they don't become teachers there is no use to the society.

Therefore we require कर्म ब्राह्मणs and they must be provided with all the infrastructure required to run गुरुकुलम्s, money should be provided, all the materials should be provided. Then lot of गुरुकुलम्s will thrive, the society will learn the importance of धर्म and then they will follow धर्म not out of fear; following धर्म out of fear will not work for long. Out of my own value when there is red signal even if nobody is there, no police is there I must follow the traffic regulations out of my own volition. That comes out of maturity and awareness. Therefore शङ्कराचार्य says भगवान् protects क्षत्रियs by education and क्षत्रियs will protect ब्राह्मणs in turn. तेन युक्ताः – endowed with that, योग-बलेन – the strength of knowledge. योग here means धर्म-ब्रह्म-ज्ञानम्. So धर्म-ब्रह्म-ज्ञानम् alone is बलम्. That is the

primary strength. In बृहदारण्यकोपनिषत् धर्म is defined as क्षत्रस्य क्षत्रम्. The very क्षत्रियत्वम् of a क्षत्रिय comes from धर्म. धर्मज्ञानम् is the real strength. धर्मज्ञान बलेन युक्ताः क्षत्रियाः. समर्थाः भवन्ति – they will become competent rulers. And what indicates the competency of a ruler? He should provide the infrastructure for the वैश्यs to run the business, he must provide the infrastructure to the शूद्रs also to do the job whether it is the road or whatever it might be that all must be provided. But one of the most important competency is provide the infrastructure to the ब्राह्मणs for teaching धर्म. An efficient क्षत्रिय is one who supports, patronizes the ब्राह्मणs who are कर्म ब्राह्मणs who have dedicated their life, first they must get food because they don't earn and not only that they cannot charge their students also. The students are asked to pay

आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः ॥  
तैत्तिरीयोपनिषत् १-११-१॥

the students have to pay the money for running the गुरुकुलम् and the students may pay properly or not, because when the गुरु doesn't ask the tendency will be not to pay or pay the minimum. Everywhere else the tuition fees will be thousands and hundreds but when you come to any other thing they will put small amounts in the offering box. When it is not asked the tendency will be not to give. Therefore क्षत्रियs should regularly go to the गुरुकुलम् and ask do you get enough funds to run the गुरुकुलम्, to provide food for the students etc. Therefore providing the infrastructure for the कर्म ब्राह्मण is the protection of ब्राह्मण जाति. Therefore he says ब्रह्म. Here the word ब्रह्म, very

careful, doesn't refer to सत्यम् ज्ञानम् अनन्तम् ब्रह्म. Why? The rulers need not protect ब्रह्मन्. Therefore contextually ब्रह्मन् means the ब्राह्मणः especially the कर्म ब्राह्मणः running गुरुकुलम्s to educate the society. So कर्म ब्राह्मणान् परिरक्षितुम् – to protect, to patronize समर्थाः भवन्ति – the क्षत्रियः will be competent, because first the क्षत्रियः should know these गुरुकुलम्s are required for education. Now also democratic government is talking about moral education, ethical education etc. But the unfortunate problem that we face is previously धर्मः was associated with religion. धर्मः and religion always went together. But now in a democratic set up they don't want to patronize religion; because democracy means secularism. Therefore they don't want to patronize religion but without patronizing religion they want to support ethics and morals. Therefore they feel like teaching भगवद्गीता because it contains lot of ethics and morals but they cannot support that because गीता is supposed to be a religious scripture. Therefore in democracy there is a problem, they want to teach values without religious scriptures, that is why the new problem is we should have a set of books where ethics and morals are taught without the scriptures. But the best solution will be to teach all religious scriptures uniformly. Therefore let Hindu students learn value through Hindu scriptures and let Christian students learn from Christian scriptures. What I want to say is rulers should patronize धर्मः teaching. For that they should know the value of धर्मः. Therefore भगवान् taught the क्षत्रियः so that the क्षत्रियः will protect the ब्राह्मणः. That is why स्वस्तिप्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः । गोब्राह्मणेभ्यः

शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥ here the word ब्राह्मणेभ्यः means कर्म ब्राह्मणेभ्यः especially the educating ब्राह्मणःs are important. If these two गोब्राह्मणेभ्यः are there लोकाः समस्ताः सुखिनो भवन्तु. Continuing;

**ब्रह्म-क्षत्रे परिपालिते जगत् परिपालयितुम् अलम् ।**

भगवान् empowers the क्षत्रियःs by teaching them. क्षत्रियःs will take care of the ब्राह्मणःs. Once the ब्राह्मणःs and क्षत्रियःs are taken care of not that rest of the world go to hell, that is not the idea, because in that श्लोक there is a confusion. That स्वस्तिप्रजाभ्यः श्लोक the anti-Hindus always quote that श्लोक and they say how Hinduism is not inclusive. They say that prayer is talking about only ब्राह्मणःs and क्षत्रियःs and therefore they are only interested in ब्राह्मणःs and क्षत्रियःs and वैश्यःs and शूद्रःs are neglected. The present political parties say they are praying for the cows and Brahmins but they don't include the other people that means for these Brahmins, cows are more important than even the scheduled castes and scheduled tribes. Therefore they quote this श्लोक and say therefore abolish these scriptures for they value the cows more than the non-Brahmins and other people. When they argue like that you should know what our answer is. Because that prayer is apparently supporting their philosophy and शङ्कराचार्य answers that question, the idea is भगवान् protects the क्षत्रियःs and क्षत्रियःs protect the ब्राह्मणःs and they should together protect all the entire humanity. That is the idea. Therefore शङ्कराचार्य adds ब्रह्म-क्षत्रे अलम् – these empowered Brahmins and क्षत्रियःs are अलम् – will be competent enough. अलम् means समर्थे. समर्थे is



द्विवचनम्. So Brahmins and क्षत्रियः, enlightened क्षत्रियः with power and money and enlightened ब्राह्मणः as teachers. Now imagine the society with enlightened rulers with power and money and enlightened teachers who are ready to teach the society. Once these two are there this pair is अलम्, competent परिपालयितुम् – to take care of जगत् – the entire creation. जगत् is a separate word object of परिपालयितुम्. परिपालयितुम् means to protect. Thus two wings of society: the rulers and the teachers. And when I say teachers, no doubt physics and chemistry teachers are all important, धर्म teachers and the rulers these two wings can protect the entire creation.

Then the question is how can these two protect the entire creation. That we have to supply; all those things I should not explain. The explanation is the Brahmin should promote पञ्चमहायज्ञः and if you take पञ्चमहायज्ञः in concentric circles, the family will be protected, the पञ्चभूतः will be protected through देवयज्ञः, family will be protected through पितृयज्ञः and human beings will be protected through मनुष्ययज्ञः and other living beings will be protected by भूतयज्ञः and the teachers will be protected by ब्रह्मयज्ञः. Thus the पञ्चमहायज्ञः scheme includes the micro as well as the macro. Brahmins will promote पञ्चमहायज्ञः through teaching and क्षत्रियः will promote पञ्चमहायज्ञः by providing the conducive atmosphere and infrastructure. Therefore through पञ्चमहायज्ञः the world will be harmonious and you should remember the third chapter एवं प्रवर्तितं चक्रम्, अन्नात् भवन्ति भूतानि पर्जन्यात् अन्न-सम्भवः and काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी, everything will be taken care of. The scheme is wonderful. Therefore भगवान्

taught this to the सूर्य देवता. So ब्रह्मक्षत्रs will be competent to protect the world. परिपालिते ब्रह्म-क्षत्रे the protected Brahmins and क्षत्रियs will protect the world. परिपालिते is a neuter gender adjective to ब्रह्म-क्षत्रे. The protected Brahmins will protect the world. How are the Brahmins protected? Protected by the क्षत्रियs. The protected क्षत्रियs will protect the ब्राह्मणs. How are the क्षत्रियs protected? Through education क्षत्रियs are protected and the educated क्षत्रियs will protect the ब्राह्मणs. And how are the क्षत्रियs educated? भगवान्, इमं विवस्वते योगम्. Therefore the world is protected by ब्राह्मणs, ब्राह्मणs are protected by क्षत्रियs and क्षत्रियs are protected by भगवान् through education. This is the grand vision kept in the mind. Continuing;

**अव्ययम् अव्यय-फलत्वात् । न हि अस्य सम्यग्-दर्शन-निष्ठा-  
लक्षणस्य मोक्षाख्यं फलं व्येति ।**

The next word he takes up is अव्ययम् in the मूलम् which means perennial, lasting, eternal, inexhaustible. For this word two meanings can be given. One meaning is given by some other commentator and शङ्कराचार्य gives another meaning.

First I will give you the meaning given by the other commentator. They take अव्ययम् as adjective to योग. अव्ययम् योगम् the inexhaustible or perennial योग. Perennial योग is the meaning. And why is योग perennial? They say that it has been there in the form of गुरु शिष्य परम्परा, अनादि it has been there and अनन्त: it will continue through गुरुs शिष्य lineage. Even though in the lineage every member is finite, नारायणं पद्मभुवं वसिष्ठं शक्तिञ्च तत्पुत्र पराशरञ्च. पराशर is no more available. Thus so many members in the lineage have died and gone but

the wisdom which is handed over that will be perennially flowing. Therefore they say the teaching is perennial. अव्यय सम्प्रदाय मूलकत्वात् अव्यय वेद मूलकत्वात् since the teaching is based on the perennial वेद, and perennial सम्प्रदाय, the teaching itself is perennial.

Whereas शङ्कराचार्य gives a different meaning. He doesn't say the teaching is perennial. He says the result of this teaching is perennial. Therefore indirectly based on the result the teaching is said to be perennial. Teaching is perennial means the result of the teaching is perennial. Meaning number one is teaching is perennial and the meaning number two is the result of the teaching is perennial. Therefore he says अव्ययम् is equal to अव्यय-फलत्वात् – the result of this teaching is अव्ययम्. That he explains further. न हि अस्य सम्यग्-दर्शन-निष्ठा-लक्षणस्य मोक्षाख्यं फलं व्येति. Here also शङ्कराचार्य is very careful to take the meaning of the word योग as ज्ञानयोग only. He doesn't give prominence to कर्मयोग. Consistently he is making ज्ञानयोग VIP and कर्मयोग is only behind to support. For this ज्ञानयोग the फलम् is मोक्ष which is eternal. Therefore it is called अव्ययम्. The details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-01 Continuing:*

**अव्ययम् अव्यय-फलत्वात् । न हि अस्य सम्यग्-दर्शन-निष्ठा-  
लक्षणस्य मोक्षारूपं फलं व्येति ।**

The fourth chapter of the गीता begins with the glorification of this teaching by presenting the अनादि परम्परा with which the teaching is associated. While glorifying this teaching Lord कृष्ण uses the word इमम् योगम् in singular number. That is a significant word for the अद्वैतिन् because by using the singular number कृष्ण is only highlighting ज्ञानयोग, He is not willing to join कर्मयोग as part of गीता's तात्पर्यम्. Therefore कर्मयोग is not included along with ज्ञानयोग, therefore समुच्चयवाद has been indirectly negated by कृष्ण. All the three types of समुच्चय – कर्मप्रधान समुच्चय, ज्ञानप्रधान समुच्चय, समप्रधान समुच्चय. कर्मप्रधान समुच्चय means a combination in which कर्म is prominent, ज्ञानप्रधान समुच्चय is a combination in which ज्ञानम् is prominent, समप्रधान समुच्चय is a combination in which both are equally prominent. All these three combinations Lord कृष्ण is ruling out by using the word योग in singular number indicating भगवद्गीता is ज्ञानयोग शास्त्रम् only. The तात्पर्यम् of भगवद्गीता is ज्ञानयोग only. Then how do you account for the teaching of कर्मयोग in the third chapter? If there is no तात्पर्यम् in that how do you account for कर्मयोग teaching? शङ्कराचार्य's philosophical observation is कर्मयोग is mentioned in the गीता शास्त्र but it is not the teaching of गीता शास्त्र. Mere mention without teaching is

called अनुवादः. कर्मयोग is the तात्पर्यम् of कर्मकाण्ड, the वेदपूर्व भाग. And what has been already taught as the तात्पर्यम् in कर्मकाण्ड that has been only repeated, it is an अनुवाद भाग and not तात्पर्य भाग. It is a reiteration of a known thing, कर्मयोग can never be said as the teaching of गीता शास्त्र. Just as in तैत्तिरीय it is said the body is born of food, body survives by food, when it is taught we won't say तैत्तिरीयोपनिषत् is teaching that body survives by food. You don't require तैत्तिरीयोपनिषत्, we already know by our experience, therefore that statement in तैत्तिरीय is अनुवाद वाक्यम्. Whatever is अनुवाद it is not the teaching. Similarly the entire third chapter is not the teaching of गीता but the repetition of a known topic, known through वेदपूर्व भाग. Then what about भगवद्गीता? It is not वेदपूर्व, भगवद्गीता is वेद अन्त, it is मोक्ष शास्त्रम्. That is why while explaining the word अव्ययम् शङ्कराचार्य says एतस्य सम्यग्-दर्शन-निष्ठा-लक्षणस्य योगस्य. He translates the word योग as सम्यग्-दर्शन and not कर्मयोग. All very beautiful and deliberately and thoughtfully written sentences. अस्य योगस्य – for this योग; here it is not कर्मयोग, not even a combination, but ज्ञानयोगस्य. And what is the definition of ज्ञानयोग? सम्यग्-दर्शन-निष्ठा – abiding in the right understanding, in our language binary format. निष्ठा means abiding in that particular निष्ठा, binary format. What is the फलम्? मोक्षाख्यं फलम् – the result of मोक्ष. And abiding in binary format doesn't give मोक्ष, abidance itself is मोक्ष. Because in binary format I claim I am नित्य मुक्त आत्मा. The result in the form of मोक्ष न व्येति – doesn't end, it is eternal. It doesn't end like स्वर्गफल which will end, ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं



विशान्ति । that व्यय is not there. Since the मोक्ष फलम् is imperishable hence the मोक्ष फलम् is अव्ययम्. Since the फलम् is अव्ययम् the ज्ञानयोग is also indirectly said to be अव्ययम्. साध्यस्य अव्ययत्वात् साधनस्य अपि अव्ययत्वम् परम्परया उच्यते. Therefore कृष्ण says योगम् अव्ययम्. Continuing;

**स च विवस्वान् मनवे प्राह । मनुः इक्ष्वाकवे स्वपुत्राय आदिराजाय अब्रवीत् ॥४-१॥**

Now शङ्कराचार्य goes to the third quarter of the श्लोक. **स च विवस्वान् मनवे प्राह** – विवस्वान् means सूर्य देवता, not सूर्य मण्डलम्. सूर्य मण्डलम् is अचेतनम्. Here we are talking about सूर्य देवता who is चेतनः. And **स च विवस्वान्** means that सूर्य देवता. What is the significance of that सूर्य देवता? The सूर्य देवता who had received the wisdom from भगवान्. कृष्ण said I gave the teaching to सूर्य देवता. Now that सूर्य देवता has become ज्ञानि सूर्य देवता. **स** means ज्ञानि सूर्य देवता. **मनवे प्राह** – taught to **मनुः** who is the presiding deity of this मन्वन्तर, सप्तम वैवस्वत मन्वन्तर, the seventh is going on. To that वैवस्वत मनु **प्राह**. And we have to take the word **स्वपुत्राय** from the next line and add it to **मनवे** also. **स्वपुत्राय मनवे** to मनु who is the son of सूर्य देवता. Therefore we have to read it as सूर्य देवता taught to वैवस्वत मनु who is सूर्य देवता's own पुत्र. Therefore मनु happens to be the son cum disciple. Then what did मनु do? **मनुः इक्ष्वाकवे अब्रवीत्** – मनु taught to इक्ष्वाकु. And who is इक्ष्वाकु? **स्वपुत्राय** – who is मनु's own son. इक्ष्वाकु happens to be the son as well as the disciple of वैवस्वत मनु. And not only इक्ष्वाकु is मनु पुत्र he happens to be **आदिराज** – the first emperor for the entire वैवस्वत मन्वन्तर. And that is why when रघुवंशम्

was written इक्ष्वाकु वंश प्रभवः. In the इक्ष्वाकु वंश were born all these people, the वंश परम्परा is said. आदिराजाय अब्रवीत्. Thus it has been an अनादि क्षत्रिय परम्परा. And why does कृष्ण quotes क्षत्रिय परम्परा? Because अर्जुन, the student happens to be क्षत्रिय. The अन्वय is, अहम् इमम् अव्ययम् योगम् विवस्वते प्रोक्तवान् । विवस्वान् मनवे प्राह । मनुः इक्ष्वाकवे अब्रवीत् । Continuing;

### Verse 04-02

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।

स कालेनेह महता योगो नष्टः परन्तप ॥ गीता ४-२ ॥

In the first line Lord कृष्ण says that in this manner this ज्ञानयोग has started from भगवान् is glory number one. It is initiated by the Lord Who is considered to be निर्दुष्ट प्रमाणम्. While human beings' intellect has got षट्-दोषः, I have mentioned somewhere before human intellect is obstructed by six पौरुषेय दोषs. Therefore whatever human intellect discovers will have six-fold दोषs. Therefore पौरुषेय प्रमाणम्s are दुष्ट प्रमाणम्s with six दोषs whereas ज्ञानयोग has come from भगवान् which is अपौरुषेय प्रमाणम्. Therefore six दोषs are not there. Therefore ज्ञानयोग is निर्दुष्ट प्रमाणम्, therefore it is glorious is glory number one. And the second glory is that tradition which is initiated by God has been coming down in the form of अनादि परम्परा, therefore being a timetested wisdom also it is glorious. This is the gist of the first line.

So naturally the question will come if this tradition has been flowing down eternally starting from भगवान् why should Lord कृष्ण teach it. You yourself say it has been flowing down

and if it is perennial wisdom it must be surviving now also and if it is surviving now why should You take the pain of teaching it that too of all places in the battlefield?

कृष्ण says even though it is eternal wisdom, sometimes it becomes weakened; it doesn't die but it becomes weaker. So whenever this wisdom becomes weaker it is my responsibility to give some vitamin tonic or certain tablets will have to be given. Therefore भगवद्गीता is only a revival, rejuvenation, recharging of the very same teaching. Therefore कृष्ण says योगः नष्टः. नष्टः doesn't mean destroy, नष्टः means not prominently visible. णश अदर्शने (नश्) according to पाणिनि सूत्र, the word नश् means अदर्शनम् and अदर्शनम् means not prominently visible in the society. Therefore I wanted to recharge the teaching. This is essence of this श्लोक. We will read the भाष्यम्.

**एवं क्षत्रिय-परम्परा-प्राप्तम् इमं राजर्षयः राजानः च ते ऋषयः च राजर्षयः विदुः इमं योगम्।**

एवम् is in the मूलम् and परम्परा-प्राप्तम् is also in the मूलम्; शङ्कराचार्य adds an adjective क्षत्रिय परम्परा-प्राप्तम् – in this manner, in the form of क्षत्रिय गुरु शिष्य lineage or tradition. What is the significance of the word एवम्? एवम् refers to the गुरु शिष्य परम्परा. भगवान्, विवस्वान्, मनुः, इक्ष्वाकु these prominent members are indicated by the word एवम्. Like when they say अभिवादये they call it प्रवर उच्चारणम्. प्रवर means mentioning some of the prominent ऋषि in our परम्परा. Our परम्परा has got thousands of people, father grandfather great grandfather etc., but when I want to introduce

myself I will refer to not tom dick and harry but I will refer to some prominent members of the lineage. And when you refer to the prominent members of the परम्परा, it is called प्रवर. प्रकर्षेण वरः. So अभिवादये आङ्गिरस, आम्बरिष, यौवनाश्व त्रयार्षेय प्रवरान्वित. So आङ्गिरस, आम्बरिष, यौवनाश्व these three are प्रवर, the prominent ऋषिs in my ऋषि परम्परा. Similarly for this ब्रह्मविद्या परम्परा also कृष्ण has mentioned the प्रवरम्, the prominent आचार्यs who are भगवान् विवस्वान् मनु इक्ष्वाकु. This प्रवरम् is indicated by the word एवम्. क्षत्रिय परम्परा-प्राप्तम् through the great क्षत्रियs this wisdom has been flowing down. And इमम्, इमम् means this योग. And again the word this is singular number therefore we are underlining only ज्ञानयोग not कर्मयोग. राजर्षयः विदुः. राजर्षयः is a compound word consisting of राजाs and ऋषिs. A little bit संस्कृत grammar. This compound can be split as द्वन्द्व समास or कर्मधारय समास. If it is द्वन्द्व समास, you have to translate it as kings and ऋषिs knew. राजानश्च ऋषयश्च. Kings and ऋषिs knew this wisdom. And once you say kings and ऋषिs, that means kings are different and ऋषिs are different and if you translate in this manner kings will refer to the क्षत्रिय गृहस्थ परम्परा and ऋषिs will refer to the ब्राह्मण सन्न्यासि परम्परा and there are some commentators they take राजर्षयः as द्वन्द्व समास and translate it as this wisdom was known by the क्षत्रिय गृहस्थ kings also and ब्राह्मण सन्न्यासिs also. Thus both the परम्पराs knew this wisdom. This is द्वन्द्व समास interpretation.

Whereas शङ्कराचार्य takes it as कर्मधारय समास and he doesn't translate as kings and ऋषिs but he takes it to mean kings who were themselves ऋषिs, kingly ऋषिs, the royal ऋषिs.

According to कर्मधारय समास we are not taking two separate परम्पराs but we are referring to only one परम्परा, i.e., the क्षत्रिय परम्परा who were all ऋषिs even though they were गृहस्थs; they did not have beard etc., even though they were royal they were as good as ऋषिs. And that is why शङ्कराचार्य translates राजानः च ते ऋषयः च. If that world ते is not there it will be द्वन्द्व समास if the word ते is added it will be कर्मधारय समास. Therefore according to some commentators two परम्पराs are mentioned through द्वन्द्व समास and according to शङ्कराचार्य it refers to only one परम्परा through कर्मधारय समास, the क्षत्रिय परम्परा, the royal ऋषि.

Why does शङ्कराचार्य take कर्मधारय and refer to only क्षत्रिय परम्परा? Because शङ्कराचार्य feels in this context we have to highlight the wisdom continuing in the क्षत्रिय परम्परा. कृष्ण need not talk about the सन्न्यासि परम्परा, in fact, कृष्ण wants to avoid सन्न्यास here because the problem will be अर्जुन will run away. Therefore कृष्ण doesn't want to talk about सन्न्यासि परम्परा, not that it doesn't exist but he wants to avoid that. Therefore शङ्कराचार्य says राजानः च ते ऋषयः च means the royal ऋषिs without beard, beardless ऋषिs. विदुः – they all knew. Therefore अर्जुन you can also be wise without going to ऋषिकेश; by staying here itself you can be wise. What did they know? इमम् योगम् – this ज्ञानयोग.

**स योगः कालेन इह महता दीर्घेण नष्टः विच्छिन्न-सम्प्रदायः संवृतः हे परन्तप ।**

Now शङ्कराचार्य comes to the third quarter. स योगः – this live ज्ञानयोग wisdom which was popular, which was

prominent, widely known by even गृहस्थ ब्राह्मणs, not only गृहस्थ ब्राह्मणs गृहस्थ क्षत्रियs also knew and that **योगः कालेन महता** – because of the long passage of time, in the course of time gradually people became busier and busier, the educational system also got changed, the college educational reforms came from 1920 or so, therefore all these people including all the शास्त्रिs and घनपाठिs all of them put their children and grandchildren in modern education and gradually वेद was forgotten, कर्मयोग was forgotten, ज्ञानयोग is forgotten and instead of PORT reduction it is PORT addition. Therefore the net result is no time for scriptural study. Therefore ब्राह्मणs themselves do not know गायत्रि मन्त्र. गायत्रि itself got into trouble. Even now you see many of our youngsters in fact, the three वर्णs – ब्राह्मण, क्षत्रिय, वैश्य all of them should know गायत्रि. First वैश्यs left, thereafter क्षत्रियs left and now our own youngsters don't have the sacred thread, they don't chant the गायत्रि, if you ask they say we don't believe in all those things. We don't believe in rituals सन्ध्यावन्दनम् etc. This is the lot of सनातन धर्म. कृष्ण wailed 5000 years before. महाभारत war was 3000 years BC. It happened 3100 BC was महाभारत war time. Therefore in due course of time **नष्टः** is in the मूलम्, is equal to **विच्छिन्न-सम्प्रदायः** – the lineage was broken. **संवृतः** means became. It became of broken lineage, **हे परन्तप** – हे अर्जुन. **परन्तप** is the title of अर्जुन. And suddenly शङ्कराचार्य gets inspired and he wants to explain the meaning of the title.

**परः** means शत्रवः, the enemies. **तपः** means the scorcher. तप् means to scorch, to burn down or to destroy. Literally तप् means to burn, in this context figuratively it means destroy. O

अर्जुन who are the destroyer of enemies. That शङ्कराचार्य explains here.

आत्मनः विपक्ष-भूताः परः उच्यन्ते । तान् शौर्य-तेजो-गभस्तिभिः  
भानुः इव तापयति इति परन्तपः शत्रु-तापन इति अर्थः ॥४-२॥

Now the following sentence is the explanation of परन्तप, as a part of that first he defines the meaning of the word परः. परः means आत्मनः विपक्ष-भूताः. विपक्ष means enemies. भूताः means who are. So those who are enemies of आत्मनः. आत्मनः means of oneself. Here oneself is a simple reflexive pronoun, those who are enemies of oneself परः उच्यन्ते – are known as परः शत्रुः. Then तान् तापयति परन्तपः – those enemies तापयति whoever destroys. Literally तापयति means burns down. It means destroys. Whoever destroys those enemies is called परन्तपः. How does one destroy the enemies? शङ्कराचार्य wants to comment on this also. शौर्य-तेजो-गभस्तिभिः. शौर्यम् means might, power, शक्तिः. And तेजः means courage or valour. And गभस्ति means brilliance or personality. So with power, courage, and personality तापयति the one who destroys. When there is a powerful personality he need not do anything. On his very appearance the enemies will bite the dust. Therefore through all these three the one who destroys the enemies is called परन्तपः. गभस्ति means radiance. Because the verb burning down is there शङ्कराचार्य gives an appropriate example भानुः इव – like the सूर्य भगवान् who destroys everything, who burns down everything within the range of his heat. And such a person is called परन्तपः is equal to शत्रु-तापनः the scorcher of the enemies, the destroyer



of the enemies. **इति अर्थः**. And this is the nominative case in the श्लोक. It is the सम्बोधन. हे **परन्तप** means O destroyer of enemies. Here कृष्ण is addressing अर्जुन. The अन्वय is, राजर्षयः एवम् परम्परा-प्राप्तम् इमम् (योगम्) विदुः । हे परन्तप! सः योगः इह महता कालेन नष्टः । योगम् refers to ज्ञानयोग because that is the तात्पर्यम् of इमम्. The word इह शङ्कराचार्य doesn't comment upon, इह means here, here means भूमण्डले on the earth it has waned, or it has become feeble. This योग has become feeble. Continuing;

**दुर्बलान् अजितेन्द्रियान् प्राप्य नष्टं योगम् इमम् उपलभ्य लोकं च अपुरुषार्थ-सम्बन्धिनम् —**

शङ्कराचार्य introduces the third श्लोक here. So this pathetic condition of ज्ञानयोग भगवान् observed and भगवान् is सृष्टि स्थिति लय कर्ता for not only does He have to do सृष्टि स्थिति लय of the universe but He has the responsibility of the सृष्टि स्थिति लय of this teaching also. Therefore भगवान् being responsible for that he decided to intervene here, he will not intervene if there are certain human beings themselves who are powerful enough to revive. But when humanity is not able to handle then भगवान्'s intervention is required. Therefore in the introduction शङ्कराचार्य says भगवान् noted this condition and decided that I have to intervene through My कृष्ण अवतार. While introducing that शङ्कराचार्य tells the reason why ज्ञानयोग became weaker. कृष्ण only says ज्ञानयोग waned and He did not give the reason but शङ्कराचार्य is giving the reason. पराञ्चि खानि व्यतृणत् स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ॥ कठोपनिषत् २-१-१ ॥

People became more and more extrovert, the sensory pleasures became more and more attractive and not only that, all the science and technology are being used for only improving the अर्थ and काम, science and technology are not utilized for the improvement of धर्म and मोक्ष. Science and technology are not evil, both of them are blessing only if they are used for धर्म मोक्ष revival but unfortunately more and more sense pleasures are coming, more and more package tours are there for Alaska and Iceland and all the things are there and attractive games and dresses and all of them; therefore already we have got extrovert sense organs, why? पराञ्चि खानि व्यतृणत् स्वयम्भूः, भगवान् created the sense organs extrovert. Therefore seeing all these things I want to earn more and enjoy more. And the more we are extrovert अन्तर्मुख समाश्रय्य बहिर्मुख सुदुर्लभ. Therefore no time for the scriptural study. Therefore the lack of दम and lack of शम is the problem of the modern period that is called materialistic society, consumeristic society. They say global melt down and money is less available. But you go to shopping malls and all those places all the gold shops and any number of cloth shops are full, people have enough money for purchasing things. In the sixteenth chapter कृष्ण calls them असुराः.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।

इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ गीता १६-१३ ॥

People became असुराः. Now look at this beautiful भाष्यम् प्राप्य – भगवान् saw or noted. Here प्राप्य means दृष्ट्वा, finding the people to be दुर्बलान् – weak in mind, they are subject to temptation and temptations are more in a materialistic society.

Therefore people yielding to and succumbing to temptations and अजितेन्द्रियान् – those who have not mastered their sense organs or put in positive language are slaves of their own sense organs. So finding people's mind to be weak, given to temptations and finding people to be the slaves of their own sense organs, and नष्टं योगम् इमम् उपलभ्य – naturally they don't have time for *Vedic* study, where is the question of *Vedantic* study? Therefore नष्टं योगम् उपलभ्य – finding ज्ञानयोग to be weakened or waning. So finding the people to be weak and consequently finding the knowledge to be weak. So इमम् उपलभ्य. उपलभ्य means दृष्ट्वा, finding and योगम् is object and नष्टम् means objective complement, having seen the योगम् getting weakened, लोकं च अपुरुषार्थ-सम्बन्धिनम्. Ok, if the scriptural teachings are gone what is wrong? If धर्म is not there what is wrong? If मोक्ष is not there what is wrong? If all the other sciences advance – medical science is advancing, all the other sciences are advancing, more and more wealth is generated; if we have got wealth and comfort aren't they enough? Can't we be confined to अर्थ काम पुरुषार्थ and be happy? कृष्णI says no. Without धर्म and मोक्ष human beings will not have three fundamental things. All other things will be there. Peace will not be there. Security will not be there. The sense of security will become weaker and weaker because some of the terrorists where there are we don't know, only part of them are involved in the Mumbai attack and some of them escaped somewhere. And if peace and security are not there happiness also won't be there. By mere अर्थ काम peace, security and happiness are impossible. Therefore लोक the

entire world is अपुरुषार्थ-सम्बन्धिनम् – without the primary पुरुषार्थs, viz., धर्म and मोक्ष. Seeing the world to be without these two basic पुरुषार्थs भगवान् decided to intervene in कृष्ण अवतार. Here also लोकम् is object of उपलभ्य and अपुरुषार्थ-सम्बन्धिनम् is objective compliment. The sentence is incomplete, it is completed in the श्लोक; seeing this pathetic condition भगवान् taught भगवद्गीता to अर्जुन. Now we will go to the श्लोक.

### Verse 04-03

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ गीता ४-३ ॥

I will give you the gist of the श्लोक. Lord कृष्ण says, therefore हे अर्जुन! the very same ज्ञानयोग, viz., the Upanishadic wisdom is being taught to you by me in the name of साङ्ख्ययोग in the second chapter. The साङ्ख्ययोग of the गीता and the उपनिषत्s both are one and the same only. Therefore भगवद्गीता is not a new teaching but it is the वेद alone retaught, from that it is very clear गीता comes under स्मृति ग्रन्थ. That point is important because if there is a contradiction between श्रुति and स्मृति, then we have to reinterpret the स्मृति in keeping with the श्रुति only. If कृष्ण says कर्मणा मोक्षः कर्मणैव हि संसिद्धिमास्थिता जनकादयः if कृष्ण says or गीता says कर्मणा मोक्षः we should not accept that statement because that statement is contradictory to the श्रुति because श्रुति says न कर्मणा न प्रजया धनेन त्यागेनैके अमृतत्वमानशुः ॥ कैवल्योपनिषत् १-३ ॥ If गीता contradicts we will not reject the गीता, we will interpret saying that कर्मणा मोक्षः means

परम्परया in due course via ज्ञानयोग मोक्षः we will interpret. Similarly if somebody says भक्ति gives liberation,

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ॥ गीता ८-२२ ॥

In the eighth chapter कृष्ण says भगवान् can be attained through भक्ति. सः पुरुषः पार्थ! अनन्यया भक्त्या लभ्यः – through भक्ति भगवान् can be attained. Then how to solve that problem. We ask the question what is the meaning of the word भक्ति. Do you mean भक्ति is equal to ज्ञानम् or anything other than ज्ञानम्? If you say भक्ति is anything other than ज्ञानम् we will not accept that statement, we will say through that भक्ति you will go to ज्ञानम् and through ज्ञानम् परम्परया it will take to भगवान्.

Suppose you say भक्ति is equal to ज्ञानम् then we will happily accept, through भक्ति which is none other than ज्ञानम् you can attain भगवान्. Thus all the interpretation of controversial statements in the गीता are done by going back to the श्रुति only. द्वैतम्, विशिष्टाद्वैतम् etc., resort to आगम ग्रन्थs to interpret भगवद्गीता, they are all आगम प्रधान interpretations whereas in the अद्वैतम् of शङ्कराचार्य it is वेद प्रधान गीता interpretation. Therefore whether गीता should be looked through आगम glasses or वेद glasses, in all other systems आगमs are given importance whereas शङ्कराचार्य goes to the उपनिषत्s.

Therefore कृष्ण says गीता is a स्मृति. And the next question is why did कृष्ण chose अर्जुन as the disciple. It is a big question people ask. People try to give all mystical explanations. It is very simple कृष्ण chose अर्जुन because अर्जुन asked for it. धर्मपुत्र did not say शिष्यस्तेऽहं शाधि मां त्वां

प्रपन्नम्, दुर्योधन did not say, भीष्म did not say. The simple answer अर्जुन asked. If दुर्योधन had asked कृष्ण would have taught, of course, appropriately. Therefore I am teaching to you अर्जुन because you deserve this teaching. The details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-03 Continuing;*

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।

भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ गीता ४-३ ॥

I am giving you the gist of the third श्लोक of the fourth chapter. In the first few verses of this chapter Lord कृष्ण is glorifying ज्ञानयोग which he has taught in the previous chapters. The glorification is done by pointing out that this wisdom comes from the Lord Himself and it has been flowing in the form of a traditional गुरु शिष्य lineage and therefore it is divine and time-tested wisdom. And even though this wisdom is perennial, now and then because of the materialistic tendencies of the society, people get interested in अर्थकाम more and they don't give importance to the Vedic teaching which highlights धर्म and मोक्ष. Even during those times the traditional teaching does not totally perish but it becomes weaker and less popular. And at those times भगवान् will have to find out methods of reviving that tradition. Either भगवान् sends some महात्माs or आचार्यs or sometimes भगवान् himself appears in the form of अवतार. And कृष्ण says I am such an अवतार and have come down to the earth for reviving this tradition. And I could have done this through any human being but you are the lucky and chosen one and through you I want to spread the Vedic teaching. For choosing you there are several reasons. One reason is you surrendered and asked for this teaching. You have chosen to be a शिष्य, that is the prime reason. And the second



reason is you have got two primary qualifications, श्रद्धा and अनसूया. श्रद्धा means trust in the गुरु and शास्त्रम् and a non-critical attitude called अनसूया and these two qualifications are there which are indicated by the word भक्त. Not only that, you also happen to be my friend and according to धर्मशास्त्र a friend can be helped even if he doesn't ask for help. भर्तृहरि in his नीतिशतकम् gives the definition of friend. A friend in need is a friend indeed. That is given in the form of a श्लोक. पापान् निवारयति योजयते हिताय गुह्यानि गूहति गुणान् प्रकटीकरोति । आपदतम् च न जहाति ददाति काले सन्मित्रलक्षणमिदम् प्रवदन्ति सन्तः ॥ The essence is ददाति काले, at the right time a friend gives whatever is required. काले means at the right time. And here कृष्ण is the friend and अर्जुन is कृष्ण's friend and काले this is the crisis time and therefore कृष्ण has to give what is necessary and what is necessary is not money now but the teaching is required. Therefore सखा चेति. Therefore कृष्ण knows the true definition of a friend and therefore he gives the clue मे सखा – I am your मित्र, you are my सखा. Therefore, इति. इति is हेत्वर्थे, because of that reason I am teaching this wisdom. Also अर्जुन may you note it is not an ordinary wisdom just because I am giving you freely don't take it for granted and it is उत्तमम् रहस्यम् – the greatest secret known as पराविद्या, राजविद्या, राजगुह्यम् इति. This is the essence of this श्लोक. Now we will see the भाष्यम्.

स एव अयं मया ते तुभ्यम् अद्य इदानीं योगः प्रोक्तः पुरातनः ।  
 'भक्तः असि मे सखा च असि' इति । रहस्यं हि यस्माद् एतद्  
 उत्तमं योगः ज्ञानम् इति अर्थः ॥४-३॥

स एव अयम् is in the मूलम्, that should be connected with word योगः in the next line. स एव अयं योगः – that very same योग which was given to विवस्वान् and मनु मया ते तुभ्यम् प्रोक्तः. मया – by Me, ते is in the मूलम्, is equal to तुभ्यम् – to you. प्रोक्तः – taught in the previous two chapters. अद्य is in the मूलम्, is equal to इदानीम् which means now in the battlefield during the crucial moment, योगः means that अनादि योगः which was initiated by the Lord. An appropriate adjective is given पुरातनः which means the ancient wisdom which is nothing but the वेदs themselves. प्रोक्तः – has been taught. When you use the word प्रोक्तः we have to connect to the previous two chapters; has been taught in the previous two chapters. Why did I teach you? कृष्ण gives the reason in the third quarter. ‘भक्तः असि मे सखा च. भक्तः means devotee. You should note here devotion indicates two important virtues. In the context of teaching devotion must be translated into श्रद्धा and अनसूया. The definition of श्रद्धा is उपजीव्य प्रमाण स्वतः प्रामाण्य ज्ञानं श्रद्धा, that श्रद्धा must be there and अनसूया, not finding fault with the teaching however much it *appears* illogical. It is only *appearance* of illogicality, शास्त्र can never be illogical. And this attitude is called अनसूया which in the third chapter कृष्ण had talked about. श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ गीता ३-३१ ॥ श्रद्धा and अनसूया is equal to भक्ति in this particular context. Therefore भक्तः असि, श्रद्धावन् अनसूयुः असि सखा च असि. इति is हेत्वर्थे, because of this reason and this हेतु must be connected with the previous sentence. Because you have the qualification therefore this योगः has been taught to you. So the previous sentence is साध्यम्, this sentence is हेतु.

Then the next sentence, **रहस्यं हि यस्माद् एतद् उत्तमम्** – this teaching is **उत्तमम् रहस्यम्**. **उत्तमम्** is adjective to **रहस्यम्** – is the greatest secret. If you say it is the greatest secret there must be other secrets which are less great. Superlative degree can be used only when there are positive and comparative degrees. शास्त्रीय कर्म is रहस्यम् शास्त्रीय उपासन is रहस्यतरम् and शास्त्रीय ज्ञानम् रहस्यतमम्, कर्मकाण्ड is secret, उपासनाकाण्ड is greater secret and ज्ञानकाण्ड is the greatest secret. Therefore **उत्तमम् रहस्यम्**. There is a grammatical problem. कृष्ण has talked about योग in the previous three quarters. And He wants to say this is the greatest secret. Grammatically the word योग is masculine gender. Therefore the pronoun used must be a masculine pronoun. But here कृष्ण does a mischief. In the previous sentence योगः is used and the following pronoun must be masculine but कृष्ण says **एतद् उत्तमम् रहस्यम्**. **एतद्** is neuter gender. योगः is masculine gender. How to solve that problem? शङ्कराचार्य says योगः means ज्ञानम्. Since we are talking about ज्ञानम्, ज्ञानम् being neuter gender कृष्ण is using the word **एतद् उत्तमम् योगः**. **उत्तमम् योगः** is a wrong combination. Therefore immediately शङ्कराचार्य converts योगः ज्ञानम् इति अर्थः. Therefore you should understand **एतद् उत्तमं ज्ञानम्, योगाख्यम् ज्ञानम्, इति अर्थः** – this is the meaning. The अन्वय is, (त्वम्) मे भक्तः सखा च असि इति (हेतुना) सः अयम् पुरातनः योगः एव ते अद्य मया प्रोक्तः । एतत् हि उत्तमम् रहस्यम् (भवति) । Continuing;

*Verse 04-04 Introduction;*

‘भगवता विप्रतिषिद्धम् उक्तम्’ इति मा भूत् कस्यचिद् बुद्धिः इति परिहारार्थं चोद्यम् इव कुर्वन् —

अर्जुन उवाच ।

So with the previous third verse कृष्ण's intention of glorifying this ज्ञानयोग is over. And कृष्ण could have continued with the main topic of ज्ञानकर्मसन्न्यासयोगः. That should have been the flow, ज्ञानयोग has been glorified and hereafter it must have been reinforced by the later teaching. But there is a small diversion here. व्यासाचार्य wants to bring the unique topic of अवतार in this context. Because कृष्ण has said I am reviving the teaching. व्यासाचार्य wants to bring in the glory of अवतार. Therefore we get a diversion here in the form of अवतार रहस्यम्. This topic is not at all required for the flow of Vedantic teaching. अवतार is not required for कर्मयोग, उपासन योग and even for ज्ञानयोग we require only a मनुष्य ज्ञानि and an आचार्य need not be an अवतार at all. Therefore अवतार topic is not required but still as a diversion it is introduced. So from the fourth verse upto the eighth verse we get the अवतार topic. As a part of that a question comes from the mouth of अर्जुन. And अर्जुन points out that कृष्ण is contradicting himself. There is a chronological discrepancy when कृष्ण says I taught to सूर्य भगवान् before six मन्वन्तरः. Now it is वैवस्वत मन्वन्तर, the seventh one. Every मन्वन्तर has got seventy-one चतुर्युगः. The present चतुर्युग is supposed to be twenty-eighth चतुर्युग running and this is the कलियुग of the twenty-eighth चतुर्युग. And after this कलियुग is over, the

twenty-ninth चतुर्युग will start. If this is the twenty-eighth चतुर्युग विवस्वान् must be during the first चतुर्युग. Now कृष्ण says I taught to विवस्वान् during the first चतुर्युग and I am teaching you during the twenty-eighth चतुर्युग. That means कृष्ण seems to be continuing during the twenty-eighth चतुर्युग. But अर्जुन knows कृष्ण had birth recently only and therefore there is a chronological discrepancy of twenty-eight चतुर्युग. Therefore अर्जुन is raising this question. शङ्कराचार्य says that अर्जुन is raising this question not because he had the doubt. अर्जुन knows भगवान् taught to विवस्वान् as विष्णु and the very same विष्णु has taken कृष्ण अवतार and विष्णु and कृष्ण are one and the same. Therefore chronological discrepancy doubt अर्जुन doesn't have. But this doubt the other human beings may have therefore on behalf of other doubting Thomases, other doubting human beings अर्जुन is deliberately raising this question. शङ्कराचार्य says अर्जुन knew कृष्ण is साक्षात् भगवान् विष्णु himself. Therefore 'भगवता विप्रतिषिद्धम् उक्तम्' – a contradictory statement has been uttered by भगवान्. This is within inverted commas. This is not अर्जुन's problem, but it may be the problem of some other people. Therefore इति – in this manner कस्यचिद् बुद्धिः मा भूत् – such a doubt should not come to other human beings who listen to भगवद्गीता. That means अर्जुन knows विष्णु and कृष्ण are one and the same. As विष्णु He taught twenty-eight चतुर्युग before and as कृष्ण He is teaching now. कस्यचिद् – for some other people. बुद्धिः – शङ्का, doubt. मा भूत् – should not come. Therefore if such a doubt comes let us solve this problem through Lord कृष्ण himself. Let the humanity know that lord कृष्ण is अवतार of

विष्णु through the Lord कृष्ण himself इति परिहारार्थम् – with this motive of solving the doubt of other human beings वोद्यम् कुर्वन् इव – as though it is अर्जुन's own doubt. अर्जुन is representing the ignorant humanity and raising this question. Now we will go to the श्लोक.

*Verse 04-04*

अपरं भवतो जन्म परं जन्म विवस्वतः ।

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ गीता ४-४ ॥

The first two quarters are presenting the reason for contradiction. The first quarter says that Your birth is recent belonging to the twenty-eighth चतुर्युग. And विवस्वतः जन्म परम्. परम् means remote, which means the first चतुर्युग. And each चतुर्युग has got forty-three lakhs twenty thousand years or so. Therefore सूर्य भगवान् was in the first चतुर्युग, You are in the twenty-eighth चतुर्युग and You did not exist even in the twenty-eighth कृतयुग; remember कृष्ण's अवतार is not during twenty-eighth कृतयुग, not even during twenty-eighth त्रेतायुग, i.e., रामावतारम्, कृष्ण's अवतार is only during twenty-eighth द्वापरयुग अवसाने, in fact, कलियुग is about to come beginning from परीक्षित्. Thus कृष्ण was existing during the transition of द्वापरयुग and कलियुग, कृष्ण did not exist even in the त्रेतायुग and कृतयुग of the twenty-eighth चतुर्युग what to talk of the first चतुर्युग, which means you were non-existent during विवस्वान्'s time. How can the non-existent कृष्ण teach विवस्वान् the सूर्य भगवान्. That is the question कथम् एतत् विजानीयाम्? How am I to reconcile त्वम् आदौ प्रोक्तवान् – that You taught विवस्वान् when You were not during the twenty-eighth कृतयुग itself

what to talk of the first कृतयुग? This is the gist. शङ्कराचार्य comments briefly.

**अपरम् अर्वाक् वसुदेव-गृहे भवतो जन्म । परं पूर्वं सर्गादौ जन्म उत्पत्तिः विवस्वतः आदित्यस्य ।**

**अपरम्** is in the मूलम्, is equal to **अर्वाक्** – recent. That means **वसुदेव-गृहे** – in the house of वसुदेव, **भवतः जन्म** – your birth happened in द्वापर अवसान काले, twenty-eighth द्वापर अवसान काले **भवतः जन्म** – your जन्म took place. Then the next word is **परम्** is in the मूलम्, is equal to **पूर्वम्** – long before which means not even त्रेतायुग or कृतयुग, long before means first कृतयुग, twenty-eight चतुर्युग before **सर्गादौ** – at the beginning of the creation that means current मन्वन्तर सृष्टि. This मन्वन्तर itself is seventh मन्वन्तर. Each मन्वन्तर has seventy-one चतुर्युग, and this is the seventh मन्वन्तर, in this मन्वन्तर seventy-one चतुर्युग are there, and in that we are in the twenty-eighth चतुर्युग and when fourteen मन्वन्तर are over ब्रह्माजि's one day will be over. **जन्म** is in the मूलम्, is equal to **उत्पत्तिः** – the origination of **विवस्वतः** is in the मूलम्, is equal to **आदित्यस्य** – of सूर्य भगवान्. That means during सूर्य भगवान्'s उत्पत्ति You did not even exist. Continuing;

**तत् कथम् एतद् विजानीयाम् अविरुद्धार्थतया 'यः त्वम् एव आदौ प्रोक्तवान् इमं योगम्, सः एव त्वम् इदानीं मह्यं प्रोक्तवान् असि' इति ॥४-४॥**

**तत्** means तर्हि, that being so. Since You were non-existent during the arrival of विवस्वान् twenty-eight चतुर्युग before that being so **कथम् एतद् विजानीयाम्** – how can I understand **अविरुद्धार्थतया** – properly. **विरुद्धार्थ** means



contradiction, अविरुद्धार्थ means non-contradiction. How can I take Your statement as a non-contradictory statement? It is contradiction only. In simple English, how can I reconcile your statement? यः त्वम् एव आदौ इमं योगम् प्रोक्तवान् – that You who taught this योग twenty-eight चतुर्युग्स before that very same You are teaching this योग twenty-eight चतुर्युग्स later. Therefore यः त्वम् – that You आदौ इमं योगम् प्रोक्तवान् – who taught this योग twenty-eight चतुर्युग्स before सः एव त्वम् – the very same teacher of सूर्य भगवान् happens to be the teacher of me also. When you are not contemporaries, the two teachers are not contemporaries how can I use the relative pronoun? Therefore सः एव त्वम् इदानीं – now मह्यं प्रोक्तवान् असि – have taught me. इति – such an idea how can my intellect reconcile; it is not possible. And अर्जुन's intellect has no problem because he knows विष्णु and कृष्ण are one and the same. Between अवतारs there is only a superficial difference, if the idea of अवतार is known then there is no problem but if the अवतार रहस्यम् is not known this will become a contradiction. The अन्वय is, भवतः जन्म अपरम् (भवति) । विवस्वतः जन्म परम् (भवति) । 'त्वम् आदौ प्रोक्तवान् इति एतत् कथम् (अहम्) विजानीयाम्'? Continuing;

*Verse 04-05 Introduction;*

या वासुदेवे अनीश्वरासर्वज्ञाशङ्का मूर्खाणाम् तां परिहरन् श्रीभगवान् उवाच, यद्-अर्थो हि अर्जुनस्य प्रश्नः —

Now भगवान् gives the answer. And while giving the answer what is the intention of भगवान् शङ्कराचार्य mentions here. श्रीभगवान् उवाच – भगवान् answers. तां परिहरन् – solving or

removing that doubt. ताम् here means शङ्का. That doubt of मूर्खाणाम् – unintelligent, deluded, confused people; वासुदेवे अनीश्वरासर्वज्ञ – that वासुदेव कृष्ण is अनीश्वर, an ordinary person, non-god; he is an ordinary जीव with six intellectual दोषs. Those six दोषs are as follows.

- 1) अज्ञानम्. The intellectual deficiencies of human beings which are not there in भगवान्.
- 2) संशय, doubt.
- 3) विपर्यय, erroneous knowledge or misconception.
- 4) प्रमादः, oversight.
- 5) अपटु करणत्वम् which means deficiency or limitations of the instruments of knowledge. Limitation in all the six प्रमाणम्s: प्रत्यक्ष अनुमान उपमान अर्थापत्ति अनुपलब्धि and लौकिक शब्द., all of them have got intrinsic limitation. पटु means efficient. करणम् means all the पौरुषेय प्रमाणम्.
- 6) विप्रलम्भः means prejudice or subjectivity. That we can never avoid. Any event we observe there will always be subjective coloration. Suppose you watch one particular channel of TV which belongs to the ruling party and the other channel belonging to the opposition party, the event remaining the same you will get a contradictory report because human mind always looks at things with subjectivity. Therefore no news is reliable news. This is called विप्रलम्भः which means deception either deliberate or natural deception.

And भगवान् is free from all the six दोषs and that is called ईश्वरत्वम् which means षड् दोष रहितत्वम्. अनीश्वरत्वम्

means षड् दोष सहितत्वम्. असर्वज्ञत्वम् means limited knowledge. That is taking भगवान् as an ordinary person and taking His teaching as दुष्ट प्रमाणम्. This doubt people can get. What is the reason for this doubt? This chronological discrepancy that भगवान् taught twenty-eight चतुर्युग्स before and भगवान् is teaching now also, this statement can be taken as a reason for doubting भगवान्'s ईश्वरत्वम्. Therefore वासुदेवे – with regard to भगवान् वासुदेव such a doubt can come because of the seeming chronological discrepancy. Therefore तां परिहरन्. So removing that doubt which arises in मूर्ख्स, श्रीभगवान् उवाच, यद्-अर्थः –for removing this doubt alone अर्जुनस्य प्रश्नः – अर्जुन has presented this question. And by way of answering अर्जुन's question कृष्ण wants to remove the doubt of all the मूर्ख्स of the world.

#### Verse 04-05

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ गीता ४-५ ॥

कृष्ण says सूर्य गुरु, the teacher of विवस्वान् and अर्जुन गुरु is one and the same, i.e., Me alone. Let it be very clear. सूर्य गुरु twenty-eight चतुर्युग्स before and अर्जुन गुरु twenty-eight चतुर्युग्स later is one and the same, Me alone. But the body through which I teach is different. That is विष्णु शरीरम् and now it is कृष्ण शरीरम्. शरीर भेदः अस्ति. शरीरि भेदः नास्ति. Therefore seeing the superficial शरीर भेद may you not conclude the शरीरि are different. There is only शरीर भेद and there is no शरीरि भेद. Seeing the शरीर भेद may you not think there is a difference in the शरीरि, the गुरु; that गुरु is one and

the same only. And I will remember all the शरीरम्s that I take. But you are also as great as भगवान् because you also take several शरीरम्s but the only thing is you do not know शरीरि ऐक्यम् while I know the शरीरि ऐक्यम्. That alone is the problem.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-05 Continuing:*

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ गीता ४-७ ॥

We were seeing the gist of this verse. In these verses beginning from the fifth verse Lord कृष्ण is teaching the अवतार रहस्यम् as an answer to अर्जुन's question. And अर्जुन's question was how can कृष्ण be both the गुरु of सूर्य भगवान्, twenty seven चतुर्युग्स before and of me also, twenty seven चतुर्युग्स later. There is such a huge gap in time. And Lord कृष्ण wants to answer by pointing out that I was not in कृष्ण शरीरम् at that time but I myself was the teacher of सूर्य भगवान् also but not through वासुदेव कृष्ण शरीरम् but through a different शरीरम्. I can say about this because I am aware of the different शरीरम्s or incarnations that I have taken; I being the Lord I know all My अवतारम्s but in the case of a जीव even though he has also taken several अवतारम्s or several शरीरम्s he cannot remember the past जन्मs. Why past जन्म the past गीता class itself he cannot remember sometimes. That is the limitation of जीव. Therefore कृष्ण says both of us are the same, both of us have taken several bodies, you don't remember but I remember, that is the only difference. This is gist of the श्लोक. Now we will read the भाष्यम्.

बहूनि मे मम व्यतीतानि अतिक्रान्तानि जन्मानि तव च हे  
अर्जुन । तानि अहं वेद जाने सर्वाणि; न त्वं वेत्थ जानीषे,  
धर्माधर्मादि-प्रतिबद्ध-ज्ञान-शक्तित्वात् ।

**बहूनि मे. मे** is in the मूलम्, is equal to **मम** – for Me. **व्यतीतानि** is in the मूलम्, is equal to **अतिक्रान्तानि** – have gone by. The first word **बहूनि** should be connected with **जन्मानि** so many जन्मs have gone by for Me **तव च** – and also for you. Also for you means many जन्मs have gone by for you also. You have to read it twice; many जन्मs have gone by for Me and for you also. Here the word **जन्म** means शरीरम् I have taken many शरीरम्s and you have also taken many शरीरम्s. Remember both जीव and ईश्वर are अनादि. Therefore the शरीरम्s are infinite for the जीव also, शरीरम्s are infinite for ईश्वर also. अनादि काल प्रवृत्तत्वात्. So **तव च हे अर्जुन**. Then what is the difference between जीव and ईश्वर? I thought I only have पुनरपि जननम् पुनरपि मरणम् cycle. Now I come to know that You are also in the same boat, पुनरपि जननम् पुनरपि मरणम् you also have. Then what is the difference, why should I do नमस्कारम् to You, for a change why can't You do नमस्कारम् to me? Such a doubt may come. कृष्ण says the reason is different. **तानि अहं वेद** – I being omniscient ईश्वर I know all of them, I have complete knowledge with regard to अपराविद्या also, I have complete knowledge with regard to पराविद्या also. I know the शरीरम् is मिथ्या and I am the सत्य आत्मा, ever free I know but you do not know the शरीरम् is मिथ्या and that you are सत्य आत्मा; that two-fold knowledge you don't have but I have. So **तानि. तानि** means **तानि जन्मानि** – all those जन्मs **अहं वेद. वेद** is in the मूलम्, it is a verb, is equal to **जाने** – I know. **सर्वाणि** should be connected with **तानि. तानि सर्वाणि** – all those शरीरम्s I know. Whereas **न त्वं वेत्थ जानीषे** – you do not know all your past जन्मs, past

शरीरम्. वेत्थ is in the मूलम्, is equal to जानीषे – you do not know. What is the reason? Because your knowledge is obstructed by पुण्यम् and पापम्. Since I don't have पुण्यपाप My knowledge is not obstructed therefore I have both परा and अपरा विद्या. Therefore he says धर्म-अधर्म-आदि. धर्म means पुण्यम्, अधर्म means पापम्, आदि means मिश्रम्; पुण्यपापमिश्र प्रतिबद्ध means obstructed, what? ज्ञान-शक्तित्वात् – the intelligence, the knowing power. The knowing faculty is obstructed in your case but I don't have such a problem. In short, the आवरण शक्ति of माया operates in the case of जीव only and in the case of ईश्वर only विक्षेप शक्ति operates. Therefore ईश्वर uses the विक्षेप शक्ति and takes any number of शरीरम्s at will, since आवरण शक्ति doesn't operate ईश्वर knows these are all मिथ्या, I am the सत्यम् that knowledge is always there. That is said in the next paragraph; we will read.

अहं पुनः नित्य-शुद्ध-बुद्ध-मुक्त-स्वभावत्वाद् अनावरण-ज्ञान-शक्तिः इति वेद अहं हे परन्तप ॥४-९॥

So this is a note added by शङ्कराचार्य. In the मूलम् कृष्ण only says I know. शङ्कराचार्य gives the reason for that. अहं पुनः. पुनः is however, on the other hand unlike the जीव I नित्य-शुद्ध-बुद्ध-मुक्त-स्वभावत्वाद्. You can understand I am नित्य ईश्वर, अहम् नित्य शुद्ध – free from पुण्यपापम् etc. नित्य - बुद्ध – ever enlightened both with regard to अपरा विद्या as well as पराविद्या and मुक्त – ever free also, स्वभावत्वाद् – as my very nature. ईश्वर doesn't attain मोक्ष by performing साधन but मोक्ष is His very nature. Therefore स्वभावत्वाद् means स्वरूपत्वात् that being my very nature, अनावरण-ज्ञान-शक्तिः – my knowing



faculty has never been covered at any time requiring a साधन to discover; discovery is not required for me. Only when there is a cover you need to discover it. Since I never had आवरणम् I never require a knowing process. Therefore अनावरण-ज्ञान-शक्तिः – with unobstructed knowing faculty, अहम् अस्मि इति इति हेत्वर्थे, इति हेतुना because of this reason अहम् वेद – I know हे परन्तप हे अर्जुन. And therefore only when जीव takes a शरीरम् we call it जन्म and when ईश्वर takes a शरीरम् we call it अवतार. अवतार means descending down. जीव doesn't descend down, जीव falls down. ईश्वर descends and जीव falls. This is the meaning. The अन्वय is, हे अर्जुन! मे तव च बहूनि जन्मानि व्यतीतानि । अहम् तानि सर्वाणि वेद । हे परन्तप! त्वम् न वेत्थ । Continuing;

*Verse 04-06 Introduction;*

कथं तर्हि तव नित्येश्वरस्य धर्माधर्माभावे अपि जन्म? इति, उच्यते

Naturally the question will come there शङ्कराचार्य said in the previous श्लोक, भगवान्'s ज्ञान शक्ति is not obstructed by पुण्यम्, पापम् and मिश्रम्; that means भगवान् doesn't have पुण्यपापम् and if भगवान् doesn't have पुण्यपापम् how can He take a शरीरम् because according to शास्त्रम् शरीरम् is caused by पुण्यपापम् only and in fact the very time of birth, very type of birth, the type of body whether it is मनुष्य शरीरम् or मृग शरीरम् all these are determined by पुण्यपापम् only. If भगवान् doesn't have पुण्यपापम् what will be the cause for the शरीरम् of भगवान् will be a natural question. And causelessly it is born also you cannot say. Because without a cause an effect cannot happen. If an effect happens without an appropriate cause not

only cause must be there it must be an appropriate cause also. If that is not there the world will be all in disharmony or chaos only. Therefore tell me what is the cause for the शरीर ब्रह्मणम् for ईश्वर is the legitimate question which शङ्कराचार्य raises here. कथं तर्हि. तर्हि means then, तर्हि itself शङ्कराचार्य comments as धर्म-अधर्म-अभावे सति – if पुण्यपापम् are absent for भगवान्; what type of भगवान्? नित्येश्वरस्य – for the eternal भगवान् if पुण्यपापम् are absent, कथं जन्म – how can जन्म or शरीरम् come इति चेत् – if such a question is raised by anyone, उच्यते – उत्तरम् उच्यते – the answer is being given in the following श्लोक.

#### Verse 04-06

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।  
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ गीता ४-६ ॥

In these few verses Lord कृष्ण differentiates the अवतार शरीरम् and also जीव शरीरम् what are the essential differences. In terms of cause there is a difference, in terms of their nature there is a difference, in terms of their purpose there is a difference. हेतु, स्वरूपम् and कार्यम् at three levels there is a difference. At the cause level जीव शरीरम् is because of the पुण्यपापम्. That is the cause. And the पुण्यपापम् is because of अज्ञानम्. Therefore अज्ञानम् and कर्म are the cause for जीव शरीरम्. Whereas ईश्वर शरीरम् is not because of अज्ञानम् and कर्म but ईश्वर's स्थिति कर्तृत्वम् is the cause for the शरीरम्. ईश्वर has got the role of सृष्टि स्थिति and लय. Of these three the middle one is स्थिति, स्थिति means protection of the world and that भगवान् does out of compassion, that compassion to

protect the world is the cause for the शरीरम् of भगवान्. The role of स्थिति कर्तृत्वम् or the role of compassion with regard to the universe is the cause. With regard to the nature also there is a difference. In the case of जीव शरीरम् both विक्षेप शक्ति and आवरण शक्ति of माया are operational whereas in the case of ईश्वर शरीरम् only विक्षेप शक्ति is operational, आवरण शक्ति doesn't operate. Therefore भगवान् knows that it is माया शरीरम्, it is मिथ्या,

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् न एव किञ्चित् करोमि,

तस्य कर्तारं अपि माम् विद्धि अकर्तारम् अव्ययम् ॥ गीता ४-१३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ॥ गीता ४-१४ ॥

all these things भगवान् knows right from birth itself. And therefore आवरण शक्ति is present in one, आवरण शक्ति is absent in the other; that is one difference. And there is another important difference. जीव शरीरम् is born out of माया through the intermediary stage of पञ्चभूतानि. माया produces the five elements, the five elements produce the शरीरम् of all the जीवराशिस. Therefore our bodies are called भौतिक शरीरम्. But in the case of ईश्वर's शरीरम् the intermediary stage of the five elements is not there, माया itself directly produces ईश्वर शरीरम्. Therefore ईश्वर शरीरम् is मायिक शरीरम्. Thus भौतिक शरीरम् and मायिक शरीरम् is another difference with regard to the nature of these two शरीरम्s. Thus in the cause there is a difference, in the nature there is difference and finally in the very purpose there is a difference. In the case of जीव शरीरम् the purpose is exhaustion of पुण्यम् and पापम्. We have taken the body only to go through सुखम् and दुःखम् which our पुण्यम्

and पापम् will have to give. Therefore पुण्यपाप क्षयार्थम् जीव शरीरम् whereas ईश्वर शरीरम् is not for पुण्यपाप क्षय because ईश्वर doesn't have पुण्यपाप itself, where is the question of क्षय. Therefore it is for परित्राणाय साधूनाम् विनाशाय च दुष्कृताम्, it is only to destroy अधर्म and also to protect धर्म that is the purpose of ईश्वर शरीरम्. Thus हेतु, स्वरूप and कार्यम् at all the three levels there is a difference between जीव शरीरम् and ईश्वर शरीरम्. That is being said in these श्लोकs, we will read the भाष्यम्.

**अजः अपि जन्म-रहितः अपि सन्, तथा अव्ययात्मा अक्षीण-ज्ञान-शक्ति-स्वभावः अपि सन्, तथा भूतानां ब्रह्मादि-स्तम्भ-पर्यन्तानाम् ईश्वरः ईशान-शीलः अपि सन्, प्रकृतिं स्वां मम वैष्णवीं मायां त्रिगुणात्मिकाम्, यस्या वशे सर्वं जगद् वर्तते, यया मोहितं सत् स्वम् आत्मानं वासुदेवं न जानाति, तां प्रकृतिं स्वाम् अधिष्ठाय वशी-कृत्य सम्भवामि देहवान् इव भवामि जात इव आत्म-मायया आत्मनः मायया, न परमार्थतः लोकवत् ॥४-६॥**

**अजः अपि** is in the मूलम्, is equal to **जन्म-रहितः अपि सन्** – even though I don't have a real birth, I being the नित्य आत्मा, even though I don't have really any **जन्म अपि सन्, तथा अव्ययात्मा अपि सन्** – even though all the जीवs are really birthless, at least जीवs will have जन्म caused by ignorance but that kind of ignorance caused जन्म भगवान् cannot have because भगवान् doesn't have the problem of ignorance. Therefore कृष्ण says even though I do not have ignorance also which is the cause of जन्म, **तथा अव्ययात्मा** is in the मूलम्, **अक्षीण-ज्ञान-शक्ति-स्वभावः. अव्यय** is equal to **अक्षीण, आत्मा** here शङ्कराचार्य takes as **ज्ञान-शक्ति**, so **अव्यय आत्मा** is equal

to अक्षीण-ज्ञान-शक्ति – one whose knowing faculty never deteriorates, it is never covered by ignorance, that means who is always wise, knowledgeable. Even though I don't have the problem of ignorance and therefore only I don't have अध्यास, therefore only I don't have कर्तृत्वम् and I don't have जन्म really speaking still I manage to take शरीरम्. अक्षीण-ज्ञान-शक्ति-स्वभावः अपि सन्, तथा, तथा means so also, moreover, भूतानाम् ईश्वरः अपि सन् is in the मूलम्; भूतानाम् is equal to ब्रह्मादि-स्तम्ब-पर्यन्तानाम् – for all the जीवराशिस, beginning from ब्रह्मा the creator up to स्तम्ब a small blade of grass or a minute organism, स्तम्ब is an expression to indicate the lowest form of जीव. I have often said here the word स्तम्ब should not be translated as pillar; स्तम्भ with fourth भ is pillar. Here it is third ब and स्तम्ब with third ब means the lowest form of जीव. ब्रह्मा is the highest form of जीव and स्तम्ब is the lowest form, for that entire जीवराशि ईश्वरः I am the Lord. ईश्वरः is in the मूलम्, is equal to ईशान-शीलः – I am the master. And by saying that I am the master of all the जीवस, कृष्ण says I don't come under जीव category, I come under ईश्वर category. And since I come under ईश्वर category I don't have पुण्यपापम् like जीवस. Therefore My जन्म is not a helpless situation but it is a voluntarily, deliberately taken शरीरम्. Totally it is under my control. Therefore ईश्वरः अपि सन् – even though I am not subject to पुण्यपापम्, what do I do? प्रकृतिं स्वाम्, स्वाम् is in the मूलम्, is equal to मम, मम is equal to वैष्णवीम् – belonging to विष्णु. Because कृष्ण is after all विष्णु's अवतारम्. प्रकृतिम् is equal to मायाम्; because I, ब्रह्मन् can never take a शरीरम् by myself; because poor ब्रह्मन् cannot do anything and therefore

the moment ब्रह्मन् has to do anything Mrs. ब्रह्मन् will have to come and therefore मायाम्. See whenever व्यवहार comes माया has been brought in. Therefore मायाम्. What type of माया? Very very powerful त्रिगुणात्मिकाम् – which has got three गुणः. सत्त्वगुण standing for knowing power, रजोगुण standing for doing power and तमोगुण standing for resting power. Resting is as important as knowing and doing. This knowing power plus doing power plus resting power put together is called त्रिगुणात्मिका माया. What else is the माया? यस्या वशे सर्वं जगद् वर्तते – the entire universe is under the control of this माया शक्ति and especially the आवरण शक्ति of माया. यस्याः आवरणशक्त्याः वशे सर्वं जगद् वर्तते and यया मोहितं सत् – because of the आवरण शक्ति of माया alone the entire जीवराशि is deluded, they never come to the binary format, even after studying वेदान्त they refuse to come, they are always in triangular format. What makes them remain in triangular format is the success of माया. माया will pull us down and won't allow us to go to the binary format, keeping us in the triangular format, that is the power of माया. Therefore यया मोहितं सत् – deluded by whom, स्वम् आत्मानं न जानाति – no जीव recognizes its own higher nature. The साक्षि स्वरूपम् is not known, अहङ्कार is dominant. स्वम् आत्मानम्. And what is that साक्षि आत्मा? वासुदेवम् – who is none other than भगवान्. महावाक्यम्. आत्मानम् वासुदेवम्. आत्मानम् is त्वम् पद लक्ष्यार्थः, वासुदेवम् is तत् पद लक्ष्यार्थः. By putting them together शङ्कराचार्य is presenting a महावाक्य. The जीव doesn't know the essence of महावाक्यम्. न जानाति. All because of the glory of प्रकृति. तां प्रकृतिम् – such a glorious प्रकृति स्वाम् अधिष्ठाय, अधिष्ठाय is in the मूलम्, is equal to

वशी-कृत्य. वशी-कृत्य means keeping under my control. जीव is also associated with माया, ईश्वर is also associated with माया, both are associated, association is common to both. But what is the difference? In one case जीव is controlled by माया and in the case of ईश्वर He is the controller of माया. How does the control express itself? ईश्वर uses only the विक्रम शक्ति of माया not only to create the whole universe by using the विक्रम शक्ति He takes an appropriate body for Himself also. Thus माया's विक्रम शक्ति becomes handy for ईश्वर. When माया brings the आवरण शक्ति, भगवान् says take it away, take it back to yourself and don't play with Me, I will withdraw existence itself from you. If माया begins to play with भगवान्, भगवान् will threaten माया by saying 'O माया note, your very सत् and चित् are both lent by Me, if you start playing with Me I will withdraw both सत् and चित्, then the very existence of माया will be in trouble. Therefore if you want to survive with Me then withdraw your आवरण शक्ति, I will allow you to stay with Me. Therefore वशी-कृत्य as a master of माया. वशी-कृत्य सम्भवामि, सम्भवामि means I am born, born means देहवान् इव भवामि – I am as though an embodied individual. The disembodied I or unembodied I appear to become the embodied I. देहवान् इव भवामि. जातः इव भवामि – as though I am born, जन्माष्टमी is celebrated by the entire world all right, but I know that that is only fun, really speaking I don't have any date of birth. जातः इव भवामि. How? आत्म-मायया is equal to आत्मनः मायया. Here आत्मा is a reflexive pronoun, with the help of my own माया शक्ति. And based on that only we say because here कृष्ण uses the word मायया सम्भवामि it indicates that the शरीरम् is

directly born out of **माया**, without the intervention of the पञ्चभूत. If via पञ्चभूत शरीरम् should come it will take a long time. First in the womb of mother the fetus should be formed, then food should be taken, thus it will take a long time for formation of the body. During नरसिंह अवतार the शरीरम् was born instantaneously out of the pillar, where is the question of गर्भवास, where is the question of ten months in the womb of mother. Therefore नरसिंह शरीरम् can never be पाञ्चभौतिक शरीरम्, it should be an instantaneous direct product out of **माया**, the regular शरीरम् cannot come like that. Therefore **मायया** means मायिक रूपेण शरीरम् भवति, जीवस्य तु भौतिक रूपेण शरीरम् भवति. And **न परमार्थतः लोकवत्**, ईश्वर's शरीरम् is not really born, **परमार्थतः** means it is not really born, **लोकवत्** – like the जीवs of the world. Here **लोक** means the जीवs of the world. ईश्वर शरीरम् is not really born like the शरीरम् of the जीव. Now the sub-commentators analyse the significance of this small expression **न परमार्थतः लोकवत्**. If you translate it means ईश्वर शरीरम् is not born really like the जीव शरीरम्. That means ईश्वर शरीरम् is of a lesser order of Reality compared to the जीव शरीरम्. Do you understand this argument, carefully listen. ईश्वर शरीरम् is not really born like the जीव शरीरम् is equal to ईश्वर शरीरम् is of a lower order of reality compared to जीव शरीरम्. Now what is the order of reality of जीव शरीरम् is the question. This is the analysis done by subcommentators. आनन्दगिरि analyses that briefly and रामराय कवि analyses this very elaborately. If ईश्वर शरीरम् is of a lesser order of reality compared to the जीव शरीरम् we should ask the question, what is the order of reality of जीव शरीरम्.



In वेदान्त the order of reality is broadly classified into three.

1) पारमार्थिक सत्यम्, absolute reality. व्यावहारिक सत्यम्, empirical reality. प्रातिभासिक सत्यम्, subjective Reality. For पारमार्थिक सत्यम् the example is only one and that is ब्रह्मन्.

2) For व्यावहारिक सत्यम् the example is जाग्रत् प्रपञ्च, जीव शरीरम् etc.

3) For प्रातिभासिक सत्यम् the example is the dream world, rope-snake, mirage-water. They are all प्रातिभासिकम्.

These are the three orders of reality. Now शङ्कराचार्य says ईश्वर शरीरम् is of a lower of reality compared to जीव शरीरम्. जीव शरीरम् is व्यावहारिक सत्यम् and ईश्वर शरीरम् is of a lower order compared to the जीव शरीरम् then it has to be प्रातिभासिक शरीरम् and therefore sub-commentators conclude based on this line, न परमार्थतः लोकवत्, by writing this line शङ्कराचार्य points out that all the अवतार शरीरम्s are neither पारमार्थिकम् nor व्यावहारिकम् but only प्रातिभासिकम्. This is the conclusion some kind of a समष्टि प्रातिभासिकम् like the blue sky, sunrise etc., it is प्रातिभासिकम् but experienced in समष्टि. This is the conclusion that they make. It is an aside note. The अन्वय is, अजः सन् अपि, अव्यय-आत्मा (सन् अपि), भूतानाम् ईश्वरः अपि सन्, (अहम्) स्वाम् प्रकृतिम् अधिष्ठाय आत्म-मायया सम्भवामि । Continuing;

*Verse 04-07 Introduction;*

तत् च जन्म कदा, किम्-अर्थं च? इति उच्यते —

In the previous श्लोक the हेतु भेदः and स्वरूप भेदः have been talked about. The difference in the cause of जीव शरीरम् and ईश्वर शरीरम्, the difference in the nature of the जीव शरीरम् and ईश्वर शरीरम्. These two differences have been talked about in the sixth verse. Now कार्य भेदः, the difference in the purpose of these two शरीरम्s is being talked about in the following two verses seven and eight. So तत् च जन्म – and this unique जन्म of भगवान् the प्रातिभासिक शरीरम् of भगवान्, कदा भवति – when does it come and किम्-अर्थं च भवति – and for what purpose does it come, इति उच्यते – that is said. कदा is answered in verse seven. किम्-अर्थम् is answered in verse eight. यदा यदा हि धर्मस्य is answer for ‘when’, परित्राणाय साधूनाम् is the answer for ‘what purpose’. We will read the श्लोक.

*Verse 04-07*

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ गीता ४-७ ॥

Since भगवान्'s job is protection of the world, being the स्थिति कर्ता भगवान् has to protect the world only by protecting the धर्म because धर्म is the health of the world. And भगवान् has to protect धर्म only in two ways – by protecting the people who follow धर्म and by destroying the people who violate धर्म. Thus by protecting धर्म followers and by destroying or converting धर्म violators भगवान् will protect धर्म and by way of that भगवान् protects the world and by way of doing that भगवान् is doing His duty as the स्थिति कर्ता. Therefore in this श्लोक भगवान् says whenever the धर्म violators increase and धर्म followers

decrease then I appear. This is the gist. Now we will read the भाष्यम्.

यदा यदा हि धर्मस्य ग्लानिः हानिः वर्णाश्रमादि-लक्षणस्य प्राणिनाम् अभ्युदय-निःश्रेयस-साधनस्य भवति भारत, अभ्युत्थानम् उद्भवः अधर्मस्य, तदा आत्मानं सृजामि अहं मायया ॥४-७॥

यदा यदा हि धर्मस्य ग्लानिः. ग्लानिः is in the मूलम्, is equal to हानिः which means deterioration, waning, weakening etc. And धर्मस्य is equal to वर्णाश्रमादि-लक्षणस्य; in fact the words will have to be rearranged. After धर्मस्य we should read वर्णाश्रमादि-लक्षणस्य. Position has been changed. वैदिक धर्म is only in the form वर्णाश्रम धर्म. That is why nowadays we have a problem because we are not following the *Vedic* constitution, being a democratic country we have got a different constitution and in several cases *Vedic* constitution and the local constitution are at loggerheads therefore we don't know which one to follow; there is confusion. *Vedic* constitution is वर्णाश्रम धर्म. So वर्णाश्रमादि-लक्षणस्य is equal to प्राणिनाम् अभ्युदय-निःश्रेयस-साधनस्य. अभ्युदय means धर्म, अर्थ and काम and निःश्रेयस means मोक्ष. So अभ्युदय-निःश्रेयस means चतुर्विध पुरुषार्थ. साधनस्य means the path or means. वर्णाश्रम धर्म is designed for the accomplishment of all the four पुरुषार्थs successfully. That वर्णाश्रम धर्म weakens now and then. Details in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-07 Continuing:*

यदा यदा हि धर्मस्य ग्लानिः हानिः वर्णाश्रमादि-लक्षणस्य  
प्राणिनाम् अभ्युदय-निःश्रेयस-साधनस्य भवति भारत,  
अभ्युत्थानम् उद्भवः अधर्मस्य, तदा आत्मानं सृजामि अहं  
मायया ॥४-७॥

In these verses of the fourth chapter upto the eighth verse Lord कृष्ण is dealing with the topic of अवतार रहस्यम्. In the case of भगवान्'s अवतार also taking the body is the same as the जन्म of any other जीव even though शरीर ग्रहणम् is common to both जीव and अवतार, the cause, the nature and the purpose will be different in the case of an अवतार.

1) The cause is because it is भगवान्'s duty to protect the creation being the स्थिति कर्ता of the universe and therefore if body has to be taken for the protection of the world भगवान् takes the body. Thus it is the duty of भगवान् that is the cause of His अवतार.

2) And not only is the cause different, the nature of अवतार is also different. भगवान् is शुद्ध स्वरूपः which means the आवरण शक्ति of माया does not pollute भगवान्'s अवतार and also the शरीरम् is मायिक स्वरूपम्, it is a direct product of माया without the intermediary intervention of पञ्चभूतs. Therefore शुद्ध अभौतिक स्वरूपम् is भगवान्'s शरीरम्. Whereas जीव's शरीरम् is अशुद्ध and भौतिक स्वरूपम्. This is the second difference.

3) The third difference is the very purpose of अवतार is different. In the case of जीव it is पुण्यपाप क्षयम् whereas in the case of ईश्वर there is neither पुण्यम् nor पापम्, therefore the purpose is different. And not only is the purpose different, depending upon the purpose the time also will be different. If it is the destruction of हिरण्यकशिपु then the arrival of नरसिंह should be appropriate for the हिरण्यकशिपु वधः. And the appropriate time cannot be day time or night time, it has to be dusk time only. Therefore depending upon the purpose the timing also will vary. In the case of जीव the timing is determined by the कर्म, in the case of ईश्वर the timing is dependent on the type of task involved. And the time is defined in the seventh verse and the purpose is mentioned in the eighth verse. अवतार कालः and अवतार उद्देशः.

In the भाष्यम् we were seeing यदा यदा हि धर्मस्य ग्लानिः भवति. ग्लानिः is equal to हानिः – waning, fading, weakening, declining, deteriorating or degeneration. Fading of धर्मस्य. What is धर्म? वर्णाश्रमादि-लक्षणस्य – which is characterized by वर्णाश्रम scheme. So वैदिक धर्म means always remember वर्णाश्रम धर्म. Why does वेद talk about वर्णाश्रम धर्म? अभ्युदय-निःश्रेयस-साधनस्य. Both these words are commentary on the word धर्म. धर्म is equal to वर्णाश्रमादि-लक्षण is equal to अभ्युदय-निःश्रेयस-साधन. In the last class I pointed out the word अभ्युदय means धर्म अर्थ काम. Three पुरुषार्थs put together is called अभ्युदय. And निःश्रेयस is the name of the fourth पुरुषार्थ, viz., मोक्ष. नितराम् श्रेयः निःश्रेयसम्. Absolute good is called निःश्रेयसम्. Why मोक्ष is called absolute good? Because the other three are called relative good. Therefore अभ्युदय-

निःश्रेयस is equal to चतुर्विध पुरुषार्थः. And साधन means infrastructure. वर्णाश्रम धर्म is the infrastructure to balance material and spiritual prosperity. A democratic society is an ideal setup for material prosperity but it is unfortunately not designed for spiritual prosperity. That is why when democracy thrives no doubt the society thrives materially but gradually spirituality wanes. Therefore कृष्ण says वर्णाश्रम धर्म alone balances materialism and spirituality. And that Vedic scheme ग्लानिः भवति weakens. And when that weakens what happens?

**अभ्युत्थानम् अधर्मस्य** – when spirituality weakens अधर्म will gradually increase. Therefore **अभ्युत्थानम्** is equal to **उद्भवः** – increase of **अधर्मस्य** – अधर्म. Because once the materialism comes initially it may be धार्मिक materialism but unknowingly धर्म will become lesser, will weaken and धार्मिक materialism will gradually be replaced by अधार्मिक materialism. Therefore **अधर्मस्य अभ्युत्थानम् भवति**. When these two things happen it is like seesaw. When धर्म declines automatically अधर्म will rise and when that happens कृष्ण says **तदा** – at that time, **अहं आत्मानं सृजामि** – I create Myself. **आत्मानम्** means शरीरम्. **अहं आत्मानं शरीरम् सृजामि** for Myself. How do I create this body? **मायया** – directly through **माया** without needing the पञ्चभूतानि. The अन्वय is, हे भारत! यदा यदा हि धर्मस्य ग्लानिः, अधर्मस्य अभ्युत्थानम् (च भवति), तदा अहम् आत्मानम् सृजामि । **अभ्युत्थानम्** means वृद्धिः, increase. Continuing;

**किम्-अर्थम्?**

*Verse 04-08*

**परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।**

## धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ गीता ४-८ ॥

शङ्कराचार्य introduces the श्लोक as किम्-अर्थम्? which means for what purpose is भगवान् born? कस्मै प्रयोजनाय? For what benefit? Then the answer is given three-fold purpose, three प्रयोजनम्s are kept in the mind. The first प्रयोजनम् is धार्मिक रक्षणम्, the second प्रयोजनम् is अधार्मिक नाशनम् and the third प्रयोजनम् is धर्म संस्थापनम्. In this श्लोक the word साधु means the people who follow धर्म even though धर्म is no more materially paying. There are some people even though they are suffering because of following the values, they don't mind going through any amount of suffering like हरिश्चन्द्र, they don't mind suffering, they follow धर्म. Those people are called साधवः or धार्मिकाः. Since they are following भगवान्'s instructions it becomes भगवान्'s duty to rescue them in one way or the other at the appropriate time. The second purpose is दुष्कृत विनाशनम्. The word दुष्कृत means अधार्मिक people because they find धर्म doesn't pay and therefore according to the majority they compromise with धर्म, they are called here as दुष्कृत् and their destruction. And the destruction is two-fold – one is transformation of them, i.e., figurative destruction and if they are not available for reformation then they have to be destroyed or eliminated from the society which is actual destruction. Thus विनाशन means either figurative destruction in the form of reformation or actual destruction. The third purpose is by that way धर्म संस्थापनम्, maintenance of the values. These are the three purposes. For these purposes सम्भवामि युगे युगे I shall take अवतारम् in every युग. युग should not be literally taken, even in one युग itself every

moment also I will take अवतार depending upon the necessity. This is the gist. Now we will go to the भाष्यम्.

**परित्राणाय परिरक्षणाय साधूनां सन्-मार्ग-स्थानाम्, विनाशाय च दुष्कृतां पाप-कारिणाम्, किञ्च धर्म-संस्थापनार्थाय धर्मस्य सम्यक् स्थापनं तद्-अर्थं सम्भवामि युगे युगे प्रति-युगम् ॥४-८॥**

शङ्कराचार्य gives simple word meaning. **परित्राणाय** is equal to **परिरक्षणाय** – for the total, complete, comprehensive protection. Protection of **साधूनाम्** is in the **मूलम्**, is equal to **सन्-मार्ग-स्थानाम्**. Those people who remain in a life of values. **सन्-मार्ग** means **धार्मिक मार्ग**, **वैदिक मार्ग**, even though it doesn't pay and in the process they are materially backward and they are suffering also but they don't mind going through the suffering but they don't want to compromise. Such non-compromising people of values are here called **सन्-मार्ग-स्थाः**. The word **सत्** here means **धर्म**. **धर्म-मार्ग-स्थानाम् रक्षणाय** for their protection. This is purpose one. The second purpose is **विनाशाय** – and also for the destruction. Destruction of **दुष्कृताम्, दुष्कृतां विनाशाय** – for the destruction of **अधार्मिक** people. Even though the **अधार्मिक** people may get some immediate benefits. **अधर्म** does give benefit, that is why people follow **अधार्मिक** activities. If **अधर्म** doesn't give any benefit then people will not follow. That is why **वेद**s say don't follow **अधर्म**. The very fact **शास्त्र** negates **अधर्म** or bans **अधर्म** is because there is a tendency for people to follow **अधर्म**. Therefore it is very very evident that **अधर्म** is materially beneficial. And therefore people are naturally interested in that, that is why **शास्त्र निषेध** is there. If **अधर्म** gives suffering then



people would not have followed that and if people won't follow, शास्त्र need not do the निषेध. Let it be clear अधर्म does give material benefit. If अधर्म benefits materially then why should शास्त्र do निषेध? It is because in the long term it will produce negative result, the long term negative result is much worse than the short term benefit, that a short-sighted mind doesn't understand. Short-term benefits are there that a short-sighted mind will easily grasp. The शास्त्र's aim is that it admits the short-term benefits but it says long-term results are dangerous and not only are they dangerous, they are much worse than the immediate advantages. And therefore दुष्कृतां पाप-कारिणाम् – those short-sighted people who are intensely aware of immediate benefit and unfortunately unaware of the long-term negative consequences. They are called पापकारि like junk food. Junk food is very tasty but they have to create awareness don't eat, don't eat because it is attractive but it is not good for health. विनाशाय means destruction and remember भगवान् will not instantaneously come and destroy. Even though the politicians may do अधर्म, don't think that भगवान् will immediately come and destroy. भगवान् will give a long rope and then only भगवान् will take action. Therefore नाशाय च is the second benefit. Then what is the third purpose of अवतार? किञ्च – moreover. धर्म-संस्थापनार्थाय is in the मूलम्, it is a compound word, शङ्कराचार्य splits the compound, संस्थापन is equal to सम्यक् स्थापनम्, सम्यक् means firmly restoring, स्थापन means restoration, संस्थापन means firm restoration and not wobbly restoration. Firm restoration धर्मस्य of धर्म. षष्ठी तत्पुरुष समास. धर्मस्य

संस्थापनम् धर्मसंस्थापनम्. Then what is the meaning of चतुर्थी विभक्ति, धर्म-संस्थापनार्थाय is there? That अर्थ is there, he translates as तद्-अर्थम्, अर्थम् means प्रयोजनम्. तद्-अर्थम् means तत्-प्रयोजनाय for that प्रयोजनम् or that purpose. In short, for the purpose of firm restoration of धर्म. धर्म means universal health. It is a very profound and significant word. धृ means the maintaining principle. धारणात् धर्मः. Just as health maintains one at the individual level, with health an individual survives similarly health at the macro level is called धर्म. प्रपञ्चस्य आरोग्यम् धर्मः. The health of the cosmos is called धर्म. For the restoration of cosmic health सम्भवामि; शङ्कराचार्य doesn't comment, we have to understand सम्भवामि means I am born, I take body, युगे युगे is in the मूलम्, is equal to प्रति-युगम् – every युगम्. युग should not be literally taken, every युगम् means every moment, every time it is necessary. The अन्वय is, साधूनाम् परित्राणाय, दुष्कृताम् विनाशाय, धर्म-संस्थापन-अर्थाय च, (अहं) युगे युगे सम्भवामि । Continuing;

तत्—

Verse 04-09

जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।

त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ गीता ४-९ ॥

With the previous श्लोक, i.e., eight, the topic of अवतार रहस्यम् is over which is a diversion topic not required for the flow of गीता teaching. गीता teaching is ज्ञानकर्मसन्न्यासयोगः, the internal renunciation as a consequence of Self-knowledge is the topic of the गीता. For this topic अवतार is not required at all, but because अर्जुन raised

a question how can you be the teacher of सूर्य भगवान् and also the teacher of me when the time gap is twenty-eight चतुर्युगः, how can you be सूर्य गुरु and अर्जुन गुरु? Because of अर्जुन's question the अवतार रहस्यम् diversion was required. Now from that diversion कृष्ण wants to smoothly land into our current topic, and that कृष्ण ingeniously does in the following verses beginning from the ninth verse. These verses are the transition verses gliding from अवतार to आत्मज्ञानम्. How does कृष्ण do that? कृष्ण says not only can Self-knowledge lead to internal renunciation ज्ञानकर्मसन्न्यास, अवतार ज्ञानम् also can lead to internal renunciation. ईश्वर अवतार ज्ञानम् also can lead to the same benefit of आन्तर सन्न्यास. From that what is the corollary we get? If Self-knowledge can also lead to inner renunciation, अवतार ज्ञानम् also can lead to inner renunciation, if inner renunciation is the common benefit of both आत्मज्ञानम् and अवतार ज्ञानम् then what is the corollary that you derive? It means the अवतार and Self are essentially the same. Self-knowledge, जीव स्वरूप ज्ञानम् and अवतार स्वरूप ज्ञानम् are both one and the same because both lead to ज्ञानकर्मसन्न्यासः. Therefore अवतार स्वरूपम् जीव स्वरूपम् च एकम् एव सत्त्विदानन्द स्वरूपम् एव. Then comes a natural question. While talking about अवतार रहस्यम्, you talked about three differences between जीव and ईश्वर. हेतु भेद, स्वरूप भेद and कार्य भेद. You only talked about three differences between जीव's जन्म and ईश्वर's अवतार and now you contradict yourself by saying that जीव स्वरूपम् and ईश्वर अवतार स्वरूपम् are one and the same. One time you say they are different and at another time you say they are identical. You are blowing hot

and cold. What is our answer? All these you know, I am just enjoying and I hope you are also enjoying. Between जीव and ईश्वर there are differences and जीव and ईश्वर are identical also. There is no contradiction. It is exactly like the wave and the ocean. They are different as well as identical also. Superficially speaking, नाम रूप दृष्ट्या wave and ocean are different but जल स्वरूप दृष्ट्या they are identical. Similarly from शरीर दृष्टि, जीव शरीरम् and अवतार शरीरम् are different. शरीर भेद we talked about upto the eighth verse now we are talking about शरीरि अभेद. देह भेद is previous topic, देहि अभेद is current topic. वाच्यार्थ भेद is the previous topic and लक्ष्यार्थ अभेद is the current topic. Why are you unnecessarily getting confused? Have you forgotten तत्त्वबोध? Therefore both of us are essentially the same. And once you know the essential oneness, अहम् ब्रह्म अस्मि then we can come to binary format and from binary format पश्यन् शृण्वन् स्पृशन् जिघ्रन्, इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते, गुणाः गुणेषु वर्तन्ते, न एव किञ्चित् करोमि, अहम् अकर्ता अभोक्ता नित्य मुक्त अस्मि. Where is the problem? Therefore कृष्ण says यः तत्त्वतः वेति – *whoever understands कृष्ण स्वरूपम् and कृष्ण's जन्म and कृष्ण's activities, exploits, तत्त्वतः – in reality, which part is मिथ्या and which part is सत्यम्, which part is अपरा प्रकृति and which part is परा प्रकृति. कृष्ण's body is अपरा प्रकृति and कृष्ण's लीलाs are अपरा प्रकृति, they are all just drama, मायिकम् and therefore मिथ्या but behind that शरीरम् the सत्त्विदानन्द कृष्ण is the सत्य कृष्ण who doesn't have जन्म or कर्म. अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन्. So the upper, the external aspect of कृष्ण has got जन्म or कर्म and the essence*

doesn't have both. Thus अपरा परा प्रकृति the one who clearly understands he knows His nature also and therefore he gets liberated. सः देहम् त्यक्त्वा such a ज्ञानि understands his own परा and अपरा प्रकृति स्वरूपम् also and therefore he will get both जीवन्मुक्ति and विदेहमुक्ति. This is the essence of this श्लोक, now we will go to the भाष्यम्.

**जन्म माया-रूपम् कर्म च साधु-परित्राणादि मे मम दिव्यम् अप्राकृतम् ऐश्वर्यम् एवं यथोक्तं यः वेत्ति तत्त्वतः तत्त्वेन यथावत् ।**

शङ्कराचार्य introduces the श्लोक with the word तत् and that तत् should be connected with जन्म. तत् जन्म – that incarnation of भगवान् which is माया-रूपम् – which is only मायिक स्वरूपम् and that is why the भक्त also has to gradually shift the vision of the Lord from एकरूप कृष्ण to विश्वरूप कृष्ण to अरूप कृष्ण. Three levels of vision we have to go through. First nothing wrong in getting attached to एकरूप कृष्ण, worshipping him, enjoy thoroughly, wonderful but never stop with that, you have to gradually evolve into the appreciation of the Lord as भूः पादौ यस्य नाभिर्-वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे, विश्वरूप कृष्ण and thereafter you have to go to अरूप कृष्ण, अहम् ब्रह्म अरिम. एकरूप कृष्ण is प्रातिभासिकम्, विश्वरूप कृष्ण is व्यावहारिकम् and अरूप कृष्ण is पारमार्थिकम्. प्रातिभासिक अवतार to व्यावहारिक प्रपञ्च शरीरम् to पारमार्थिक

अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ छान्दोग्योपनिषत् ८-१२  
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this is the journey. Therefore remember माया-रूपम् कृष्ण शरीरम् is प्रातिभासिक शरीरम्. कर्म च – and कृष्ण's लीला, the exploits are also मायिकम्. In the next line the word दिव्यम्

comes, that **दिव्यम्** should be connected here. **दिव्यम् कर्म**. **दिव्यम् जन्म माया-रूपम् दिव्यम् कर्म च** – divine, extraordinary **कर्म** – लीलाs or exploits like साधु-परित्राणादि – like the protection of धार्मिक people etc. Etc means the other two. The other two means अधार्मिक नाशनम् and धर्म संस्थापनम् all these three are भगवान्'s लीला. **मे** is in the मूलम्, is equal to **मम** – Mine, **दिव्यम्** is in the मूलम्, is equal to **अप्राकृतम्** is equal to **ऐश्वर्यम्**, **ऐश्वर्यम्** means divine, belonging to भगवान्, and **अप्राकृतम्** means extraordinary. प्राकृतम् means ordinary, **अप्राकृतम्** means extraordinary. And what is the extraordinariness? You have to note all the differences we said that it is directly born out of माया and आवरण शक्ति is non-operational in the case of अवतारम्; these are all the extraordinary features. **एवम्** is in the मूलम्, is equal to **यथोक्तम्**, **यथोक्तम्** means as described in the previous श्लोक.

*So the divine incarnation and divine exploits as described in the previous श्लोकs यः वेति – suppose a person clearly understands. And remember after knowing the पारमार्थिक स्वरूपम् we need not reject the व्यावहारिक and प्रातिभासिक स्वरूपम्, we can continue to admire the अवतारs including शङ्कराचार्य and all the great महात्माs, enjoy reading रामायणम् or भागवतम् and एकादश स्कन्द also they can enjoy and दशम स्कन्द also they can enjoy. Therefore when we have said everything is an entertainment, then everything becomes an entertainment of भगवान् and therefore we need not reject them but remembering the higher enjoy the lower just as we watch a movie knowing that the movie is only a movie, its entertainment value doesn't get diminished just because we are*

wise people with regard to movies. Similarly for a ज्ञानि universe can continue to have an entertainment value.

Therefore यः वेत्ति – the one who knows तत्त्वतः. तत्त्वतः is in the मूलम्, is equal to तत्त्वेन, तत्त्वेन is equal to यथावत्. यथावत् means properly. And what do you mean properly? Understanding मिथ्या as मिथ्या is proper understanding. प्रातिभासिक अवतारम् is also मिथ्या, व्यावहारिक विश्वरूपम् is also मिथ्या must be clearly assimilated and remembered. प्रातिभासिक अवतार and व्यावहारिक विश्वरूप both of them are मिथ्या. One is प्रातिभासिक मिथ्या another is व्यावहारिक मिथ्या, both are मिथ्या only like स्वप्न प्रपञ्च and जाग्रत् प्रपञ्च one is प्रातिभासिक मिथ्या and the other is व्यावहारिक मिथ्या. Understanding मिथ्या as मिथ्या is तत्त्वतः वेत्ति. And मिथ्या can be understood as मिथ्या only when सत्यम्, the पारमार्थिकम् is known. And therefore by the knowledge of पारमार्थिक कृष्ण the one who understands the other two as मिथ्या is called यः तत्त्वतः वेत्ति. What will happen to him? Nothing will happen, that is called मोक्ष.

त्यक्त्वा देहम् इमं पुनर्-जन्म पुनर्-उत्पत्तिं न एति न प्राप्नोति । माम् एति आगच्छति सः मुच्यते हे अर्जुन ॥४-९॥

What will happen to him is said here, फलश्रुति. इमम् देहम् त्यक्त्वा – that अवतार ज्ञानि. So in यः वेत्ति the word यः means अवतार ज्ञानि, वेत्ति who knows the अवतार clearly, इमम् देहम् त्यक्त्वा – he renounces the body, drops the body. And dropping of the body we have to understand in two ways. In the case of the ज्ञानि himself he drops the body ‘at the time of ज्ञानम् itself by coming to the binary format’. Even at

the time of ज्ञानम् he has handed over the body to the अनात्मा or विश्वरूप ईश्वर. Therefore ज्ञानि is विदेहः even during the presence of प्रारब्ध, even when the प्रारब्ध is continuing, शरीरम् is continuing ज्ञानि looks upon himself not as जीवन्मुक्तः but ज्ञानि looks upon himself as विदेहमुक्तः. When is he free from the body? It is a very good question. If you ask a ज्ञानि when are you free from the body he will never say after death, he will never say after ज्ञानम् also, he will say I am ever free from the body, अहम् नित्य विदेहः. Therefore here is no जीवन्मुक्ति or विदेहमुक्ति difference for ज्ञानि but from worldly angle the ज्ञानि seems to have जीवन्मुक्ति and he is associated with the body. How long? As long as the प्रारब्ध is there. And at the end of the प्रारब्ध, मरणकाले the ज्ञानि drops the body from worldly angle, ज्ञानि drops the body at the time विदेहमुक्ति. Therefore he says इमम् देहम् त्यक्त्वा – after enjoying जीवन्मुक्ति for some time; all these are from worldly angle. In विवेकचूडामणि शङ्कराचार्य says both जीवन्मुक्ति and विदेहमुक्ति are from the standpoint of अज्ञानि only.

अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ अपरोक्षानुभूतिः ९७ ॥

शङ्कराचार्य clearly says. Therefore this description is from worldly angle. Therefore having enjoyed जीवन्मुक्ति for some time इमम् देहम् त्यक्त्वा – ज्ञानि drops this body at the end of his प्रारब्ध. So इमम् देहम् त्यक्त्वा and not only does he drop the current body, पुनर्-जन्म न एति – he doesn't take another body. In short, he gets विदेहमुक्ति. This is also from the standpoint of the world. पुनर्-जन्म is equal to पुनर्-उत्पत्तिं, न एति is in the मूलम्, is equal to न प्राप्नोति – he doesn't attain.



**माम् एति आगच्छति** – that ज्ञानि reaches Me, merges into Me. **एति** is equal to **आगच्छति** and ज्ञानि merges into Me also is a meaningless statement for ज्ञानि himself because he never thinks he has to merge into the Lord because his very ज्ञानम् is अहम् ब्रह्म अस्मि. I was कृष्ण, I am कृष्ण, I ever will be कृष्ण.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥ गीता १०-२० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥ गीता १८-६१ ॥

Therefore the word merger is also from the standpoint of the worldly people. Therefore **सः एति** is equal to **सः मुच्यते** – he is liberated **हे अर्जुन**. In short, ज्ञानि will have both जीवन्मुक्ति and विदेहमुक्ति. The अन्वय is, यः मे दिव्यम् जन्म कर्म च एवम् तत्त्वतः वेति, सः देहम् त्यक्त्वा, पुनर्जन्म न एति; हे अर्जुन! सः माम् एति ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-09 Continuing:*

**जन्म कर्म च मे दिव्यमेवं यो वेति तत्त्वतः ।**

**त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ गीता ४-९ ॥**

In this ninth verse of the fourth chapter Lord कृष्ण comes to the current topic from the topic of अवतार रहस्यम् which was a small diversion topic. And in this ninth verse कृष्ण said that by knowing the true nature of the अवतार also a person can get liberation. Just as a person can get liberation by knowing the true nature of the जीव. जीवस्वरूप ज्ञानेन मोक्षः. अवतारस्वरूप ज्ञानेन अपि मोक्षः. From this what is the corollary we derive? By knowing जीवस्वरूप also we get मोक्ष by knowing अवतारस्वरूप also we get मोक्ष, therefore the corollary is जीवस्वरूपम् and अवतारस्वरूपम् are one and the same. Therefore may you come to ज्ञानकर्मसन्न्यासः. ज्ञानम् being either अवतारस्वरूप ज्ञानम् or जीवस्वरूप ज्ञानम्, through that ज्ञानम् कर्मसन्न्यास can take place. Thus कृष्ण has smoothly landed to the ज्ञानकर्मसन्न्यास topic. And liberation is both जीवन्मुक्ति and विदेहमुक्ति. Therefore कृष्ण said सः हे अर्जुन माम् एति. Such a ज्ञानि will merge into Me. He does not have पुनर्जन्म. And whenever we say ज्ञानि does not have पुनर्जन्म that language is for the other people. In ज्ञानि's language he will never say I don't have पुनर्जन्म. In ज्ञानि's language he will say I don't have जन्म at all where is the question of पुनर्जन्म. ज्ञानि won't have पुनर्जन्म is अज्ञानि's description of a ज्ञानि. This is the approach of a ज्ञानि. Now we will enter into verse ten.

*Verse 04-10 Introduction;*

**न एषः मोक्ष-मार्ग इदानीं प्रवृत्तः । किं तर्हि? पूर्वम् अपि —**

So here कृष्ण says this ज्ञानमार्गः is अनादिः and अनन्तः, it is as eternal as वेद itself. वेद is eternal by which we mean along with the creation वेद has come into existence and this वेद will continue as long as the creation continues, and since वेद is eternal this ज्ञान मार्ग is also eternal. Therefore it has been practiced by all your forefathers and it has worked for all of them therefore there is no reason why it won't work for you. Therefore may you have faith and follow. Therefore he says **एषः मोक्ष-मार्गः** – this path of मोक्ष; and what is that? **ज्ञानमार्गः**, **न इदानीं एव प्रवृत्तः** – is not present or existent now only, not active or present now only, it is not a modern invention, it is not a recent invention given out by Me. **किं तर्हि?** – then what? **पूर्वम् अपि** – then you are to complete the sentence by adding **प्रवृत्तः**, **पूर्वम् अपि प्रवृत्तः** means in ancient days also this ज्ञानमार्ग was there and people were actively following it and they were all benefited and therefore you can also benefit from this. So **पूर्वम् अपि एषः मोक्ष-मार्गः प्रवृत्तः एव**. This is the gist of the tenth श्लोक, we will read.

*Verse 04-10*

**वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।**

**बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ गीता ४-१० ॥**

A beautiful and comprehensive श्लोक. Rarely in the भगवद्गीता do we get such a complete श्लोक where the entire

range of spiritual साधन is presented in one श्लोक. He says बहवः – many people have followed the Vedic path of life. What is Vedic path? वीत-राग-भय-क्रोधाः – by following the कर्मकाण्ड way of life initially which is called धर्ममार्ग otherwise called कर्मयोग, by following that initially they became free from राग, भय and क्रोध. राग means वैराग्य अभ्यास they followed, by following that they became free from भय, क्रोध etc., which is called कर्मयोग path, and thereafter ज्ञान-तपसा – they followed the ज्ञान अभ्यास, by following the ज्ञानमार्ग, मन्मथाः – they got जीव ईश्वर ऐक्यम्. They all became मत् स्वरूपः, they became one with Me and after that माम् उपाश्रिताः – they followed the binary format which is called ज्ञाननिष्ठा अभ्यास. Thus कर्मयोग, then ज्ञानयोग and then ज्ञाननिष्ठा they followed. By that मद्भावम् आगताः – they all merged into Me, attained विदेहमुक्ति. Thus beginning from कर्मयोग up to the विदेहमुक्ति all the stages are beautifully talked about in this complete श्लोक. Now we will go to the भाष्यम्.

वीत-राग-भय-क्रोधाः रागः च भयं च क्रोधः च वीताः विगताः येभ्यः ते वीत-राग-भय-क्रोधाः, मन्मथाः ब्रह्म-विदः ईश्वराभेद-दर्शिनः, माम् एव परमेश्वरम् उपाश्रिताः केवल-ज्ञान-निष्ठाः इति अर्थः ।

So वीत-राग-भय-क्रोधाः. शङ्कराचार्य gives the विग्रह वाक्यम् of this compound, rarely he gives the grammar details also. First you have to form द्वन्द्व समास with the three words रागः च भयं च क्रोधः च. रागः means attachment, attachment is ममकार means claiming ownership and controllership with

regard to anything or being. Misappropriating भगवान्'s property, trespassing into भगवान्'s property is रागः. Then the moment I have got ownership, attachment is inevitable, the moment I have attachment I want to control their future, I want to have a say on the future of my children, but I don't have a say which is the truth, so when I don't have a say and I want to have a say anxiety and भयम् are inevitable. भयम् is भगवान्'s punishment for attachment, attachment being trespassing into भगवान्'s property. Therefore रागः and its consequence is भयम्. And if भयम् is not there, another consequence is क्रोधः, anger. That is राग will express as भयम् in some people, राग will express as क्रोधः in some other people. One of these two will be definitely there wherever attachment is there. These three are called राग-भय-क्रोधाः द्वन्द्व समास. These three are वीताः. वीत is in मूलम्, is equal to विगताः – free from, absent. वीताः is derived from the root वि plus √इ, its past passive participle is वीताः means absent or free from. येभ्यः – from which साधकस् ते – those कर्मयोगिन्s are called वीत-राग-भय-क्रोधाः. The final meaning of the compound is referring to the people who are free from the above three दोषs. These कर्मयोगिन्s are साधन चतुष्टय सम्पन्नाः. Finally it means it is पञ्चमी बहुव्रीहि समास. These qualified people are called वीत-राग-भय-क्रोधाः. What will happen to them? They will follow ज्ञानयोग which is nothing but systematic श्रवणम्, मननम् and निदिध्यासनम् which is called in the second line as ज्ञान तपस्. So तपस् means committed श्रवणमनननिदिध्यासनम्, it is a special type of तपस्. Just as उपवासम् is a form of तपस्, walking a long distance to शबरिमलै is a form of तपस्, thus

varieties of तपस् are there. Being committed to श्रवणमनननिदिध्यासनम् is also a form of तपस् and that तपस् is given a special name ज्ञान तपस्. By that ज्ञान तपस् one accomplishes मन्मयाः – they all become saturated with Me. What is saturation? ब्रह्म-विदः – they become ब्रह्मज्ञानिः. What type of ब्रह्मज्ञानिः? ईश्वराभेद-दर्शिनः – they have discovered their oneness with भगवान्. Therefore saturation with भगवान् is equal to oneness with भगवान्. Oneness with भगवान् is स्वरूप ऐक्यम्. It is a special Vedantic meaning. Normally in grammar मय means विकारार्थम् or saturation प्रायः अर्थम् but in the Vedantic context मय has got a special meaning, that meaning स्वरूपार्थः. Therefore शङ्कराचार्य says ईश्वराभेद-दर्शिनः – they have understood जीवात्म परमात्म ऐक्यम्. That is the meaning of मन्मयाः, मत् स्वरूपः. मन्मयाः is in the मूलम्. The next word is माम् उपाश्रिताः – माम् एव is equal to परमेश्वरम् एव उपाश्रिताः – they depend upon for their peace, security and happiness. So they depend upon Me alone, परमेश्वरम् एव they depend upon the Lord alone for their peace, security and happiness. Here we should be very careful. What type of Lord? Not the Lord who is different from them, because in the previous line it has been said they have discovered the Lord as themselves, therefore dependence on God will be and should be translated as dependence on themselves. Therefore God dependence has become Self-dependence for them, that is what we call as binary format. Therefore शङ्कराचार्य says केवल-ज्ञान-निष्ठाः – they are all established in binary format. केवल-ज्ञान-निष्ठाः इति अर्थः. Continuing;

**बहवः अनेके ज्ञान-तपसा ज्ञानम् एव च परमात्म-विषयं तपः तेन ज्ञान-तपसा पूताः परां शुद्धिं गताः सन्तः, मद-भावम् ईश्वर-भावं मोक्षम् आगताः समनुप्राप्ताः ।**

The next word in the मूलम् is **बहवः** is equal to **अनेके** – many people of the past **ज्ञान-तपसा** – by the practice of a special तपस् which तपस् belongs to वेद अन्त भाग. *There are varieties of तपस् belonging to वेदपूर्व भाग. All forms of तपस् belonging to वेदपूर्व they are all in the form of severe austerities in which the physical body is employed very much. Eating only limited food, eating only one time, living without any form of comfort, thus dropping comfort is a form of तपस् but it has nothing to do with वेदान्त, that is a तपस् belonging to कर्मकाण्ड, not using any vehicle and only walking to any destination is a fantastic तपस् all right, but we should remember that तपस् has nothing to do with ज्ञानकाण्ड, that तपस् again belongs to कर्मकाण्ड. Thus in कर्मकाण्ड varieties of severe austerities are there, but once you come to वेदान्त all those austerities become less and less important. They are all great and to be admired in the कर्मयोग context or उपासनयोग context, but once we come to ज्ञानयोग those austerities become less and less important. Whether you are eating one time or twenty-five times they are not big issues, are you following श्रवणमनननिदिध्यासनम् properly? Suppose you are eating only one time but you don't have time for वेदान्त श्रवणम् that means all those तपस् becomes meaningless. Therefore the meaning of तपस् will vary from कर्मकाण्ड to उपासनकाण्ड to ज्ञानकाण्ड. In the Vedantic context the greatest तपस् is consistent and systematic श्रवणम्, मननम् and निदिध्यासनम्.*

Therefore शङ्कराचार्य says ज्ञानम् एव तपः. The other austerities you follow according to your facility but don't be over obsessed with those forms of austerities and disciplines, be more committed to this form of discipline – ज्ञानम् एव and in the next paragraph शङ्कराचार्य is going to underline the word एव. एव means *scriptural study discipline alone is of primary importance* and don't be obsessed with other forms of austerities and disciplines, no doubt they are important but don't be carried away by those severe austerities and disciplines. Therefore ज्ञानम् एव. Here the word ज्ञानम् refers to ज्ञानयोग and ज्ञानयोग means श्रवणमनननिदिध्यासनम् एव dealing with परमात्म-विषयम् – not तर्क शास्त्रम् not व्याकरण शास्त्रम्; because you should know that just as drugs and alcohol and cigarettes can form addiction, तर्क, मीमांसा, व्याकरणम् they also have the capacity to create addiction. When you study the पाणिनि सूत्र भाष्यम् and certain सूत्रs you can never decipher after studying for hours when you decipher one सूत्र the thrill is so much like the Archimedes eureka you feel like jumping because you understood a particular word in a particular सूत्र and you should remember even सन्न्यासिs can get trapped into the अपरा विद्या. That is why मुण्डकोपनिषत् said

अन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥ मुण्डकोपनिषत् २-२-७ ॥

तर्क is important, व्याकरण is important, but don't get carried away by them. Therefore ज्ञानम् एव. वेदान्त शास्त्र, पराविद्या is the object of knowledge. So ज्ञानम् एव तपः ज्ञानतपः, कर्मधारय समास. ज्ञानम् alone is तपस्. तेन is equal to ज्ञान-तपसा – by that श्रवणमनननिदिध्यासनम् पूताः is in the मूलम्, is equal to



**शुद्धिं गताः** – they have attained the purity through knowledge. शङ्कराचार्य adds an adjective **परां शुद्धिं गताः** – they have come to the final purification, the culminating purification. And what do you by culminating purification? **कर्मयोग** also purifies the mind by removing **राग भयम् क्रोध** etc., they will remove the **मलम्** of the mind, **उपासनयोग** also purifies by removing the **विक्षेप** of the mind, thus all the other **साधन**s will remove **मलम्** and **विक्षेप** but the final impurity is called **आवरणम्** or **अज्ञानम्**, **अज्ञानम्** impurity can never go by any amount of **कर्म** or any amount of **उपासन**, or any amount of **अष्टाङ्गयोग** or any amount of **निर्विकल्पक समाधि** will not remove the **अज्ञान आवरणम्**. That can go by **महावाक्य विचार** only. Therefore **विचार** removes the final impurity called Self-ignorance. Therefore he calls it **परां शुद्धिम्** the final purificatory process takes place. And **सन्तः** – having purified totally, **मद्-भावम् आगताः** is in the **मूलम्**, **मद्-भावम्** is equal to **ईश्वर-भावम्**, here the word **ईश्वर** means **निर्गुणम् ब्रह्म**, **भावम्** means **स्वरूपम्**. So **ईश्वर-भावम्** means **निर्गुण ब्रह्म स्वरूपम्** is equal to **मोक्षम्**, not **विष्णु**'s **रूपम्** or **शिव**'s **रूपम्**, you have to go out of all the **नामरूप**s because we are talking about the ultimate liberation in which **अद्वैतम्** we come to, in **अद्वैतम्** where is **शङ्ख चक्र जटा** etc., **सर्वनामरूप अतीत अद्वैत ब्रह्म भावम्**, which is called **मोक्षम्**. **अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयम् प्रतिष्ठाम् विन्दते** ॥ तैत्तिरीयोपनिषत् २-७-१ ॥

**मोक्षम् आगताः** is in the **मूलम्**, is equal to **समनुप्राप्ताः** – they come to. They come to is figurative, there is no question of

coming or going, coming is equal to discovery. In short, they discover their मोक्ष स्वरूपम्. Continuing;

**इतर-तपो-निरपेक्ष-ज्ञान-निष्ठाः इति अस्य लिङ्गम् 'ज्ञान-तपसा' इति विशेषणम् ॥४-१०॥**

Here शङ्कराचार्य derives a corollary which is his best topic of ज्ञानकर्म समुत्त्वय खण्डनम्. He says कृष्ण uses the word that these people follow ज्ञान तपस्. By saying that they follow the साधन of तपस् in the form of ज्ञानम्, कृष्ण is indirectly saying that they don't have any other form of तपस्. By saying they follow ज्ञान तपस् and एवकार is also there, कृष्ण is excluding all the other forms of तपस्. And by the word तपस् शङ्कराचार्य is hinting all the other forms of कर्मs and उपासनs. Thus by using the word ज्ञान तपस्, कृष्ण is excluding all other forms of तपस्, and all other forms of तपस् means all forms of कर्म उपासन etc., that means once you come to ज्ञानयोग, कर्म and उपासन do not exist as a साधन, therefore ज्ञानकर्म समुत्त्वय is not possible. He says **इतर-तपो-निरपेक्ष-ज्ञान-निष्ठाः** – they are established in ज्ञानम् **निरपेक्ष** – which is not mixed with, which is not dependent on **इतर-तपः** – all the other साधनs; and other than ज्ञानम् any other साधन will come under कर्म. Austerities also are forms of कर्म, उपासनs also are forms of कर्म, पूजा is also a form of कर्म, and according to शङ्कराचार्य, सन्न्यासि doesn't have even सगुण मन्त्र जप as a form of कर्म what he has is all the forms of जपs are replaced by निदिध्यासनम्. Other than अहम् ब्रह्म अस्मि निदिध्यासनम् no other जप, no other पूजा is there, Therefore **इतर-तपः** means all the other साधनs, **निरपेक्ष** means free from all other साधनs.

What is that? **ज्ञान-निष्ठाः**. That is the idea conveyed and that is not explicitly conveyed by कृष्ण, but it is intended. What is the clue for that? **अस्य लिङ्गम्** – the clue for ज्ञानकर्म समुच्चय खण्डनम् is **‘ज्ञान-तपसा’ इति विशेषणम्** – this specific reference to ज्ञानम् as ज्ञान तपस्, that तपस् addition, **विशेषणम्** means specification of ज्ञानम् as ज्ञान तपस् is the clue to exclude all the other forms of तपस्. This specification of ज्ञानम् as ज्ञान तपस् is to exclude all other forms of तपस् and तपस् indicates कर्म, therefore all the कर्मs are excluded which means ज्ञानकर्म समुच्चयवाद is criticized by कृष्ण. The अन्वय is, वीतराग-भय-क्रोधाः, मन्मयाः, माम् उपाश्रिताः, ज्ञान-तपसा पूताः (सन्तः), बहवः मद्भावं आगताः ।

An aside point I would like to add. Whenever we say ज्ञानकर्म समुच्चय is condemned that ज्ञानम् and कर्म cannot be combined when we say, this should not create a doubt in the mind of the student that *after coming to the वेदान्त classes does it mean that I should not do my daily पूजा or श्राद्ध तर्पणम् should I do or drop that should not come at all. As long as I am a गृहस्थ all the कर्मs पञ्चमहायज्ञs will continue therefore externally they will coexist, external समुच्चय will be there, समुच्चय is cancelled in the internal mindset. समुच्चय will externally exist but internally it will be cancelled. How is it cancelled internally? When I do those कर्मs I don't look upon myself as a साधक. Because once I have come to ज्ञानयोग I am practicing binary format, therefore I look upon myself as an अकर्ता अभोक्ता आत्मा. Therefore all these कर्मs are not साधन for me and मोक्ष is no more a साध्यम् for me. I am not a साधक, the श्राद्ध तर्पणम् are not my साधन, मोक्ष is not my साध्यम्*

because I am regularly learning that I am already नित्यमुक्त आत्मा. If the श्राद्ध is not a साधन for me, what is the role of this पञ्चमहायज्ञ? It is लोकसङ्ग्रहमेवापि. Let this श्राद्ध, let this तर्पणम् bless the world. Who am I? पश्यन् शृण्वन् स्पृशन् जिघ्रन् न एव किञ्चित् करोमि. In my mindset, ज्ञानकर्म समुच्चय doesn't exist, but as long as I am a गृहस्थ externally there is a feeling of ज्ञानकर्म समुच्चय because I attend the वेदान्त class, ज्ञानम् is there. External समुच्चय cannot be avoided for a गृहस्थ and the internal separation takes place as a result of changing the format from triangular format to binary format. The format change is an internal phenomenon, the world cannot and need not know. That is why शङ्कराचार्य is also perform their पूजा in their मठ, even they do ज्ञानकर्म समुच्चय externally but internally they are not in triangular format but they are in binary format. Continuing;

*Verse 04-11 Introduction;*

तव तर्हि राग-द्वेषौ स्तः, येन केभ्यश्चिद् एव आत्म-भावं प्रयच्छसि,  
न सर्वेभ्यः इति उच्यते —

This is the problem that every teacher faces. Whenever a teacher tries to communicate something, always statements remaining the same, different students can often understand differently. As I said ज्ञानकर्म समुच्चय cannot be there, I might have said, then one student says during अमावास्या I will not do तर्पणम्. Some student asked that we have this debate going on among the students and one student said तर्पणम् should be done and another said this can be dropped. This communication gap can come and therefore the teacher has to be alert and now and

then he has raise this issue and to say गृहस्थ must continue all the कर्मs appropriately and समुच्चय is avoided only internally by the change of format. Here also कृष्ण's tenth verse can create a communication gap, that possible communication gap शङ्कराचार्य is introducing here. What was कृष्ण's intention in the tenth श्लोक? Many people have followed ज्ञानमार्ग and many people have attained मोक्ष. Therefore अर्जुन you can also follow and attain मोक्ष. This is the message, but some परमानन्द शिष्यs can misunderstand. कृष्ण says many people have attained liberation. So just see where he give the stress. Many people have attained liberation means not all people. Many means not all. That means कृष्ण doesn't give liberation to all people, कृष्ण gives liberation to many people only, not to all people. Therefore what is the message of the previous श्लोक? See some students derivation. What is the message? भगवान् doesn't give liberation to all people. Therefore भगवान् gives liberation to only some people. Therefore भगवान् also has got partiality. What a message extracted from the previous श्लोक! Ingenious message extracted from the previous श्लोक is भगवान् has also got partiality. Therefore शङ्कराचार्य gives तर्हि, if the tenth verse is true तव – you have got राग-द्वेषौ, what a terrible conclusion? तव राग-द्वेषौ स्तः. It is not that अर्जुन has this problem, but some students may have this wrong conclusion. This possible wrong conclusion कृष्ण is assuming and that शङ्कराचार्य is presenting. तर्हि means if only many people get liberation and not all people get liberation, the conclusion is तव – for you the Lord कृष्ण, i.e., भगवान् राग-द्वेषौ स्तः – You have got राग-द्वेष, attachment and aversion in

short, partiality. And what is the proof for that? **येन** – because, **केभ्यश्चिद् एव आत्म-भावं प्रयच्छसि** – You are blessing मोक्ष or You are bestowing मोक्ष or You are giving मोक्ष, **आत्म-भावम्** means आत्मा स्वरूपम्, निर्गुण ब्रह्म स्वरूपम् is equal to मोक्षम्. So You are giving मोक्ष **केभ्यश्चिद् एव** – only for some people, **न सर्वेभ्यः** – not for all people. And therefore the lesson we get from the previous श्लोक is poor कृष्ण intended ‘अर्जुन you also follow ज्ञानयोग you can get मोक्ष’, this is the message, and what some students conclusion is that भगवान् also has got राग-द्वेष. This is the problem. Whenever we read such things, in fact, every teacher will be dreading if such terrible conclusions are possible, how the students will understand our classes, after every class every teacher offers special prayer for the right understanding of the teaching. It is not possible to ask every student. In the olden days in गुरुकुलम् only a few students were there, and the practice was every new class the student has to summarize the previous class, not the teacher, student has to summarize and the teacher will ask any student and teacher had the opportunity to know whether he got the right message. Now with many students that is not possible. Therefore every time after every class the teacher is worried as to whether the student has understood the teaching properly. Therefore **न सर्वेभ्यः इति. इति** means **इति उद्देशेन** – with this idea that wrong message may be extracted by some student, with this idea **उच्यते** भगवान् wants to answer the possible wrong conclusion. What is the answer? It is a very important answer, we will read the श्लोक.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ गीता ४-११ ॥

A very important message is given which differentiates विशिष्टाद्वैतम् and अद्वैतम्. विशिष्टाद्वैतम् claims that finally मोक्ष is determined by भगवान् only. भगवान् alone decides who gets मोक्ष and who doesn't get मोक्ष, it is भगवान्'s decision is विशिष्टाद्वैतम् whereas Advaitin says final मोक्ष is never never decided by भगवान् but it is decided by the साधक alone because the moment he decides to get ज्ञानम्, मोक्ष is definite and even भगवान् cannot withdraw मोक्ष after gaining ज्ञानम् because the very ज्ञानम् is अहम् नित्यमुक्तः अस्मि, and therefore मोक्ष is in our hands is Advaitin's message. मोक्ष is in भगवान्'s hands is विशिष्टाद्वैतम्'s message. And this श्लोक supports अद्वैतम् very very clearly. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-11 Continuing:*

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ गीता ४-११ ॥

After talking about the अवतार रहस्यम् in the first eighth verses Lord कृष्ण pointed out that by gaining the knowledge of the real nature of अवतार also a person can attain liberation. अवतार स्वरूप ज्ञानेन अपि मोक्षः सिद्ध्यति. And अवतार स्वरूप ज्ञानम् is भगवान् does not really take birth, only through माया it appears He is born. भगवान् has got apparent birth, He doesn't have real birth. This is the अवतार स्वरूप ज्ञानम्. By gaining this knowledge also मोक्ष is possible. Then कृष्ण said many people have worked for this knowledge and through this knowledge attained liberation. When कृष्ण said many people have gained the knowledge and liberation, अर्जुन may get a doubt how come only many people get liberation and not all people. If all people do not follow ज्ञानमार्ग and all the people do not get liberation, it appears भगवान् is giving special blessing only to those people and those who do not get liberation seem to be not blessed by the Lord. Therefore some people may think भगवान् has got partiality, He blesses some people to follow ज्ञानमार्ग, He does not bless all the people to come to ज्ञानमार्ग. This doubt may come to some people. And कृष्ण is answering that question in this eleventh verse. First I will give you the gist of the श्लोक and then we will go to the भाष्यम्.



So here भगवान् says what a person gets is not dependent on भगवान्'s will. Whether a person gets धर्म पुरुषार्थ, अर्थ or काम or मोक्ष is not at all dependent on भगवान्'s will but it is based on the freewill or choice of the human being, because once a जीव takes a human birth the जीव is given a freewill and a choice to seek the goal and therefore what I give them doesn't depend upon what I want to give but what they want to receive. Even in the case of animals what they get is not dependent on भगवान्'s will but it is based on their प्रारब्ध. Whereas in the case of human beings भगवान् gives the goal according to their choice only. Thus भगवान् establishes the freewill of a human being. भगवान्'s argument is if a human being is not interested in the मोक्ष and I give them मोक्ष they will not be willing to take it, therefore My gift will go waste if a person is not interested. In the पुराणs we do see the prayers of some भक्तs who claim that they are not even interested in मोक्ष and they want to remain in duality and they want to be His दास and they want to permanently serve Him, and they explicitly say they are not even interested in मोक्ष and when such भक्तs are there how can भगवान् give अद्वैत मोक्ष to them when they are happy with द्वैत भक्ति. Therefore कृष्ण says a giver can be a giver only when there is a receiver. Therefore He says I have provided four पुरुषार्थs, I have provided the means for the four पुरुषार्थs and I have provided the freewill also, I will bless a devotee according to his effort and desire. Therefore don't blame Me. If only one percent gets मोक्ष it means only one percent has wanted and worked for मोक्ष. Therefore भगवान् absolves Himself of the charge of partiality.

Then He says that how a person approaches Him depends upon the type of साधन that he does. In the entire शास्त्रम् there are काम्यकर्मs prescribed for धर्म, अर्थ and काम, and there are निष्काम कर्मs, i.e., नित्यनैमित्तिक कर्मs and ज्ञानम् together prescribed for मोक्ष. A person can follow either सकाम कर्मs for these three पुरुषार्थs or a person can follow निष्काम कर्म and ज्ञानम् for मोक्ष. As he approaches so I bless him. Therefore ये यथा माम् प्रपद्यन्ते – with whatever desire one approaches me I bless him with the fulfillment of that desire. यथा means येन पुरुषार्थेन येन कामेन माम् प्रपद्यन्ते तम् कामम् अहम् पूरयामि, it may be धर्म, अर्थ, काम or मोक्ष. We should note approaching भगवान् with a desire doesn't mean merely praying that O Lord! Give me house, clothes, children. Vedic prayers are never verbal requests. In वेद prayer always means the appropriate कर्म. Prayer means the appropriate कर्म. If my desire is for धर्म, अर्थ, काम, prayer means काम्यकर्माणि. If my desire is मोक्ष, prayer means निष्काम कर्म followed by श्रवणमनननिदिध्यासनम्. Always prayer means कर्म अनुष्ठानम् or ज्ञान अभ्यास. Merely standing in front of God and saying 'God, give me this and that' is not prayer according to the वेदs. Whenever we say prayers will be fulfilled it means कर्म will produce फलम्. In Vedic language prayer is equal to कर्म अभ्यास or ज्ञान अभ्यास. In Vedic language prayer will be fulfilled means कर्म will produce कर्मफलम्, ज्ञानम् will produce ज्ञानफलम्. Both कर्म अभ्यास and ज्ञान अभ्यास are prescribed in the शास्त्रम्. Therefore prayer is equal to कर्माभ्यास based on शास्त्रम् and fulfillment of prayer is the कर्माभ्यास and ज्ञानाभ्यास based on the शास्त्र will produce the

appropriate result. Therefore यथा is equal to काम्यकर्मणा or निष्काम्यकर्मणा वा माम् प्रपद्यन्ते. तान् अहम् भजामि. Here भजामि means अनुगृह्णामि, I bless them. I bless them with the relevant कर्मफलम्. Why do I bless them with that फलम्? Because both कर्माभ्यास and ज्ञानाभ्यास are paths prescribed by Me in the वेदs. Therefore I am duty bound to produce the कर्मफलम् and ज्ञानफलम्. Because both कर्माभ्यास and ज्ञानाभ्यास are based on शास्त्रम्. And who has given the शास्त्रम्? I have given the शास्त्रम्. And through the शास्त्रम् I have promised humanity that I will produce the फलम् as promised in the शास्त्रs. Therefore मम वर्त्म here means शास्त्रीय मार्ग, both कर्ममार्ग and ज्ञानमार्ग. Therefore whoever performs वैदिक कर्म is following वैदिक मार्ग and whoever is following वैदिक मार्ग I am duty bound to give the appropriate result. Therefore I am not responsible for different results. This is the essence of the श्लोक. We will read the भाष्यम्.

ये यथा येन प्रकारेण येन प्रयोजनेन यत्-फलार्थितया मां प्रपद्यन्ते, तान् तथा एव तत्-फल-दानेन भजामि अनुगृह्णामि अहम् इति एतत् । तेषां मोक्षं प्रति अनर्थित्वात् ।

ये यथा – suppose there are people who are interested only in धर्म, अर्थ and काम; धर्म means पुण्यम् for material benefit, we will call it material पुण्यम्, and अर्थ means things meant for security, काम means things meant for sense pleasures. Thus धर्म is material पुण्यम्, अर्थ is material security, काम is material pleasures. Among these three पुरुषार्थs, ये यथा प्रपद्यन्ते – those human beings approach with any one of these three prayers, यथा is in the मूलम्, is equal to येन प्रकारेण – in

whichever manner. What do you mean by whichever manner? **येन प्रयोजनेन** – with whichever motive; here manner refers to motive or desire, प्रयोजन means काम or desire, is equal to **यत्फलार्थितया** – with whichever one of the three पुरुषार्थs. Among धर्म, अर्थ and काम with whichever desire he approaches Me. And that is equal to what? We have to add one more, approaching भगवान् with a desire doesn't mean just going to temple and standing in front of the deity, give me a pass in the examination, give me house, give me a son-in-law, daughter-in-law, in *Vedic* parlance approaching Lord with a prayer is equal to is approaching Lord with relevant काम्यकर्म prescribed in the शास्त्रम्. It is a form of कर्म and not any कर्म that you like but a relevant कर्म, if it is पुत्र that I want, asking for पुत्र is not *Vedic* prayer, *Vedic* prayer for पुत्र is only in the form of a relevant कर्म as prescribed in the शास्त्र, it may be श्रौत कर्म or it may be a स्मार्त कर्म, it may be कायिक कर्म or वाचिक कर्म, सुन्दरकाण्ड पारायणम् they say, for the sake of a पुत्र that पारायणम् will become the काम्यकर्म. What produces the result is the कर्म, mere wish can never produce any result, wish has to be crystallized in the form of the appropriate कायिक वाचिक मानसिक कर्म. Therefore **यथा** is equal to शास्त्रीय काम्यकर्म द्वारा, through the *shastric* काम्यकर्म when a person approaches Me **फलार्थितया**, काम्यकर्म अनुष्ठानेन **मां प्रपद्यन्ते**. Otherwise what will happen? Everybody will stand in front of Me saying give me money, car, house etc., and they will say भगवान् is supposed to fulfill all the prayers, even a mountain can be moved by prayers and I am not able to even move my hand. Remember prayers will be fulfilled if prayer

means कायिक वाचिक मानसिक relevant, not mere कर्म but relevant कर्म. And how do you know? शास्त्र says पुत्रकामश्चिन्वीत । पशुकामश्चिन्वीत । वृष्टिकामश्चिन्वीत । आमयावी चिन्वीत । For each prayer there is a relevant याग or relevant उपासन that alone is called prayer in Vedic parlance, not sending applications to भगवान्. Nothing will be fulfilled by mere sending of applications. Remember यथा is equal to काम्यकर्म अनुष्ठानेन. And there also we put a clause ‘only when it is done properly’. So many rules and regulations are there, at what time the कर्म should be done, how many आवृत्तिस of सुन्दरकाण्ड should be done, what नैवेद्यम् must be offered, and whether you follow आचार and अनुष्ठान, if a person doesn’t do नित्यनैमित्तिक संध्यावन्दनम्, all the काम्यकर्मस done by that person शास्त्र says will be null and void, *नित्यनैमित्तिक कर्मस should be there for काम्यकर्मस to be fulfilled*, आचारहीनं न पुनन्ति वेदा यदप्यधीताः सह षड्भिरंगैः if आचार अनुष्ठानम् is not there all the काम्यकर्मस will not be fulfilled. That is why people say I have been doing so many things but I don’t get anything, because he is not doing संध्यावन्दनम्. Then what is the use of doing प्रायश्चित्त and काम्यकर्मस. *प्रायश्चित्तस won’t work, काम्यकर्मस won’t work if नित्यनैमित्तिक कर्मस are not there as a foundation, शास्त्र gives clear warning*. And therefore काम्यकर्मस will produce only if they are done properly. Then what I will do, मां प्रपद्यन्ते, तान् – those people तथा एव भजामि, भजामि is in the मूलम्, is equal to अनुगृह्णामि – if you take the literal meaning what will happen, ‘if they worship Me with a desire, I worship them’ don’t translate like this, here the word भजामि should be translated as

**अनुगृह्णामि** – I bless them with the fulfillment of that desire. **तथा एव** is in the **मूलम्**, is equal to **तत्-फल-दानेन** – by the fulfillment of that desire provided they have done that **काम्यकर्म** properly. *Even उच्चारणम् must be proper and if it is not proper शास्त्र gives a warning that it can be counterproductive. काम्यकर्म can become even counterproductive if they are not done properly, that is why we say कर्मयोग is wonderful where you do all the पारायणम् for वित्तशुद्धि without asking for any material benefit, then there will be no negative result, you may be murdering विष्णुसहस्रनाम no negative result will come, but when you do पारायणम् for any worldly benefit you have to do properly otherwise even negative result can come. That is why we say avoid काम्यकर्म. Therefore तत्-फल-दानेन भजामि is equal to अनुगृह्णामि. Who? अहम् इति एतत् – भगवान् says I do that. And why भगवान् does that? Because भगवान्'s job is कर्मफलदाता. Since I am the कर्मफलदाता I alone am giving those results. इति एतत् – this is the meaning. And when they are doing काम्यकर्म's for धर्म, अर्थ or काम, I should bless them with not मोक्ष. I have to bless them with धर्म, अर्थ and काम. Therefore कृष्ण is confessing here तेषाम् – those people मोक्षं प्रति अनर्थित्वात् – even by mistake they don't ask for मोक्ष. अनर्थित्वात् means they are not the seekers of मोक्ष. And what is their argument? After all मोक्ष is eternal and we can wait for that, but these immediate issues are dominant and therefore let me solve these problems, thereafter I will come to मोक्ष. That 'thereafter' never comes because lifelong we have got endless commitments, therefore nobody comes to मोक्ष. That is why I give the example*

भगवान् has got two pockets, in one pocket there is धर्म-अर्थ-काम or प्रेयस् and in another pocket मोक्ष. भगवान् has put both hands in the two pockets so that without delay He can give the प्रयोजनम् to the भक्तis. And one hand is paining because of constantly giving धर्म-अर्थ-काम all through and the other hand is permanently stuck because nobody asks for मोक्ष and in fact almost it is like paralysis, so भगवान् has got problem in both hands. In one hand the problem because no use at all, and the other hand problem because over use. Continuing;

**न हि एकस्य मुमुक्षुत्वं फलार्थित्वं च युगपत् सम्भवति ।**

Here one may ask why can't a person choose all the four पुरुषार्थs simultaneously, in fact, in सङ्कल्प they say चतुर्विध पुरुषार्थ सिद्ध्यर्थम्. शङ्कराचार्य says unfortunately that is not possible because धर्म-अर्थ-काम and मोक्ष are diagonally opposite.

दूरेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ॥ कठोपनिषत् १-२-४॥

When I seek धर्म-अर्थ-काम I am seeking dependence because I want to be happy by the fulfillment of those desires means I want to depend on them and get security and happiness from them that means when I seek धर्म-अर्थ-काम I am अहङ्कार प्रधान, and परतन्त्र प्रधान. परतन्त्र means dependence. When I seek a son or wife or daughter-in-law, I am seeking fulfillment through them that means I am voting for dependence. Whereas when I am voting for मोक्ष I am seeking independence, I am साक्षि प्रधान. In धर्म-अर्थ-काम I am अहङ्कार प्रधान, in मोक्ष I am साक्षि प्रधान. In धर्म-अर्थ-काम I am seeking improvement of

अनात्मा, in मोक्ष I am seeking falsification of अनात्मा. In धर्म-अर्थ-काम I am seeking improvement of अहङ्कार, in मोक्ष I am seeking falsification of अहङ्कार. How can अहङ्कार improvement and अहङ्कार falsification be sought after simultaneously? In one I am going towards mortality while in another I am going towards immortality. In one I am going towards north and in another I am going towards south. For the north the presiding deity is moon who has अमृत कलश हस्त, for the south the presiding deity is यम, and यम is holding मरणम्. How can a person seek both? Therefore only ज्ञानकर्म समुच्चय is not possible, triangular format binary format समुच्चय is never possible. Therefore शङ्कराचार्य says मुमुक्षुत्वम् – desire for मोक्ष and फलार्थित्वम् – desire for धर्म-अर्थ-काम, in कठोपनिषत् language मुमुक्षुत्वम् means desire for श्रेयस् and फलार्थित्वम् means desire for प्रेयस्, युगपत् न सम्भवति – is never possible simultaneously. नित्य-अनित्य-वस्तु विवेकः नास्ति. If he has नित्य-अनित्य-वस्तु विवेक with regard to अनित्यम् he will say वैराग्यम्, and with regard to मोक्ष he will say yes. That will give मुमुक्षुत्वम्. Where is the question of combining? Never possible. Continuing;

अतः ये फलार्थिनः तान् फल-प्रदानेन, ये यथोक्त-कारिणः तु अफलार्थिनः मुमुक्षवः च तान् ज्ञान-प्रदानेन, ये ज्ञानिनः सन्न्यासिनः मुमुक्षवः च तान् मोक्ष-प्रदानेन, तथा आर्तान् आर्ति-हरणेन इति एवं यथा प्रपद्यन्ते ये तान् तथ एव भजामि इति अर्थः ।

So now शङ्कराचार्य comes to the second quarter of the श्लोक. तान् तथा एव भजामि – depending upon काम्यकर्म, प्रायश्चित्त कर्म or नित्यनैमित्तिक कर्म, according to the type of



कर्म I give प्रयोजनम्. In Vedic language prayer is equal to the appropriate relevant कर्म. Therefore he says अतः – therefore, ये फलार्थिनः – those people who are doing काम्यकर्मस seeking the relevant फलम्. While doing पुत्रकामेष्टि याग I should not ask for वित्तम् and while doing आवहन्ती याग I should not ask for पुत्र. Relevant कर्म with relevant सङ्कल्प. सङ्कल्प decides what I am asking for. Therefore he says फलार्थिनः means काम्यकर्म अनुष्ठातारः तान् – for them or for those people फल-प्रदानेन भजामि – I approach with the fulfillment of that particular फलम्, काम्यकर्म फल-प्रदानेन and also you should put the clause even if he does the काम्यकर्म, फलम् is not guaranteed and it depends upon perfect performance of such कर्म. This is number one possibility. The second possibility is ये यथोक्त-कारिणः – there are the second group of people who avoid all the काम्यकर्मस, business भक्तिस, special prayers but perform नित्यनैमित्तिक कर्मस. So यथोक्त-कारिणः means नित्यनैमित्तिक कर्म अनुष्ठातारः, पञ्चमहायज्ञस those who do diligently. And even the नित्यनैमित्तिक कर्म can produce two types of पुण्यम् – one is material पुण्यम् and the other is spiritual पुण्यम्. Material पुण्यम् will get converted into worldly prosperity, worldly wellbeing etc. It is called material पुण्यम्. Spiritual पुण्यम् is it will get converted into साधन चतुष्टय सम्पत्ति, it will get converted into गुरु प्राप्ति, it will get converted into श्रवण प्राप्ति, मनन प्राप्ति, both are possible. Therefore when we do नित्यनैमित्तिक कर्म also we have to decide whether it should be converted into family wellbeing or whether it should be converted into चित्तशुद्धि. And therefore शङ्कराचार्य adds यथोक्त-कारिणः तु अफलार्थिनः – it means those who don't want

the material पुण्यम् for their daily prayers. And why they don't want material पुण्यम्? Because मुमुक्षुः – they want to use these कर्म's for साधन चतुष्टय सम्पत्ति. So मुमुक्षुः च – who are seekers of qualification, ज्ञानम् and मोक्ष. तान् ज्ञान-प्रदानेन – for those people I approach them by giving ज्ञानम्. ज्ञान-प्रदान means providing the condition to gain ज्ञानम्. *The first condition is desire for study. That is a very important condition because the best गुरु may be in the neighborhood, like the तीर्थकर पापि they say, who lives on Ganges banks but he will not take a dip. Like that the best गुरु may be available but desire must be there to make use of that गुरु.* Therefore the idea is I will provide the conditions starting from desire for making use of the available गुरु. So काम्यकर्म's he has talked about, निष्काम कर्म's or नित्यनैमित्तिक कर्म followers he has talked about. Then ये ज्ञानिनः सन्न्यासिनः – those people who have understood the वेदान्त but who have not become सन्न्यासिनः. And what is सन्न्यास? Remember सन्न्यास is CLASP rejection. Remember आन्तर सन्न्यास, in our language triangular format सन्न्यास. What is triangular format? I am victimized, world is victimizer and भगवान् is the only savior and constantly running after भगवान् to save me. *Vedantic student should reject that format and come to binary format which is I am the आत्मा who cannot be victimized and world is विश्वरूप ईश्वर, who cannot victimize me and therefore I don't require a savior.* I am not victimized and world is not a victimizer and I don't need a savior, this mindset promotion is called सन्न्यास. Hereafter whenever I say सन्न्यास don't think of this ochre robe, that is not the one, this ochre robe represents

the promotion of this mindset. That is what I am expecting from all of you. Therefore **ये ज्ञानिनः सन्न्यासिनः** – binary formatinah, and **मुमुक्षवः** – and who wants to make this binary format natural and spontaneous, they are called **मुमुक्षु** and **मुमुक्षु** means desirous of **ज्ञाननिष्ठा**, binary format **निष्ठा**. Effortlessly it should happen even when the **प्रारब्ध** is not favorable. Binary format should effortlessly happen even when the **प्रारब्ध** is not favorable that is called **ज्ञाननिष्ठा**. Therefore **मुमुक्षवः** means those who want **ज्ञाननिष्ठा**. **तान् मोक्ष-प्रदानेन** – for them I bless with **ज्ञाननिष्ठा**. **मोक्ष** means **जीवन्मुक्ति** or **नित्य मुक्ति**. He has talked about **सकामकर्म**, he has talked about **नित्यनैमित्तिक कर्म**, he has talked about **ज्ञान अभ्यास**, now he has to talk on **प्रायश्चित्त कर्म**. **तथा आर्तान्** – those people who have got varieties of problems **आर्ति** means problems, **आर्त** means people with problems, the distressed ones. So the distressed people who offer prayers. What is the prayer? Not simply saying ‘solve my problem, solve my problem’. *Vedic* prayer always means **प्रायश्चित्त कर्म अनुष्ठानम्**. Therefore **आर्त** means **प्रायश्चित्त कर्म कुर्वाणाः** – those people who are doing **प्रायश्चित्त कर्म**s to solve the problem. Then with what will I approach them? Not with **मोक्ष**. Therefore **आर्तान् आर्ति-हरणेन प्रपद्यन्ते** – by the removal of problem provided the **प्रायश्चित्त कर्म** is done perfectly. Many **प्रायश्चित्त कर्म**s fail because the rules and regulations are violated. In short, **शङ्कराचार्य** concludes that **एवं यथा प्रपद्यन्ते ये तान् तथ एव भजामि** – as they approach so I bless them, **इति अर्थः** – this is the meaning. Because in the **मूलम् कृष्ण** doesn't give the details. He only says – as they approach so I will approach them. **शङ्कराचार्य**

wants to present it in the form of appropriate कर्म-उपासन-ज्ञान अनुष्ठानम्. Continuing;

**न पुनः राग-द्वेष-निमित्तं मोह-निमित्तं वा कञ्चिद् भजामि ।**

So in this extra note which शङ्कराचार्य adds, the answer to the question is given. What was the question given in the introduction? How come भगवान् is partial was the question. Because he doesn't give मोक्ष to the entire humanity, in fact out of His own self-interest also भगवान् can give मोक्ष to all. How? If भगवान् gives मोक्ष to all भगवान् also will get freed from कर्म problem. What is भगवान्'s कर्म problem? He has to do सृष्टि, He has to do स्थिति, He has to do लयम् and He has to give the कर्मफलम् to all people, and as a part of कर्मफलम् He has to give sufferings to the people also and as सर्वज्ञः He has to watch the suffering also. I have told भगवान् also has got His own problem, because He has to give sufferings to the people and He has to watch also. And then भगवान् can seek His मोक्ष by giving मोक्ष to all other people so that in the next सृष्टि there are no more जीवs. Therefore कृष्ण says remember I am not doing anything out of My self-interest, I do everything according to the laws of कर्म. Just as जीव is bound by the law of कर्म, ईश्वर is also bound by the law of कर्म. He cannot say I am tired of creating again and again, I want मोक्ष. As long as जीवs are there with कर्म भगवान् is forced to create according to the law of कर्म. Then does it mean that भगवान् is also a संसारि? भगवान्'s मोक्ष comes only by understanding that all these things are मिथ्या. Therefore remember भगवान् also gets मोक्ष only by knowing his अकर्ता अभोक्ता स्वरूपम्. भगवान् as भगवान् is

also bound by the law of कर्म. भगवान्'s freedom is not as भगवान्, भगवान्'s freedom is as good as ब्रह्मन्, अकर्ता अस्मि. Therefore he says न पुनः राग-द्वेष-निमित्तम् – not because of My likes and dislikes I give different results. मोह-निमित्तं वा – or because of confusion regarding the law of कर्म. Often we get doubt. In every question answer session there will be one question. स्वामिजि, why do good people and devotees suffer? And how come all the politicians who do consistent injustice have a gala time, perhaps भगवान् is confused regarding the law of कर्म. This will be always there. भगवान् says I have no confusion, I do everything properly only. You don't understand the law of कर्म properly. Therefore मोह-निमित्तं वा – not because of any confusion, कञ्चिद् भजामि – I approach a devotee with different result. This is the corollary of this श्लोक not said in the गीता.

**सर्वथा अपि सर्वावस्थस्य मम ईश्वरस्य वत्स मार्गम् अनुवर्तन्ते मनुष्याः —**

Now शङ्कराचार्य comes to the third and fourth quarters of the श्लोक. सर्वथा अपि – under all circumstances whether one is doing काम्यकर्म or प्रायश्चित्त कर्म or नित्यनैमित्तिक कर्म, seeking the relevant result whatever be the context, मम वत्स अनुवर्तन्ते – all the people are following My path only. मम is in the मूलम्, is equal to ईश्वरस्य – God's, वत्स is equal to मार्गम्. अनुवर्तन्ते मनुष्याः – they follow or they are treading My path alone. All the people whether they are doing प्रायश्चित्त, काम्य or नित्यनैमित्तिक कर्म they are treading My path only. This line can be interpreted in two ways. They are trekking My

path when you say what do you mean by My path? One interpretation is a path leading to Me only. This may raise a question. How can you say all the people are trekking the path leading to Me only. After all मुमुक्षु is trekking the path leading to भगवान्. All the other people are trekking a path leading to धर्म-अर्थ-काम, worldly goals. How can कृष्ण say all people are coming towards Me only? For that we have to understand all the four पुरुषार्थs are ultimately भगवान् only. There is no such thing called God separately sitting and world separately sitting and some people going towards God and some people going towards world, that is possible only when God and world are separate. According to our शास्त्र the entire creation being भगवान्, धर्म is also भगवान्, अर्थ is also भगवान्, काम is also भगवान्, the व्यावहारिक version of भगवान्, अपराप्रकृति version of भगवान्, मोक्ष is पारमार्थिक, पराप्रकृति. Therefore whatever they are seeking they are ultimately seeking Me only in different form. Also we can understand by seeking all these four, what do they want? They want security and joy.

When they want a son, through the son they want security and joy. They think when they are sick the son will take care of them. Therefore भगवान् says the security and joy when a person seeks through all the four पुरुषार्थs that security and joy is nothing but Me only. Therefore all the people are seeking Me, who am in the form of everything and all the people are seeking security and joy which is nothing but Myself, therefore people are trekking My path in which I am the destination. This is meaning number one. There is a second meaning which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-11 Continuing:*

सर्वथा अपि सर्वावस्थस्य मम ईश्वरस्य वत्सर्गं मार्गम् अनुवर्तन्ते  
मनुष्याः — यत्-फलार्थितया यस्मिन् कर्मणि अधिकृताः, ये  
प्रयतन्ते ते मनुष्या उत्त्यन्ते — हे पार्थ सर्वशः सर्व-प्रकारैः ॥४-  
११॥

शङ्कराचार्य is commenting upon the eleventh verse of the fourth chapter in which Lord कृष्ण clearly says what I give to my devotees is not dependent on what I like to give but what they have asked for. So if they ask for मोक्ष I will give that and if they are interested only in धर्म-अर्थ-काम I will give them only that, because even when I give मोक्ष to such people they are going to reject the मोक्ष. Also we should remember when we say whatever the devotees ask भगवान् gives, the word asking must be understood properly. It is not just standing in front of the Lord and praying for something, that kind of prayer doesn't exist in *Vedic* tradition. In *Vedic* tradition prayer means by the performance of the appropriate साधन we seek the result in the सङ्कल्प. Prayer is a सङ्कल्प and सङ्कल्प doesn't exist independently, it is always part of a relevant कर्म and that too a कर्म that is prescribed in the शास्त्र for that particular result. Therefore prayer is equal to either कर्म or उपासनम् or विचारः. कर्म उपासन or विचार with appropriate सङ्कल्प is equal to prayer in Hinduism. कर्म or उपासन or विचार with appropriate सङ्कल्प alone is called prayer in the शास्त्र. And the कर्म can be either कायिकम् or वाचिकम् or मानसिकम्. Therefore if I



chant the appropriate स्तोत्रम् then I do the सङ्कल्प that may the पुण्यम् out of the स्तोत्रम् be utilized for solving the problem, that स्तोत्र पाशयणम् also we can call as prayer. कर्म does not mean only कायिकम् it can be वाचिकम् also. Therefore कृष्ण said it is based on the devotee's effort. Then in the second line which we are seeing now कृष्णI makes a statement all the people are following My path only, मम वतर्म अनुवर्तन्ते. And I said the word My path can be interpreted in two different ways, शङ्कराचार्य hints at these two different interpretations. One interpretation is My path is equal to a path leading to Me. The second meaning is My path is equal to the path revealed by Me in the *Vedic* scriptures. Path leading to me is one meaning and path revealed by Me is the second meaning. Of this we will take up the first meaning. Lord कृष्णI says whatever be the पुरुषार्थ a person is seeking and whatever path he is following, लौकिक मार्ग or वैदिक मार्ग they are all coming towards Me only. Even an atheist who wants to get some material benefit, unknowingly he is coming towards Me only. And what is the logic behind it? Because the entire creation happens to be Myself. So when a person is working for money, he is working for the Lord only because सर्वम् विष्णु मयम् जगत्, therefore money is also Me. Therefore धर्म रूपेण अहम् एव भवामि, अर्थ रूपेण अहम् एव भवामि काम अथवा मोक्ष रूपेण. This meaning शङ्कराचार्य indicates by the word सर्व अवस्थस्य मम. सर्व अवस्था means I alone am existing in the form of all the materialistic goals also as well as spiritual goal also. And not only am I in the form of all the goals, in every goal a human being is seeking peace or security or happiness and I am in the form of peace, security

and happiness in every worldly object. Therefore knowingly or unknowingly everyone is following My path, the path leading to Me. This is meaning number one. And in this particular meaning the word **मनुष्याः** can be taken as the entire humanity whether they are Hindus or Christians or Muslims or they are even atheists you can take. So in the first meaning **मनुष्याः** means any blessed human being. This I told in the last class.

Now I am coming to the second meaning where the word **मनुष्याः** will have to be restricted. What is the second meaning? People are following My path is equal to the path prescribed by Me in the शास्त्रs. So people are following the path prescribed by Me in the शास्त्रs, when this meaning we are taking we have to restrict the meaning of people to the वैदिकs. All the वैदिक पुरुषs are following either कर्ममार्ग – काम्यकर्म or प्रायश्चित्त कर्म, or they are following उपासनमार्ग or they are following विचारमार्ग, which मार्ग is prescribed by Me and therefore it is My bounden duty to give them appropriate results because I have promised those results in those scriptures. When I have prescribed पुत्रकामेष्टि याग I have to give them पुत्र because I have given the guarantee. Therefore the second meaning is वैदिक पुरुषs are following this मार्ग which is prescribed by Me in the वेदs therefore I fulfill the result. These are the two meanings. Now look at the भाष्यम्.

**सर्वथा अपि** – under all circumstances, this is the first meaning, universal meaning, **मम ईश्वरस्य वत्स मनुष्याः अनुवर्तन्ते** – all the human beings, here the word human being can be taken universally regardless of the caste, creed or

religion, **मम वर्त्म अनुवर्तन्ते** – they are following the path leading to Me only, **मम** is equal to **ईश्वरस्य**, **वर्त्म** is equal to **मार्गम्**. They are following the path leading to Me only. Then naturally the question will come how can a **नास्तिक** follow a path leading to **भगवान्**. For **नास्तिक** there is no **भगवान्**. How can **कृष्ण** say **नास्तिक** is following a path leading to Me? For that the answer is **सर्व अवस्थस्य** – because even when he is seeking wealth he is following a path leading to Me only because that money the **नास्तिक** seeks is also Me only. The clue for that is **सर्व अवस्थस्य मम नास्तिक** is following Me who am in the form of wealth. When he is standing for election and working for MP post **कृष्ण** says he is working of MP post which is also Myself only. Thus **सर्व अवस्थस्य** is the crucial word. **सर्व अवस्था** means **सर्व रूपेण अवस्थितः धर्म अर्थ काम मोक्ष सकल पुरुषार्थ रूपेण अवस्थितस्य मम मार्गम् एव मनुष्याः नास्तिकाः अपि अनुवर्तन्ते**. This is the meaning number one.

Now **शङ्कराचार्य** comes to the meaning number two. He doesn't say that. He just indicates that. In this next sentence he gives the meaning of **मनुष्याः**. While giving the meaning of the word **मनुष्याः** he comes to the second interpretation. He says **ये मनुष्याः प्रयतन्ते** – **मनुष्य**s are those people who put forth effort based on **शास्त्रम्**. **ये प्रयतन्ते**. So now we have deleted Christians, Muslims, **नास्तिक** etc. Here those people who put forth effort based on **शास्त्रम्** and **यस्मिन् कर्मणि अधिकृताः** – according to their **वर्ण आश्रम** qualification for the appropriate **कर्म**s. That means even among the **वैदिक**s all the people cannot do all the **वैदिक कर्म**s. A **वैदिक ब्राह्मण** is not qualified for **वैदिक राजसूय याग**. Therefore here the word

**मनुष्याः** refers to those people who accept the qualification and relevant कर्म, and therefore शङ्कराचार्य says यस्मिन् कर्मणि अधिकृताः – who are qualified for the relevant कर्म and यत्-फलार्थितया – and who perform the कर्म with a particular desire. Therefore the word **मनुष्याः** has a very restricted meaning. Those people who have got the appropriate वर्ण आश्रम qualification and who perform the appropriate कर्म with a particular desire those people are called **मनुष्याः** and since they are putting forth a कर्म with a directed result they have to be blessed with the appropriate result because they are following the वैदिक मार्ग prescribed by Me, therefore I am bound to give the result. Therefore I will give that result. These people are called **ते मनुष्या उच्यन्ते** in the श्लोक the **मनुष्याः** means not नास्तिकाः but आस्तिकाः. Thus in the first meaning नास्तिकs can be included and in the second meaning only आस्तिकs are included. **उच्यन्ते हे पार्थ हे अर्जुन सर्वशः सर्व-प्रकारैः** सर्वशः is in the मूलम् is equal to **सर्व-प्रकारैः** – by all means. The अन्वय is, ये यथा माम् प्रपद्यन्ते, तान् तथा एव अहम् भजामि । हे पार्थ! मनुष्याः मम वर्त्म सर्वशः अनुवर्तन्ते । Continuing;

*Verse 04-12 Introduction;*

यदि तव ईश्वरस्य रागादि-दोषाभावात् सर्व-प्राणिषु अनुजिघृक्षायां तुल्यायां सर्व-फल-प्रदान-समर्थे च त्वयि सति, 'वासुदेवः सर्वम्' इति ज्ञानेन एव मुमुक्षवः सन्तः कस्मात् त्वाम् एव सर्वे न प्रतिपद्यन्ते? इति शृणु तत्र कारणम् —

So शङ्कराचार्य introduces the next श्लोक with a question which is a natural question that follows the previous श्लोक. What has been said in the previous श्लोक is what we can

get in life is in our hands. भगवान् has clearly given a statement what you want to get out of your life is in your hand. Freewill has been established and choice has been established and भगवान्'s statement is you have got four पुरुषार्थs attainable धर्म-अर्थ-काम-मोक्ष. Four साध्यम्s are there and for getting the four साध्यम्s साधनs are also there, लौकिक साधनs are there which you can go through your own brain, शास्त्रीय साधनs are there which you can learn from the शास्त्रम्s. लौकिक साधनs by independent thinking and शास्त्रीय साधनs by the study of शास्त्रs, साधनs also have been provided, साध्यम्s also have been provided, and a beautiful Benz car also has been provided; which Benz car is your own body, आत्मानम् रथिनम् विद्धि शरीरम् रथमेव तु । बुद्धिम् तु सारथिम् विद्धि ॥ कठोपनिषत् १-३-३ ॥ best driver called intellect with lot of grey matter, therefore driver is provided, beautiful vehicle is provided, so साधन is there, साध्यम् is there, driver intellect is there, who has been given a guide map or GPS also has been given, with all these resources you can choose anything. And भगवान् is readily waiting at the counter and go and ask you will get, धर्म is given, अर्थ is given and मोक्ष is given. The very same शास्त्र informs the entire humanity also of the four पुरुषार्थ, the best पुरुषार्थ is मोक्ष that information also is given by the शास्त्र and we can understand that by using श्रुति युक्ति अनुभव प्रमाण, परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ॥ मुण्डकोपनिषत् १-२-१२ ॥ Any thinking person can know with the help of श्रुति युक्ति अनुभव प्रमाण that the best पुरुषार्थ is मोक्ष. धर्म-अर्थ-काम are पुरुषार्थs but मोक्ष is परम पुरुषार्थ. Therefore the entire humanity must be voting for मोक्ष. But in

the entire population only a few students are coming for गीता class and for कृष्ण only one student! How come many people go after कर्ममार्ग there also if they vote for नित्यनैमित्तिक कर्म it won't be surprising but even people in कर्ममार्ग never vote for नित्यनैमित्तिक कर्म, they vote for काम्यकर्म and next important प्रायश्चित्त कर्म because people are not voting for मोक्ष.

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।  
तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥  
कठोपनिषत् १-२-१ ॥

How come majority of people are voting for प्रेयस्? This is the question he asked. The answer is मन्दः. Majority is मन्दः, all the time eating Pongal with lot of ghee. स्वामि दयानन्दजी says intellectual cholesterol is the problem. All the curd in curd rice and ghee in Pongal all those things are stuck in the brain and thinking is affected, intellectual cholesterol. Therefore मन्दत्वम् is the problem. Now look at the भाष्यम्, यदि. So if you put that यदि there is a big problem, all the five lines will become one sentence. Therefore for convenience we will take यदि out and split it into several sentences. तव ईश्वरस्य रागादि-दोष अभावः. For You the Lord राग-द्वेष दोष or partiality is not there. That means You are willing to give any पुरुषार्थ to anyone. Knock and it will be given. So You are impartial. तव सर्व-प्राणिषु अनुजिघृक्षा तुल्या – अनुजिघृक्षा means desire to bless. Your desire to bless every living being is uniform. The first sentence is You are impartial. The second sentence is therefore only Your desire to bless every living being is equal.

The third one is there are several people who have got a desire to give but the problem is they don't have things to give. I can tell I have a desire to give you a Benz car, I don't have even a small car where is the question of giving. Desire will fructified only when there is capability. Desire without capability is useless, capability without desire is also useless. Desire must be complemented with capability or capacity and capacity must be complemented with desire. Here शङ्कराचार्य says O Lord You have got desire also, You have got capacity also. सर्व-फल-प्रदान-समर्थे च त्वयि सति – You are endowed with the capacity to give all the four पुरुषार्थs. सर्व-फल means धर्म-अर्थ-काम-मोक्ष पुरुषार्थ, प्रदान means blessing, bestowing, giving, समर्थे means You are capable that means You have the capacity. Look at this condition. भगवान् is compassionate, He can give the best मोक्ष पुरुषार्थ out of compassion. He will give anything if only you can ask for it. You download the requisition form from the internet, fill-up, and submit it to भगवान् with of course appropriate साधन. When this is the condition, सर्व-फल-प्रदान-समर्थ भवसि You have got the capacity also. This is the statement of fact. Now alone the question comes. कस्मात् त्वाम् एव सर्वे न प्रतिपद्यन्ते? कस्मात् – why is it that सर्वे – all the people त्वाम् एव न प्रतिपद्यन्ते – do not approach You for attaining You. In fact, when they come to You they ask for everything, even if भगवान् says I will also come along with You what will be the answer. We have got one bedroom, one bathroom and in fact, even for Your विग्रह we don't have a proper पूजा room, under the staircase only we have kept You, we have accommodation problem. Whereas the

temples are big enough, be comfortable there. And even if He offers to come we will politely refuse. Therefore he asks the question **त्वाम् एव न प्रतिपद्यन्ते. मुमुक्षवः सन्तः** – with a desire for मोक्ष. And the beauty is मोक्ष includes धर्म-अर्थ-काम. धर्म doesn't include the other three, अर्थ doesn't include the other three, काम doesn't include the other three, they are all exclusive पुरुषार्थs, whereas मोक्ष is

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

आपूर्यमाणमचलप्रतिष्ठम् ॥ गीता २-७० ॥

मोक्ष includes पुत्र आनन्द, गृह आनन्द, health आनन्द all those आनन्दs are included in मोक्ष, वेद repeatedly says मात्रामुपजीवन्ति ॥ बृहदारण्यकोपनिषत् ४-३-३२ ॥ All those things are there after studying that also. **मुमुक्षवः सन्तः** – how come people do not become मुमुक्षुs. And come to You ज्ञानेन – through knowledge, through the knowledge that **‘वासुदेवः सर्वम्’** – भगवान् includes everything. He takes the right expression. **‘वासुदेवः सर्वम्’** भगवान् is everything with this knowledge, **सर्वे कस्मात् न प्रतिपद्यन्ते? इति चेत्** – if such a question is asked शृणु तत्र कारणम् – I shall give you the answer to that question. The simple answer is

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ गीता ७-१४ ॥

always माया and ब्रह्मन् contest the election, 99 percent of the time you know who will win the election, माया. ब्रह्मन् right, left and center gets defeated. Not only that often माया is the ruling



party also therefore ब्रह्मन् is अकर्ता, अभोक्ता, not even a ruler. Therefore ब्रह्मन् rarely gets

बालस्तावत् क्रीडासक्तः तरुणस्तावत् तरुणीसक्तः ।

वृद्धस्तावत् विन्तासक्तः परमे ब्रह्मणि कोऽपि न सक्तः ॥  
भजगोविन्दम् ७ ॥

*Verse 04-12*

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ गीता ४-१२ ॥

कृष्ण says that कर्मफलम् is more attractive than ज्ञानफलम्, मोक्ष. One reason is कर्मफलम् is माया and माया has got beauty, variety and novelty, therefore people vote for that even though it doesn't have stability that they do not know. The second reason is for कर्मफलम् the qualifications required are relatively simpler than ज्ञानम् and ज्ञानफलम्. When you want to do काम्यकर्म or प्रायश्चित्त कर्म शास्त्र never asks for साधन चतुष्टय सम्पत्ति. When you want to do a प्रायश्चित्त कर्म priest will ask for time, money and other materials. But he will never ask do you have शमादि षट्क सम्पत्ति etc. Therefore the qualifications are tougher and therefore it takes longer time. Therefore कर्मफलम् is क्षिप्रम् – relatively easier and quicker whereas ज्ञानफलम् is relatively more difficult and time consuming. शास्त्र promises the कर्मफलम् you will get in this जन्म. So we find कर्मफलम् is immediate and ज्ञानफलम् takes time. And another reason कृष्ण doesn't say कर्मफलम् is attractive because it is within माया, ज्ञानफलम् is not attractive and sometimes frightening also because when you say अद्वैतम् without any relation, now we are interested in holding on to

relationship. When you say मोक्ष is without any relation and अद्वैतम्, as गौडपादाचार्य says अभये भयदर्शिनः ॥ गौडपादीयकारिका: ३-३९ ॥ If मोक्ष requires सन्न्यास I don't want that मोक्ष and if मोक्ष is अद्वैतम् I don't want, I want to live with my children, grandchildren hanging around, and if you promise मोक्ष with them, OK let there be मोक्ष, on one lap I will keep my grandchild and on other lap let there be मोक्ष, but if you ask for detachment and all I will be detached from you, better go away. Let us come to भाष्यम्.

**काङ्क्षन्तः अभीप्सन्तः कर्मणां सिद्धिं फल-निष्पत्तिं प्रार्थयन्तः, यजन्ते इह अस्मिन् लोके देवताः इन्द्राग्न्याद्याः,**

**काङ्क्षन्तः** is in the मूलम्, is equal to **अभीप्सन्तः**, means desiring. In the next line **प्रार्थयन्तः** is there, that also you have to bring to the first line. **अभीप्सन्तः** is equal to **प्रार्थयन्तः** – seeking. Seeking what? **कर्मणां सिद्धिम्** is in the मूलम्, **सिद्धिम्** is equal to **फल-निष्पत्तिम्**, **फल-निष्पत्ति** means fructification of the result or fructification of **कर्मफलम्**, **निष्पत्ति** means उत्पत्ति, generation of the **फलम्**. Desiring the result of **कर्म यजन्ते**, you have to supply the subject, **मनुष्याः** all the वैदिकs are busy doing कर्मs, and there also the unfortunate fact is **नित्यनैमित्तिक कर्म सन्ध्यावन्दनम्** is not popular, **प्रायश्चित्त कर्मs** are more popular than even **सन्ध्यावन्दनम्**, therefore **यजन्ते**, **यजन्त** is printed because of सन्धि rule, if you split it **यजन्ते** – people perform काम्य प्रायश्चित्त कर्माणि. Then **इह**, **इह** is in the मूलम्, is equal to **अस्मिन् लोके** – in this world, what type of पूजा do they do? **यजन्ते** means perform rituals or पूजा. **देवताः यजन्ते** – they

worship varieties of देवताs depending upon the काम्यकर्म. You cannot worship any देवता, for गृह दोष you have to do गृह देवता प्रायश्चित्तम्, for शनि दोष you have to do शनि देवता प्रायश्चित्तम्, for सूर्य दोष you have to do सूर्य देवता प्रायश्चित्तम्. Therefore the appropriate देवता. And even for काम्यकर्म for a particular काम a particular देवता must be propitiated. Therefore देवता: – various deities is equal to इन्द्राण्याद्या: – इन्द्र देवता, अग्नि देवता etc. Are they intelligent people or dull-witted ones? Those people who are busy doing काम्य प्रायश्चित्त कर्म are they intelligent ones or are they dull-witted ones? शङ्कराचार्य says I don't want to be judgmental I will only quote what बृहदारण्यकोपनिषत् says. बृहदारण्यकोपनिषत् gives a special title, they are great fools, not ordinary ones, but they are great fools.

‘अथ यः अन्यां देवताम् उपास्ते अन्योऽसौ अन्योऽहम् अस्मि इति न स वेद यथा पशुः एवं स देवानाम्’ [बृहदारण्यकोपनिषत् १-४-१०, बृहदारण्यकोपनिषत् १-४-७] इति श्रुतेः ।

So बृहदारण्यकोपनिषत् clearly says, in fact all the कर्मis are ignorant people, all the people who are lost in the कर्मकाण्ड of the वेद, all the ritualists are ignorant people. And among the ritualists, those people who are doing नित्यनैमित्तिक कर्म for वित्तशुद्धि are a little bit better off, because even though they are ignorant people they are sensible ignorant people, because they are working to get out of ignorance, they have diagnosed the problem as ignorance, they want to gain knowledge, for knowledge they want to get वित्तशुद्धि, for वित्तशुद्धि they are doing more of सन्ध्यावन्दनम्. Therefore even though they are

ritualists they are sensible ignorant people, but all other ritualists who are committed to any कर्म other than नित्यनैमित्तिक कर्म or in our language other than पञ्चमहायज्ञs, they are all insensible ignorant people, says बृहदारण्यकोपनिषत्. ‘अथ यः अन्यां देवताम् उपास्ते – all those ritualists who are in duality and उपास्ते – they meditate upon all the देवताs who are other than themselves, अनात्मा देवताs who worship अनात्मा देवताs. Are अनात्मा देवताs सत्यम् or मिथ्या? Any object is अनात्मा, and any अनात्मा even भगवान् as a worshipped deity is अनात्मा. This is a disturbing fact, but even a disturbing fact is a fact. Even a worshipped deity as long as it is a worshipped object, it is अनात्मा and अनात्मा is मिथ्या.

तदेव ब्रह्म त्वम् विद्धि नेदम् यदिदमुपासते ॥ केनोपनिषत् १-७ ॥

It may be the best deity, विष्णु शिव or देवी, are you worshipping it as an object, then it is मिथ्या. Don't tell this to everyone. These are all secret information that we give to selected students. One day you have to understand that. Therefore न अन्यः अहम् अस्मि, that भगवान् is different, and अहम् अन्यः – I am different subject. Between subject and object which is more real? Subject is more real than the object. But we glorify that God as great and we look upon ourselves as miserable. We have reversed it. Instead of saying I am dependent on you we should declare you are dependent on me. Instead we are saying I am helpless, I am dependent on you. All those people come under न स वेद – simply they don't know the fact. They come under the category of donkeys carrying materials to the देवताs or they are load bearing animals. पशुः means load bearing

animals. Why they are compared to the load carrying animals? Because they are carrying various oblations to इन्द्र, प्रजापति वरुण etc. Therefore यथा पशुः – like the load bearing animals they are also a पशुः but for देवानाम् पशुः. All the ritualists are given the title देवानाम् पशुः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-12 Continuing:*

‘अथ यः अन्यां देवताम् उपास्ते अन्योऽसौ अन्योऽहम् अस्मि इति  
न स वेद यथा पशुः एवं स देवानाम्’ [बृहदारण्यकोपनिषत् १-४-  
१०, बृहदारण्यकोपनिषत् १-४-७] इति श्रुतेः ।

In the eleventh श्लोक of the fourth chapter Lord कृष्ण had pointed out that the पुरुषार्थ a person attains is not dependent on My will or My desire but it depends on what the human being seeks, who has been given a freewill. Not only has he got a freewill to choose the पुरुषार्थ, he has been given two types of means or methods to accomplish the पुरुषार्थ. One is लौकिक मार्ग which is the worldly means, which we can use by our own independent study and effort just as the medical science is advancing through research, भगवान् has given us the brains to do the research, we ourselves can invent or discover cures to many diseases and we can get health through that मार्ग and this will come under लौकिक मार्ग. भगवान् has provided लौकिक मार्ग by giving us a brain. In addition to the लौकिक मार्ग भगवान् has provided शास्त्रीय मार्ग also, for various types of problems, varieties of काम्यकर्मs are also prescribed. कृष्ण says either you use लौकिक मार्ग which is also My provision, लौकिक मार्ग is available even for an atheist, only thing is he doesn't accept it as a मार्ग provided by भगवान् but that is also भगवान् provided लौकिक मार्ग available for the atheist. Whereas for आस्तिकs or वैदिकs we have two मार्गs – लौकिक मार्ग as well as शास्त्रीय मार्ग. If you have a disease, you can do

काम्यकर्म and also take the medicine, let the combination of medicine plus काम्यकर्म together give the benefit. But the benefit is in keeping with my सङ्कल्प and my कर्म. When this much was said in the eleventh verse, a doubt may come which is answered in the twelfth श्लोक. The doubt is if भगवान् has provided a freewill and भगवान् has provided four पुरुषार्थs or साध्यम्s and भगवान् has provided साधनम्s also, how come everybody is not choosing the highest infinite result of मोक्ष 'वासुदेवः सर्वम्' इति. Incidentally 'वासुदेवः सर्वम्' इति in the introductory भाष्यम् is a quotation taken from गीता only. It is a famous quotation. वासुदेवः सर्वम् इति is a quotation from seventh chapter nineteenth verse.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ गीता ७-१९ ॥

वासुदेवः doesn't mean वासुदेव पुत्र कृष्ण but वासुदेवः means सत्त्वित् रूप निर्गुणम् ब्रह्म. Therefore वासुदेवः सर्वम् इति means निर्गुण ब्रह्मैव सर्व रूपेण भाति इति how come all people don't come to ब्रह्म ज्ञानम् which can give पूर्णत्वम् itself. For that possible doubt why don't all people choose मोक्ष for that कृष्ण is giving the answer, कर्मफलम् is more attractive than ज्ञानफलम्. कर्मफलम् is मायिकम् whereas ज्ञानफलम् is अमायिक फलम्. Any कर्मफलम् which falls within माया is always attractive because it has got beauty, it has got variety and it has got novelty, all these plus points cover its terrible minus point: it doesn't have stability. शङ्कराचार्य uses the word दृष्ट नष्ट स्वभावम्, दृष्ट नष्ट means even before we think that we are enjoying it, it is gone from our hand. This minus

point of instability is not noticed because it is covered by the advertisement trick. And what is माया's advertisement trick? It presents beauty, variety and novelty. Not only that there is second attraction for the कर्मफलम् also that it is मोहिनि is one kind of attraction and the second attraction is कर्मफलम् is quicker than ज्ञानफलम्. ज्ञानफलम् takes more time because to receive ज्ञानम्, to remember it and to assimilate it we require a refined mind, साधन चतुष्टय सम्पत्ति which takes a longer time. Whereas for कर्म, साधन चतुष्टय सम्पत्ति qualification is not prescribed. Therefore most people vote for the wrong कर्मफलम् because of ignorance. And that कर्म is based on ignorance and शङ्कराचार्य establishes through a श्रुति प्रमाण वाक्यम्. It is बृहदारण्यकोपनिषत् वाक्यम् which we saw in the last class. यः अन्यां देवताम् उपास्ते – all the कर्मस and all the उपासनस are based on duality and all dualities are based on solid ignorance. Therefore all the कर्मिs and all the उपासकs are ignorant people, confused people and they are to be pitied if you remember माण्डूक्य कारिका

उपासनाश्रितो धर्मो जाते ब्रह्मणि वर्तते ।

प्रागुत्पत्तेरजं सर्वं तेनासौ कृपणः स्मृतः ॥ माण्डूक्य कारिका ३-१  
॥

All the उपासकs require sympathy from us. That is said here, अन्योऽसौ अन्योऽहम् means deity-devotee division which is born out of ignorance, and देवानाम् पशुः – they will be kept in ignorance by देवताs. This is said in बृहदारण्यकोपनिषत् 1-4-10. There an interesting further note is given. Because all the कर्मिs for the sake of कर्मफलम् are doing पूजाs, देवताs will get



all the पूजाs and offerings only from ignorant कर्मis and ignorant उपासकs. Therefore देवताs want the entire humanity to continue in ignorance. Only then will they give oblations and offerings, i.e. as long as they continue पूजाs out of ignorance. उपनिषत् gives an example. Just as a master doesn't want to lose his load bearing animal like donkey, bullock etc., human beings are donkeys and bullocks carrying offerings to देवताs and देवताs do not want to lose all these animals. Therefore what do they do it seems the moment a human being decides to attend गीता class the देवताs are alarmed and therefore they will try all their best to give some obstacle or the other so that the person concerned does not attend classes. श्रेयाम्नि बहु विघ्नानि because they don't want to lose their offerings. This मन्त्र of बृहदारण्यकोपनिषत् is called अविद्या सूत्रम्. Before that विद्या सूत्रम् is also there in बृहदारण्यकोपनिषत् 1-4-7. विद्या सूत्रम् says आत्मा इति एवम् उपासीत. In विद्या सूत्रम् I negate deity-devotee division and I become अकर्ता and अभोक्ता whereas in अविद्या सूत्रम् I preserve deity-devotee division and continue as कर्ता and भोक्ता. Continuing;

तेषां हि भिन्न-देवता-याजिनां फलाकाङ्क्षिणां क्षिप्रं शीघ्रं हि यस्मात् मानुषे लोके । मनुष्य-लोके हि शास्त्राधिकारः ।

Now शङ्कराचार्य goes to the second half of the श्लोक. तेषाम् means for those people who are given to काम्य and प्रायश्चित्त कर्मs. We are not discussing कर्मयोगis in this श्लोक, those who are committed to पञ्चमहायज्ञs, who are committed to निष्काम कर्माणि, विहित कर्माणि, नित्यनैमित्तिक कर्माणि, who are not interested in कर्मफलम् and who are interested only

in साधन चतुष्टय सम्पत्ति and therefore those people are not discussed here. Therefore तेषाम् here refers to those who are committed to काम्य प्रायश्चित्त कर्माणि, and I have coined a special word for them – materialistic religious people. I divide religious people into two – spiritual religious people and materialistic religious people. Materialistic religious people use भगवान् and religion only for solving worldly problems and getting worldly successes. This शास्त्र strongly condemns, in the second chapter यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ॥ गीता २-४२ ॥ कृष्ण very strongly criticizes those people who use religion for solving the worldly problems and also for material successes. We are not supposed to use that, even if we use for a short while sooner or later we should start using religion only for चित्तशुद्धि, गुरु प्राप्ति, श्रवण प्राप्ति. Those निष्काम कर्मis or कर्मयोगis are not mentioned here. Here तेषाम् means सकाम कर्मिणाम्. And भिन्न-देवता-याजिनाम् – worshippers of various deities. याजि means worshippers. And what deity they choose is dependent on what type of फलम् they want. निष्काम कर्मि doesn't choose different देवताs, for him there is only one इष्ट देवता and the only prayer is चित्तशुद्धि and चित्तनैश्चल्यम्. सकाम कर्म means what देवता, what temple, what type of नैवेद्यम्, what type of clothes, what time, how many days in a week, all these things become important. भिन्न-देवता has two meanings. One meaning is different deities depending upon the type of desire. But that is the secondary meaning. The primary meaning is a deity who is other than oneself. To show the द्वैत भक्ति. भिन्न-देवता means a देवता who is different from himself that is जीवात्म परमात्म भेद he is preserving, becoming देवानाम् पशुः.

That is why he has quoted अविद्या सूत्रम् of बृहदारण्यकोपनिषत्. Based on अविद्या सूत्रम् भिन्न-देवता should be translated as a देवता different from himself. याजिनाम् – he worships. And not only that another important adjective. फल-आकाङ्क्षिणाम् – who are interested in कर्मफलम् which means they are doing सकाम कर्माणि, not नित्यनैमित्तिक कर्माणि even though शास्त्र strongly warns, very important warning is all the काम्य, प्रायश्चित्त कर्मस will be less efficacious or not efficacious if नित्यनैमित्तिक कर्मस are not done properly. If I don't do my सन्ध्यावन्दनम् or the daily duties पञ्चमहायज्ञस, प्रायश्चित्त कर्मस also will not work. शास्त्र has given the warning. So for फल-आकाङ्क्षिणाम् क्षिप्रं शीघ्रम्. क्षिप्रं is in the मूलम्, is equal to शीघ्रम् – quickly, हि is in the मूलम्, is equal to यस्मात् – because. Once he says because it grammatically means the second line is giving the reason for the first line. So the first line is साध्यम्, conclusion and the second line is हेतु. Therefore between the first and the second line हेतु हेतुमद्भावात् सम्बन्ध is there. That means because काम्यकर्म produces quick results people vote for काम्यकर्म. क्षिप्रं is equal to शीघ्रम्. Then मानुषे लोके is in the मूलम्, is equal to मनुष्य-लोके – in the human world, भूलोक इति अर्थः. शङ्कराचार्य doesn't complete the sentence. Without grammatically completing he goes to the next idea, this is the style of भाष्यम् especially in शङ्कराचार्य भाष्यम्. We have to complete by adding क्षिप्रं सिद्धिः भवति. सिद्धिः means फलम्. The reasoning is काम्यकर्मस will produce a quicker result compared to the निष्काम कर्मस which have to produce साधन चतुष्टय सम्पत्ति. साधन चतुष्टय सम्पत्ति being a subtler result will take more time whereas काम्यकर्मस will have

to give a grosser result, therefore it doesn't take much time. When a person is an agriculturist and he wants the rain to protect his crops and he does some याग to get rain immediately if it is done properly. All the काम्यकर्मs are done for फलम् in this जन्म. Therefore people vote for काम्यकर्म because the फलम् is immediate. Then the next sentence. मनुष्य-लोके हि शास्त्राधिकारः. Why does कृष्ण use the expression मानुषे लोके? कर्मफलम् will quickly come in भूलोक why it is said? शङ्कराचार्य gives the reason. In भूलोक alone कर्मs can be performed, in other लोकs a जीव is only a भोक्ता, not a कर्ता. Animals are not कर्ताs because they don't have freewill. Even देवताs cannot perform rituals and increase their पुण्यम्. That is why देवताs only exhaust their पुण्यम् acquired in भूलोक. Therefore freewill for doing कर्म is only for मनुष्यs. To indicate that कृष्ण uses the word मानुषे लोके. Therefore शङ्कराचार्य says मनुष्य-लोके हि – only in मनुष्य लोक शास्त्र-अधिकारः – he has got eligibility to do वैदिक कर्म. Continuing; 'क्षिप्रं हि मानुषे लोके' इति विशेषणाद् अन्येषु अपि कर्म-फल-सिद्धिं दर्शयति भगवान्।

So first he gave the significance of the word मानुषे लोके and now he gives the significance of the word क्षिप्रम्. Why should कृष्ण say कर्मफलम् in मनुष्य लोक is quicker. What is the significance of the word quicker? शङ्कराचार्य says in मनुष्य लोक the gap between कर्म and फलम् is short, i.e., within one जन्म itself कर्म and फलम् can happen only in the case of मनुष्य जन्म. Whereas in any other जन्म; suppose a cow gets a beautiful कर्मफलम्, i.e., during mattu Pongal it is a lucky cow

and it is in the house of a person who worships the cow. The cow enjoys that फलम् because of पुण्य कर्म. पुण्य कर्म done certainly not in cow जन्म but it is in some previous जन्म, may not be immediate previous, it may be immediate or several जन्मs before. Therefore in all other जन्मs between कर्म and कर्मफलम् there is a long time gap unlike मनुष्य जन्म. That is said here. 'क्षिप्रं हि मानुषे लोके' within quotation, इति विशेषणाद् – because of this specification through adverb अन्येषु अपि लोकेषु – in other लोकs also कर्म-फल-सिद्धिं दर्शयति – कर्मफल fructification can take place but there the gap cannot be within one जन्म, it has to be traced to some other जन्म. When देवताs enjoy all the powers they cannot trace it to any कर्म or उपासन done in देवता जन्म. That is why in कठोपनिषत् जानाम्यहं शेवधिरित्यनित्यं न ह्यधुवैः प्राप्यते हि ध्रुवं तत् । ततो मया नाविकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ कठोपनिषत् १-२-१० ॥

यमधर्मराजा says I have got all the perks and all the powers, all of them, not because of the कर्मs done as यम, but कर्म done as मनुष्य. Whereas in the case of मनुष्य, कर्म as मनुष्य and कर्मफलम् as मनुष्य both can happen as मनुष्य but any other लोक it will be two different शरीरम्s. So that is the gap. So कर्म-फल-सिद्धिं भगवान् दर्शयति. Continuing;

मानुषे लोके वर्णाश्रमादि-कर्माधिकारः इति विशेषः । तेषां वर्णाश्रमादि-अधिकारि-कर्मणां फल-सिद्धिः क्षिप्रं भवति कर्म-जा कर्मणो जाता ॥४-१२॥

So now he is coming back to the श्लोक and consolidating the total meaning. मानुषे लोके वर्णाश्रमादि-

**कर्माधिकारः इति विशेषः** – the uniqueness, the superiority, the advantage of the human birth is **मानुषे लोके** – only in मनुष्य लोक or मनुष्य जन्म, **वर्णाश्रमादि-कर्म अधिकारः** – a person gets the **अधिकारः** for वर्णाश्रम based शास्त्रीय कर्म. Here the word कर्म refers to शास्त्रीय कर्म, *shastric* activity, because non-*shastric* activities are not based on वर्ण and आश्रम. Here शङ्कराचार्य is referring to वर्णाश्रम धर्म, for that **अधिकारः** is there only for a मनुष्य. And then the sub commentators add *all the मनुष्यs also do not have the eligibility for वर्णाश्रम धर्म, the basic requirement is a person must be born in a culture where the वर्णाश्रम धर्म teaching is there, वैदिक धर्म is there, there alone is वर्णाश्रम धर्म possible, because in any other culture they don't even know पञ्चमहायज्ञ, who will know, only these people who are born to the वैदिक धर्म culture. And even being born in the वैदिक धर्म is not enough. In fact, many Indians are lucky to be born but to have श्रद्धा in वैदिक धर्म is most important पुण्यम् because if that पुण्यम् is not there I will be deprived of the श्रद्धा in Vedic lifestyle, therefore like modern youngsters whatever the parents try to give to their children they say I don't believe in that etc. You believe it you do, I don't believe. And when they don't believe what can you do? We are utterly helpless, this is because of some पाप प्रतिबन्ध alone, we can only hope and pray that let this प्रतिबन्ध go away and let them get श्रद्धा in वैदिक मार्ग.*

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता  
तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् । ॥ विवेकचूडामणि  
२॥

It requires tremendous पुण्यम् मनुष्य means those who are आस्तिकs who are born to the Vedic culture and who believe in Vedic culture. By belief I mean the validity of शास्त्र because all the shastric teachings are not provable by science because shastric teachings are अपौरुषेयम् and science is पौरुषेय प्रमाणम्, पौरुषेय science can never prove अपौरुषेय श्राद्धम्, अपौरुषेय तर्पणम्, अपौरुषेय सन्ध्यावन्दनम्, science doesn't have any access to prove it or disprove it. If they ask for scientific proof we have to only say it is based on अपौरुषेय, if you accept you follow otherwise let us not discuss the matter further. Therefore मनुष्य means आस्तिक वैदिक. So मानुषे लोके आस्तिक वैदिक लोके एव वर्णाश्रमादि-कर्माधिकारः eligibility is there, this is the uniqueness. तेषाम् वर्णाश्रमादि-अधिकारि-कर्मणाम् – and for those actions that is rituals or prayers, which are done by the अधिकारिs, by the eligible people, वर्णाश्रमादि – whose eligibility is based on the वर्ण and आश्रम, फल-सिद्धिः – the fructification of the result क्षिप्रं भवति. That is the essence of this श्लोक. The actions of the eligible people, whose eligibility is determined by their वर्ण and आश्रम, their result कर्मफलम् क्षिप्रं भवति. And that is why they also say if ब्राह्मण performs राजसूय याग, even though he is a वैदिक, even though he is an आस्तिक, if a ब्राह्मण performs राजसूय याग, फलम् will not come because राजसूय याग is prescribed for a क्षत्रिय. Therefore the greatest scholarly Brahmin is a non-eligible person as far as the राजसूय याग is concerned. That याग may give दृष्ट फलम्, there is a satisfaction and he might have given lot of दानम् like अन्नदानम् etc., which will give दृष्ट फलम्. अदृष्ट फलम् cannot come. That is why in the

tradition they say if without उपनयन initiation if a person chants रुद्रम् चमकम् etc., what will happen whether it is male or female for वेद पारायणम् we say दृष्ट फलम् may come but the अदृष्ट फलम् cannot come because for that sacred thread is required based on वर्णाश्रमादि-अधिकार.

Now शङ्कराचार्य comes to the last part of the श्लोक. **कर्म-जा** is in the मूलम्, it is an adjective to **सिद्धिः** which means फलम्. **कर्म-जा सिद्धिः** means कर्मजम् फलम्. **कर्म-जा** means **कर्मणो जाता कर्म-जा** – born out of कर्म. Therefore the conclusion is in simple language materialistic religion is always attractive, the materialistic religion which promises solutions to the worldly problems and success to worldly activities that religion alone thrives, spiritual religion which promises वित्तशुद्धि, which promises spiritual knowledge that religion will be unpopular. That is why even मठs have to promote more and more यागs for getting children etc. The society has become American type of society, credit card centric society therefore anybody and everybody takes loan and lost job. Loan is there job is not there, स्वामिजि what prayer can I chant for solving the loan problem, and there is a prayer also, if I say that, there will be long queue after the class. Therefore materialistic religion is popular and attractive, मोक्ष promising religion nobody wants. The अन्वय is, कर्मणाम् सिद्धिम् काङ्क्षन्तः ( सन्तःमनुष्याः) इह देवताः यजन्ते । मानुषे लोके हि कर्मजा सिद्धिः क्षिप्रम् भवति । Continuing;



## Verse 04-13 Introduction;

‘मानुषे एव लोके वर्णाश्रमादि-कर्माधिकारः; न अन्येषु लोकेषु’  
इति [गीता ४-१२] नियमः किं-निमित्त? इति ।

So in the thirteenth श्लोक कृष्ण is going to talk about the famous चातुर्वर्ण्य व्यवस्था which is otherwise called वर्णाश्रम scheme or वर्णाश्रम constitution of the वेदs. For practical purposes we can say वर्णाश्रम scheme is Vedic constitution and the Vedic society followed a constitution both at the individual level and at the social level. For that an introduction is being given by शङ्कराचार्य. He says मानुषे एव लोके – in the human world alone वर्णाश्रमादि-कर्माधिकारः – there is eligibility, competence for वर्णाश्रम धर्म, religious activities. This is within quotation. This is the restatement of the previous श्लोक. न अन्येषु लोकेषु – and not in any other लोक. How do you complete the sentence? अन्येषु लोकेषु वर्णाश्रमादि-कर्माधिकारः न अस्ति. In the other लोकs competence for वर्णाश्रम धर्म is not there. इति [गीता ४-१२] नियमः – such a rule or such a condition किं-निमित्त? – is because of whom or what reason, who has put this condition? Who is the decider of this rule? Of the fourteen लोकs in the thirteen लोकs वैदिक कर्म is not possible, only in मनुष्य लोक वैदिक कर्म is possible. This limitation is because of whom? किं-निमित्त? इति – if such a question is asked, the answer is thirteenth श्लोक where कृष्ण says only I have put the condition. This condition cannot be put by local human being because the local human being doesn’t even know that there are fourteen लोकs. भूलोक itself he doesn’t know completely. The existence of the other लोकs, we don’t even know where is the

question of putting a condition for them? Therefore these conditions can be put by only the creator of the fourteen लोकs. All the laws are determined by भगवान्. Therefore कृष्ण says I have put these conditions and don't ask any further questions. Why have I done? I am the creator. This is introduction one. Then शङ्कराचार्य gives another type of introduction also. It is a rare case.

अथवा, वर्णाश्रमादि-प्रविभागोपेताः मनुष्याः मम वर्त्म अनुवर्तन्ते सर्वशः इति [गीता ४-११] उक्तम्, कस्मात् पुनः कारणात् नियमेन तव एव वर्त्म अनुवर्तन्ते न अन्यस्य? इति उच्यते —

The first introduction is based on the previous श्लोक. The second introduction is based on the eleventh श्लोक. In the eleventh श्लोक कृष्ण has said that all the people follow मम वर्त्म. When they are doing काम्यकर्म seeking worldly results, when they are following प्रायश्चित्त कर्म seeking solutions to problems, when they are performing नित्यनैमित्तिक कर्म for चित्तशुद्धि, when they are following श्रवण मननम् for मोक्ष, all these things they are following which is nothing but My path prescribed in the scriptures. Therefore कृष्ण has said in the eleventh श्लोक that all the वैदिक आस्तिकs or आस्तिक वैदिकs are following वैदिक मार्ग for accomplishing the four-fold वैदिक पुरुषार्थ. This He said. Now this may create a doubt why do people follow only भगवान्'s वैदिक मार्ग, and not anybody else's path. Therefore he says वर्णाश्रमादि-प्रविभागोपेताः मनुष्याः – those आस्तिक वैदिकs or Hindus, वर्णाश्रमादि-प्रविभागोपेताः – which society is classified based on वर्ण and आश्रम. That is why in the olden days they used ask your

designation in terms of वर्ण and आश्रम only. This is how later they called caste classification and all. My designation for any शास्त्रीय कर्म should be based by my वर्ण and आश्रम. Therefore मनुष्याः a Vedic society endowed with वर्णाश्रम classification मम वर्त्म अनुवर्तन्ते – they always follow Vedic religious lifestyle prescribed by वेदs. अनुवर्तन्ते सर्वशः – under all conditions. Even now many of our regular practices are based on Vedic thinking, even we have not studied वेद because of वृद्ध व्यवहार my mother used to do that therefore I do that, my father mother used to do this therefore I do this. It has come in the form of परम्परा. And that is breaking now because people are getting settled all over the world. When I go to a different culture, getting up, lighting the lamp all those things will naturally disappear. The mother is worried about the daughter in the western world. Worry will not solve the problem. There the culture is not Vedic culture. Therefore the culture is bound to be lost, we cannot complain. Because where the culture is alive, there that practice will continue. सर्वशः – under all conditions, इति [गीता ४-११] उक्तम् – this was said in the eleventh श्लोक. Based on that a question is going to be raised, that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-13 Introduction, Continuing;*

अथवा, वर्णाश्रमादि-प्रविभागोपेताः मनुष्याः मम वर्त्म अनुवर्तन्ते सर्वशः इति [गीता ४-११] उक्तम्। कस्मात् पुनः कारणात् नियमेन तव एव वर्त्म अनुवर्तन्ते न अन्यस्य? इति उच्यते —

Introducing the thirteenth verse of the fourth chapter शङ्कराचार्य gives two types of connections or सङ्गतिs to this श्लोक. One is based on the eleventh verse and the other connection is based on the twelfth verse. In the eleventh verse भगवान् has said people follow only My path. Based on that शङ्कराचार्य gives the connection, why do people only follow My path, i.e., the path prescribed by Me and why don't people follow some other path. This is the first connection. For that the thirteenth श्लोक gives the answer. And the second connection is based on the twelfth श्लोक where कृष्ण has said people in the human world, मानुषे लोके in the मनुष्य लोक people follow the वैदिक मार्ग it is said, so the question शङ्कराचार्य raises is why do you say people in the मनुष्य लोक follow this वैदिक मार्ग and why can't people of other लोकs follow this वैदिक मार्ग. Thus one is based on मम वर्त्म and the other is based on मानुषे लोके. These are the two connections we get in the thirteenth श्लोक. Of that the first paragraph we have seen. मानुषे एव लोके वर्णाश्रमादि-कर्माधिकारः, न अन्येषु लोकेषु इति [गीता ४-१२] नियमः किं-निमित्त? इति – why do you say वर्णाश्रम धर्म is only in मनुष्य लोक and not in other लोकs? This is question number one. The second question is वर्णाश्रमादि-प्रविभागोपेताः मनुष्याः,

this is based on the eleventh verse. The people who are classified based on the वर्ण and आश्रम, people associated with वर्णाश्रम classification मम वर्त्म सर्वशः एव अनुवर्तन्ते – follow only the वैदिक मार्ग prescribed by the Lord. सर्वशः इति [गीता ४-११] उक्तम् – this was mentioned in the eleventh verse. कस्मात् कारणात् तव एव वर्त्म अनुवर्तन्ते – why do the वैदिकs follow only the वैदिक मार्ग, why can't they follow some other मार्ग prescribed by some other religion or some other group of people. नियमेन – assiduously without swerving from the वैदिक मार्ग. न अन्यस्य – the मार्ग of any other philosopher or आचार्य, why don't they follow? इति प्रश्नस्य उत्तरम् उच्यते – the answer is given. Though the questions are two but remember the same thirteenth श्लोक answers both the questions raised in the introduction. Now we will enter the thirteenth श्लोक.

### Verse 04-13

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ गीता ४-१३ ॥

In the first line Lord कृष्ण says the entire वैदिक society is classified into four groups. This classification of the Vedic society is based on two factors, गुण-कर्म-विभागशः. One factor is गुण or character or personality, कृष्ण doesn't mention the birth-based division, whether it is good or bad is the controversial topic of caste system. कृष्ण doesn't mention the birth-based classification, he talks about the classification based on गुण or character or the personality, विभागशः means division, the गुण-based division. And the second classification is कर्म. Here we should be very careful, कर्म doesn't mean

प्रारब्ध कर्म or सञ्चित कर्म, here the word कर्म means profession or occupation. Therefore based on the character and based on the occupation the *Vedic* society has been classified into four वर्णस, or four groups. And also the four आश्रमस कृष्ण doesn't mention here, because that is not relevant in this context. कृष्ण says this character-based and occupation-based classification of the *Vedic* society is done by Me only मया सृष्टम्, this is not a human made classification, it is भगवान् made classification. Therefore कृष्ण takes full responsibility for this वर्णाश्रम विभाग of not humanity, विभाग of the *Vedic* society, those who believe in the वेदस can accept this विभाग and take the appropriate profession. This is the essence of the first line. In the second line कृष्ण goes to a totally different topic which has nothing to do with the वर्णाश्रम विभाग. Here कृष्ण says even though I am the doer of this classification, I am the agent, the कर्ता of वर्ण विभाग, but this कर्तृत्वम् that I have is only व्यावहारिक कर्तृत्वम्, it is a philosophical point, previous one is from sociological point, after briefly mentioning the sociological point कृष्ण suddenly comes to the philosophical point, even though I am the कर्ता of वर्ण विभाग, classification or division, really speaking this कर्तृत्वम् is only व्यावहारिक कर्तृत्वम् but from the standpoint of My real nature I am not a कर्ता, I am अकर्ता. Therefore am I कर्ता or अकर्ता? कृष्ण says I am कर्ता also, I am अकर्ता also. This is a contradiction exactly like the ninth chapter 'the world is in Me and the world is Not in Me', how do you resolve this contradiction. The world is in me व्यावहारिक दृष्ट्या and world is not in Me is पारमार्थिक दृष्ट्या. The same answer applies here also. I am कर्ता from

व्यावहारिक दृष्ट्या, I am अकर्ता from पारमार्थिक दृष्ट्या. Therefore He says तस्य कर्तारम् अपि माम् विद्धि – you have to add from empirical standpoint. And this is not enough that you know, you should also know My absolute nature. And what is my Absolute nature? अकर्तारम् अव्ययम् च विद्धि. This is the gist of this श्लोक. Now we will enter the भाष्यम्.

**चातुर्वर्ण्यम् चत्वार एव वर्णाः चातुर्-वर्ण्यं मया ईश्वरेण सृष्टम् उत्पादितम्, 'ब्राह्मणोऽस्य मुखम् आसीत्' [ऋग्वेद १०-८-९१] इत्यादि-श्रुतेः । गुण-कर्म-विभागशः गुण-विभागशः कर्म-विभागशः च । गुणाः सत्त्व-रजस्-तमांसि ।**

**चातुर्वर्ण्यम्** is the first word, शङ्कराचार्य gives the meaning as **चत्वार एव वर्णाः** – the four groups of the *Vedic* society. Here the word **वर्णः** is derived from the  $\sqrt{\text{वर्ण}}$  to describe or define. **वर्ण** doesn't mean color here, it is not a color based division, because if it is color based how do you define four colors. Therefore here **वर्णः** means a group which is defined in a particular manner based on गुणs, वर्ण्यते अनेन इति वर्णः. So वर्ण्यते ब्राह्मणादि नाम्ना वर्ण्यते निरूप्यते इति वर्णः. So four groups, **चत्वार एव वर्णाः** four divisions put together is called **चातुर्वर्ण्यम्**. The four groups of वर्णs are together called **चातुर्वर्ण्यम्**. The four grouped *Vedic* society **मया ईश्वरेण सृष्टम्**. कृष्ण takes the full responsibility **मया** is equal to by Myself, **सृष्टम्** is equal to **उत्पादितम्** – has been created. So for grammar students, **चातुर्वर्ण्यम्** is first defined as **चत्वार एव वर्णाः चातुर्वर्ण्यम्**. There the word meaning is over. Then you have to read the **चातुर्वर्ण्यम्** once again in the next sentence **चातुर्वर्ण्यम् मया ईश्वरेण सृष्टम् उत्पादितम्**. **मया** is equal to

ईश्वरेण सृष्टम् is equal to उत्पादितम्, these four वर्णस are My creation.

Now the question is what is the प्रमाणम् for that? शङ्कराचार्य gives 'ब्राह्मणोऽस्य मुखम् आसीत्', based on the पुरुषसूक्त ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यां शूद्रो अजायत ॥ This पुरुषसूक्त वाक्यम् is the प्रमाणम् to show that भगवान् alone has created the चातुर्वर्ण्यम्, but this is the प्रमाणम् for character-based division and occupation-based division, the crucial controversy is can this be taken as the प्रमाणम् for the caste system or not that is the controversy. The uniqueness of the caste system is the division based on birth, for birth-based division or caste system can this be taken as a प्रमाणम् is the controversy. As far as गीता context is concerned, गीता is not talking about the birth-based division. Therefore ब्राह्मणोऽस्य मुखमासीद् also is a प्रमाणम् for character-based division and not for birth-based division. That is a controversial subject. Let us confine to गुण-based classification and occupation-based classification, and based on that any person who has got a स्वभाव to learn the वेदs, a character to learn the वेदs, any person can learn the वेदs whatever be the type of birth. That is what we get based on this particular श्लोक because this talks about only character-based division. Therefore he says ब्राह्मणोऽस्य मुखमासीद् is the प्रमाणम् not for the caste system but for the classification based on स्वभाव. इत्यादि-श्रुतेः – this is a parenthesis to be put in brackets. भगवान् has created this division based on what criteria? Not जाति or जन्म, but the criteria are गुण-कर्म-विभागशः. गुण-कर्म-विभागशः is in the मूलम् and



शङ्कराचार्य splits it as **गुण-विभागशः** – based on the character classification or divisions and **कर्म-विभागशः** – carefully note कर्म is not प्रारब्ध कर्म, but कर्म is occupation in this context. The विग्रह वाक्यम् should be गुणाः च कर्माणि च गुणकर्माणि then विभागश्च च विभागश्च च विभागौ. विभागः twice you should read and make a द्वन्द्व समास. And गुणकर्माणि विभागौ गुणकर्म विभागौ and ततः **गुण-कर्म-विभागशः**. It is a peculiar compound. So based on गुण and कर्म. And when you say गुण, what do you mean by गुण? After च you have to put a full stop. **गुण-कर्म-विभागशः** is an indeclinable adverbial word to be connected with उत्पादितम्, **गुण-कर्म-विभागशः उत्पादितम्**, this division has been created by Me based on गुण and कर्म. Then a separate sentence **गुणाः सत्त्व-रजस्-तमांसि** – the गुणIs are सत्त्व, रजस् and तमस्. Hereafter शङ्कराचार्य wants to explain the connection between the proportion of the गुणIs and the type of occupation. It is a beautiful linking between the three गुणIs proportion and also the type of occupation, which I have discussed in the मूलम् class, four types of proportions we saw, SRT is the first proportion, RST is the second proportion, RTS is the third proportion, TRS is the fourth proportion. SRT is सत्त्वगुण maximum, रजोगुण in the second place तमो गुण is in the third place, that is called ब्राह्मण गुणः, not ब्राह्मण जाति. RST is रजोगुण in top proportion, second is सत्त्वगुण, तमो गुण is the least is the RST proportion which is called क्षत्रिय गुणः not क्षत्रिय जाति. The third one is RTS रजोगुण is the highest, तमो गुण is in the second position and सत्त्वगुण is the least, this is called वैश्य character not वैश्य जाति. The fourth one is TRS तमो गुण is in the top position, रजोगुण is in the second and

सत्त्वगुण the least, this is called शूद्र गुणः not शूद्र जाति. शूद्र गुणः which even a person born to Brahmin parents even he may have शूद्र गुणः. These are the four divisions SRT, RST, RTS and TRS. For the SRT ब्राह्मण गुणः ब्राह्मण कर्म is prescribed. For RST क्षत्रिय गुणः, क्षत्रिय occupation, क्षत्रिय कर्म is prescribed. Similarly for RTS वैश्य कर्म and for TRS शूद्र कर्म. Thus ब्राह्मण गुण is associated with ब्राह्मण कर्म, क्षत्रिय गुण is associated with क्षत्रिय कर्म, वैश्य गुण goes with वैश्य कर्म, शूद्र गुण goes with शूद्र कर्म. Four personalities and four occupations. And this शङ्कराचार्य will explain here.

तत्र सात्त्विकस्य सत्त्व-प्रधानस्य ब्राह्मणस्य 'शमो दमः तपः' [गीता १८-४२] इत्यादीनि कर्माणि ।

So this is शङ्कराचार्य's additional note which is not in the श्लोक. Here in this श्लोक he is equating ब्राह्मण गुण or गुण ब्राह्मण and ब्राह्मण कर्म, not जाति ब्राह्मण but गुण ब्राह्मण and ब्राह्मण कर्म. तत्र – among these four वर्णस, सात्त्विकस्य ब्राह्मणस्य – you have to add an adjective गुण ब्राह्मणस्य – for a गुण ब्राह्मण सात्त्विकस्य – who is सात्त्विक पुरुषः, is equal to सत्त्व-प्रधानस्य – who has got सत्त्वगुण as the prominent गुण. In our language सत्त्व-प्रधानस्य SRT variety. For that गुण ब्राह्मण what is the ब्राह्मण कर्म? शङ्कराचार्य says ब्राह्मण कर्मस or profession has been prescribed in the eighteenth chapter of the गीता, may you borrow from the eighteenth chapter and connect the ब्राह्मण कर्म. What is ब्राह्मण profession? 'शमो दमः तपः'[गीता १८-४२]. शमः – mind control, दमः – sensory restraint, तपः – austerity or voluntary poverty. Austerity means voluntary poverty. Therefore तपः इत्यादीनि कर्माणि – this is

the lifestyle or occupation and this is given in the eighteenth chapter verse forty-two.

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।

ज्ञानं विज्ञानमास्तित्वं ब्रह्मकर्म स्वभावजम् ॥ गीता १८-४२ ॥

There also कृष्ण says the ब्राह्मण कर्म is not based on the birth of a person, it is based on the ब्राह्मण स्वभाव. Whoever has got that स्वभाव should be given the opportunity to study the वेदs, don't deny the opportunity to some people just based on their birth criterion, that seems to be कृष्ण's approach. Because eighteenth chapter also He says स्वभावजम्, here also He says गुण कर्म विभाग, He doesn't seem to bother about whether he is born to a Brahmin or whoever it is. Thus गुण ब्राह्मण should take up ब्राह्मण कर्म. गुण ब्राह्मण is SRT, ब्राह्मण कर्म is शमः, दमः and voluntary poverty. Voluntary poverty is called simplicity. Forced simplicity is called poverty. Voluntary poverty is called simplicity, poverty is considered as a curse. Many materialistic people seeing the simplicity of many people they may sympathize with them and say they are all living in poverty. Whether others may sympathize these people themselves they feel we have got a blessed life, because what is poverty from one angle is itself simplicity from another angle. There is no absolute poverty or absolute simplicity. It is only one and the same thing looked from two different angles. A simple society may be looked upon as a poor society by a materialistic group of people. Anyway that is an aside note, now let us connect गुण क्षत्रिय and क्षत्रिय कर्म.

सत्त्व-उपसर्जन-रजः-प्रधानस्य क्षत्रियस्य शौर्य-तेजः-प्रभृतीनि कर्माणि ।

So क्षत्रियस्य. We should add an adjective गुण क्षत्रियस्य and not जाति क्षत्रियस्य. What is the definition of गुण क्षत्रिय? सत्त्व-उपसर्जन-रजः-प्रधानस्य – रजः-प्रधान means he has got रजोगुण at the top position. May be eighty percent रजोगुण or maybe seventy percent. What is in the second position? सत्त्व-उपसर्जन – with सत्त्वगुण as the second subservient one. उपसर्जन means subservient one, occupying the secondary position. That means below रजोगुण सत्त्वगुण is there. Then what is in the third position? शङ्कराचार्य doesn't say that assuming that we are not so dull, if the first one and second one has been mentioned we are supposed to fill up the third one. The third one he doesn't mention. What is the profession prescribed? शौर्य-तेजः-प्रभृतीनि कर्माणि. शौर्य means strength, body building, तेजः means courage and boldness, प्रभृतीनि means etc., are part of the profession. Where do we find this?

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ गीता १८-४३ ॥

For क्षत्रिय कर्म Voluntary poverty is not prescribed. Luxury, indulgence etc., are allowed in the Vedic society. That is क्षत्रिय कर्म for गुण क्षत्रिय. What about गुण वैश्य and वैश्य कर्म?

तम-उपसर्जन-रजः-प्रधानस्य वैश्यस्य कृष्यादीनि कर्माणि ।

So वैश्यस्य. We have to add an adjective गुण वैश्यस्य and not जाति वैश्यस्य. What characterizes वैश्य गुण? तम-उपसर्जन-रजः-प्रधानस्य – वैश्य also has got रजोगुण at the top,

but in the second position there is a difference, क्षत्रिय and वैश्य have got रजोगुण in the top position, the difference is in the second one. For a क्षत्रिय सत्त्वगुण is in the second position and for वैश्य तमो गुण is in the second position. How does it express itself? Both are active, activity is common, but one is selflessly active and another is selfishly active. That selfishness and selflessness are contributed by the secondary गुण. Activity is contributed by the primary रजस्, selfishness and selflessness are determined by the secondary गुण. Therefore तम-उपसर्जन-रजः-प्रधानस्य. In our language RTS. तम-उपसर्जन means T in the second position and रजः-प्रधान means R in the top position. वैश्यस्य – for that गुण वैश्य. कृष्यादीनि कर्माणि – agriculture, industry etc., are the occupations or professions. This is based on

कृषिगौरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ॥ गीता १८-४४ ॥

If you study these three professions, you can see an interesting aspect. ब्राह्मण कर्म ultimately means knowledge workers. A society requires a lot of workers in the field of knowledge materialistic as well as spiritual knowledge and by knowledge workers we mean production of knowledge, preservation of knowledge, propagation of knowledge, सरस्वती centric work is called knowledge work, that is called ब्राह्मण कर्म. वैश्य कर्म means wealth workers, a society requires wealth also. Knowledge without wealth is useless, wealth without knowledge is also useless. Therefore we require a huge segment of people concentrating on wealth production, wealth preservation and wealth propagation. Wealth means

agriculture, wealth means industry and all types of wealth production लक्ष्मी centric work is important. सरस्वती is important and at the same time लक्ष्मी cannot be ignored. Both are equally important. We worship सरस्वती knowledge and we worship लक्ष्मी wealth, both are important. Many people mistakenly say that the Hindu society condemns wealth, it is never so, we also respect wealth which is very important, लक्ष्मी is to be worshipped. Then the क्षत्रिय centric profession is nothing but infrastructure for the production of knowledge and wealth. The infrastructure is the health of society. Health is infrastructure which is पार्वति centric work. Remember suppose you have got knowledge and you have got wealth, you have got four PhDs and four billion dollars of wealth in spite of melt down. Remember you are in hospital all the time, what is the use of the wealth and knowledge if health is not there to enjoy that, similarly at the macro level also infrastructure is important, the administration and the governance should provide a society which has got a healthy infrastructure which includes law and order, an army to protect from external enemies and a police force to protect from the internal enemies, all of them will come under infrastructure and that is पार्वति. ब्राह्मण takes care of सरस्वती, क्षत्रिय takes care of पार्वति and वैश्य takes care of लक्ष्मी. Which is important? We require leaders in all the three. Three types of leadership. Leaders alone are not enough, we require enough labor force or manpower to implement the plans and projects of सरस्वती leaders, लक्ष्मी leaders and पार्वति leaders. The manpower providers are called शूद्र who are also equally important.

## रज-उपसर्जन-तमः-प्रधानस्य शूद्रस्य शुश्रूषा एव कर्म ।

**शूद्रस्य.** Those who cannot be the leaders, those who are not policy makers, not leaders, not जाति शूद्र but गुण शूद्रस्य. What type of character is it? Mechanical workers, unskilled workers. What is the composition of their गुणs? रज-उपसर्जन-तमः-प्रधानस्य – in our language TRS. That means there is no skill for independent thinking. They are not independent thinkers, but whatever you say they will do. Therefore they are the unskilled or the semi-skilled manpower providing force. And for them the best profession is not to put them as the top leadership but to put them as the workforce. Therefore he says शुश्रूषा एव which is called service.

परिवर्त्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ गीता १८-४४ ॥

परिवर्त्या means शुश्रूषा or serving the leaders either leader number one – knowledge workers, or leader number two – infrastructure workers or leader number three – wealth producers, under anyone of the three leaders you provide the service. शुश्रूषा एव कर्म. What is the thing to be noted is profession is primarily based on स्वभाव. Only when my inclination and profession tally I enjoy my profession. When my inclination is something and I take up a forced profession, because my parents or somebody else did that then I might take to that without a liking, and imagine the prime of life I do something that I don't like, then comes the Monday syndrome, that means the very imagination of Monday breaks our head because I have to work with weak starting, already weakened and week end is over. Therefore the best thing is choosing a

profession based on character rather than birth. Birth-based profession can be advocated only when I am not very clear about स्वभाव. Suppose I don't know what my स्वभाव is, in the morning I look like ब्राह्मण, at noon I seem to be somebody else. If I don't know my character clearly they said the second option is जाति-based but later जाति-based became primary, created lot of problems but it is better to go by कृष्ण's method, let my inclination decide what I do. Continuing;

**इति एवं गुण-कर्म-विभागशः चातुर्-वर्ण्यं मया सृष्टम् इति अर्थः ।**

**इति एवम्** – in this manner means as mentioned in the above portion **गुण-कर्म-विभागशः** – based on character and profession or disposition and profession, **चातुर्-वर्ण्यम्** – the four-fold classification of *Vedic* society, **मया सृष्टम् इति अर्थः** – has been created by Me. This **मया** has to be underlined and based on that **मया** we are answering the second question. The second question is why do the वैदिकs follow वैदिक मार्ग, and they are not following some other मार्ग. This question is based on the eleventh श्लोक which says मम वर्त्म अनुवर्तन्ते, the question is why do the वैदिकs follow only वैदिक मार्ग and not any other मार्ग was the question. The answer is that **चातुर्-वर्ण्यं मया सृष्टम्**, because the वैदिक मार्ग is not given by a human being with six पौरुषेय दोषs, the six intellectual intrinsic दोषs of the human being that I have explained on several occasions. If it is a human created मार्ग it will be defective but वैदिकs follow वैदिक मार्ग because it is given by भगवान् himself, सर्वज्ञेन ईश्वरेन **मया**. Therefore this मार्ग is without any पुरुष बुद्धि दोष, free from deficiencies. That is why Hindu society



followed *Vedic* constitution, but that created some other problem and now we have gone out of *Vedic* constitution. Even now some Hindus have this problem whether we are following *Vedic* constitution or democratic constitution, whether we like or not, we are following democracy. Therefore we have to go by that only. Therefore the profession also must be accordingly chosen. And therefore मया answered the question that why do the वैदिकs follow वैदिक मार्ग, it is because it is given by ईश्वर. वैदिकs believe that this मार्ग doesn't have any दोष. Therefore it is a blessing for us, therefore they follow. मम अनुवर्तन्ते मनुष्याः वैदिक मनुष्याः सर्वशः. Thus the second question has been answered. The first question is not answered that we will see in the following portion.

तत च इदं चातुर्-वर्ण्यं न अन्येषु लोकेषु । अतः 'मानुषे लोके'  
[गीता ४-१२] इति विशेषणम् ।

So तत च इदं चातुर्-वर्ण्यम् – this above mentioned वर्ण classification of the *Vedic* society, अन्येषु लोकेषु न अस्ति – is not there in any other लोक. Any other लोक you can interpret in two ways. Non-*Vedic* society doesn't have this वर्ण-आश्रम scheme, you can take this within भूलोक itself, those who do not accept वेद प्रमाणम् and those who do not have *Vedic* culture that can be called the other लोक or from *shastric* angle other लोक can mean भुवर्लोक, सुवर्लोक महर्लोक अतल वितल सुतल etc., in the other लोकs the beings do not have कर्म अधिकार. In ब्रह्मसूत्र we saw that कर्म अधिकार is not there even for देवताs, the वर्ण classification is relevant only for doing कर्म. Where कर्म is not there, there is no relevance for चातुर्-वर्ण्यम्. Therefore

अन्येषु लोकेषु means वैदिक मनुष्य भिन्न लोकेषु, and even among Hindus for those who do not accept वेद प्रमाणम् वैदिक कर्म is irrelevant. That is why they say I don't believe in श्राद्धम्, सन्ध्यावन्दनम्, sacred thread, for them where is the question of वर्ण व्यवस्था. It is irrelevant. Some times for our own children it is irrelevant. न अस्ति – it doesn't exist. अतः – therefore only in the previous श्लोक, 'मानुषे लोके' [गीता ४-१२] इति विशेषणम् – in the previous श्लोक I said वैदिक कर्मफलम् will come quickly in the मनुष्य लोक, in the वैदिक मनुष्य लोक. That वैदिक मनुष्य लोक qualification is given, because only in वैदिक मनुष्य लोक कर्म is relevant not in other लोकs. You have to remember the previous श्लोक, only in the मनुष्य लोक वैदिक कर्मफलम् will come quicker it was said. Why this adjective वैदिक मनुष्य लोक? Because only in वैदिक मनुष्य लोक this चातुर्-वर्ण्यम् and वैदिक कर्म is relevant and for others it is not relevant. Thus this portion answers the first question – why do you say मनुष्य लोके only and the answer is only in मनुष्य लोक वैदिक कर्म is relevant. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-13 Continuing:*

तत् च इदं चातुर्-वर्ण्यं न अन्येषु लोकेषु । अतः ‘मानुषे लोके’  
[गीता ४-१२] इति विशेषणम् ।

With this line शङ्कराचार्य concludes his commentary upon the first half of the thirteenth verse, चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः । So शङ्कराचार्य concludes तत् च इदं चातुर्-वर्ण्यम् – this वर्ण-आश्रम scheme is only in the मनुष्य लोक and not in any other thirteen लोकs, न अन्येषु लोकेषु. अन्येषु लोकेषु न अस्ति. अतः ‘मानुषे लोके’ [गीता ४-१२] इति विशेषणम् – therefore in the twelfth verse Lord कृष्ण used the adjective ‘मानुषे लोके’ सिद्धिर्भवति, that मानुषे is used for लोके only to indicate the absence of the वर्ण-आश्रम scheme in all the other लोकs. Hereafter शङ्कराचार्य enters into the second half of this verse which has a totally different topic, it is a sudden jump from one topic to the other.

हन्त! तर्हि चातुर्-वर्ण्य-सर्गादिः कर्मणः कर्तृत्वात् तत्-फलेन  
युज्यसे । अतः न त्वं नित्य-मुक्तः नित्येश्वरः च इति उच्यते —

शङ्कराचार्य introduces the second half as an answer to the possible question that can come after reading the first half. What is the possible doubt? In the first half of the verse Lord कृष्ण had clearly said that He is the creator of the वर्ण-आश्रम scheme. And He openly admitted that I am a कर्ता; कर्ता of what is a different issue but भगवान् is also a कर्ता. So naturally a पूर्वपक्षि may raise a question if भगवान् is also a कर्ता, naturally

यः यः कर्ता भवति सः सः भोक्ता अपि भवति. And if भगवान् is कर्ता भोक्ता He will also have पुण्यपापम्, He also will have सञ्चित, आगामि, प्रारब्ध, in short He also will become a संसारि. Once you accept भगवान् is a संसारि, then it will go against His title नित्य मुक्तः and नित्य ईश्वरः. These two titles of भगवान् will be contradicted if He is a कर्ता. Therefore how do you resolve the contradiction of भगवान्'s कर्तृत्वम् and नित्य मुक्तत्वम्, they can never coexist. कर्तृत्वम् is संसार, and नित्य मुक्तत्वम् means असंसार. How can they coexist? This is the possible question. So हन्त. हन्त is the expression of पूर्वपक्षि's wonderment or this tragic contradiction. हन्त means alas. भगवान् also has fallen into संसार कूपः. So it is pitying भगवान्. तर्हि – if the first half of the thirteenth verse is true then कर्तृत्वात् – भगवान् becomes a कर्ता and that too not an ordinary कर्ता, he will become a महा कर्ता, महा कर्ता is equal to महा भोक्ता, महा भोक्ता is equal to महा संसारि. Therefore भगवान् being a कर्ता, कर्तृत्वात्, कर्ता of कर्मणः – कर्ता of a very huge कर्म which is dividing the society itself into वर्ण and आश्रम. So कर्मणः means of the कर्म. Why type of कर्म? चातुर्-वर्ण्य-सर्गदिः – the कर्म of सर्ग, सर्ग means creation, कर्ता of the कर्म of the creation. What type of creation? चातुर्-वर्ण्य-सर्ग – the creation of the four वर्णस, and आदेः – creation etc. What is the meaning of etcetera? We should never take anything for granted, the moment आदि comes the meaning is etcetera, the moment etcetera comes some more must be intended. Therefore you should also add सर्ग स्थिति and लय. Not only is He responsible for the सृष्टि, He is responsible for the स्थिति, maintenance of this classification and He is responsible for the

लय, resolution of the सृष्टि. All these are huge कर्म. So what? The पूर्वपक्षि says तत्-फलेन युज्यसे – as a result of the कर्तृत्वम् युज्यसे – you will be associated with ( युज्यसे is passive voice, the subject is to be supplied, and that subject of the sentence is त्वम्. त्वम् युज्यसे – you are associated with) तत्-फलेन कर्म-फलेन च. The कर्मफलम् also you will have to be associated with, that means you will be a भोक्ता of पुण्यपापम् also. अतः – therefore since you are a कर्ता and भोक्ता, त्वम् नित्यमुक्तः न – you are not an ever liberated God; God also is in trouble. I have repeatedly told you God also as the creator is subject to pain. He cannot escape from pain and problems because God has to create the world, God has to create sufferings in the world, as an integral part of creation भगवान् has to create sufferings also, not only does He have to create sufferings He has to distribute those sufferings also to all the जीवs and भगवान् cannot withdraw the sufferings because the moment He withdraws He will become unjust भगवान्, according to कर्मफलम्, according to the law of कर्म भगवान् has to create people, भगवान् has to create sufferings and भगवान् has to distribute the sufferings, and not only that He being omniscient, He will be intensely aware of the sufferings. At least we are safe, we don't know what all sufferings are going on elsewhere, भगवान् has to intensely be aware of all these sufferings. Now is it a happy situation or unhappy situation? Create जीवs, create sufferings, distribute sufferings and watch these sufferings. If I describe भगवान्'s position as this and I ask you do you want to be भगवान्, for that your answer will be 'thank God, I am not God.' At least we can get विदेहमुक्ति and escape, remember

भगवान् is eternal and therefore He has to eternally do this job of creating जीवs, creating sufferings, distributing sufferings and watching the sufferings. Remember भगवान् as भगवान् can never be a मुक्तः. If भगवान् is liberated it is only because of the knowledge that My भगवान्-status is मिथ्या; भगवान् is liberated never as भगवान् but only by the wisdom that My भगवान्-status is मिथ्या, then I am liberated as अहम् ब्रह्म अस्मि. Remember जीव's जीव-status is also the cause of संसार, भगवान्'s भगवान्-status also, we should boldly say, is the cause of संसार. Therefore जीवs get liberation by knowing जीव-status is मिथ्या, भगवान् gets मोक्ष only by knowing भगवान्-status is मिथ्या. Then what is the real status of भगवान्? I am not सृष्टि स्थिति लय कर्ता भगवान्, then who am I, I am अकर्ता अभोक्ता ब्रह्म अस्मि. This is said by भगवान् Himself in the second line of this श्लोक. इति उच्यते. So for this question the answer is given भगवान्-status also is a cause of संसार, ब्रह्मन्-status alone will give liberation for भगवान् also, ब्रह्मन्-status alone will give liberation for us also. Therefore He says तस्य कर्तारम् अपि माम्. कृष्ण says अर्जुन you note my भगवान्-status is मिथ्या. Therefore सृष्टिकर्ता status is मिथ्या, स्थितिकर्ता status is मिथ्या and लयकर्ता status is मिथ्या, the world is मिथ्या, चातुर्वर्ण्यम् is also मिथ्या.

यत् तदद्रेश्यम् अग्राह्यम् अगोत्रम् अवर्णम् अचक्षुः श्रोत्रम् तदपाणिपादम् ॥ मुण्डकोपनिषत् १-१-६ ॥

यद्यपि माया-संव्यवहारेण तस्य कर्मणः कर्तारम् अपि सन्तं मां परमार्थतः विद्धि अकर्तारम् । अतः एव अव्ययम् असंसारिणं च मां विद्धि ॥४-१३॥

So the third quarter of the श्लोक is **तस्य कर्तारम् अपि**. That **अपि** is translated as **यद्यपि** – even though **तस्य कर्मणः** – for that huge **कर्म** of **चातुर्वर्ण्यं सृष्टिं स्थितिं लयं**, for that **महाकर्म**, **तस्य कर्मणः**, then you have to add two words **कर्ता भवामि** – I am the **कर्ता** for that huge **कर्म**, **माया-संन्यवहारेण** – it is only from the standpoint of **माया**, **माया-संन्यवहारेण** means from the empirical standpoint, **व्यावहारिक** standpoint. So one of the sub-commentators translate **संन्यवहार** as **अध्यास**, only from the standpoint of **माया** **अध्यास** I am the **कर्ता**, that means it is only **मिथ्या**, it is not real. **जगत्** is also **मिथ्या**, **चातुर्वर्ण्यम्** is also **मिथ्या**, its creation is also **मिथ्या**, therefore the creator status is also **मिथ्या** only. So **माया-संन्यवहारेण कर्ता भवामि**. **तथा अपि**; that **तथा** also we have to supply. **तथा अपि** means still, **कर्तारम् सन्तं माम्** – I, who am seen as a **कर्ता** by the world, **परमार्थतः विद्धि अकर्तारम्** – *am really अकर्ता, I don't do any action, they are all a big drama meant for my entertainment and they are all big drama meant for the जीव's entertainment also, but when I do all these things I am aware of the fifth capsule that all this is a drama but unfortunately the जीव has made the drama into a serious affair.* Therefore **जीव**s are in triangular format running hither and thither but I am in binary format only. Therefore **परमार्थतः** means from the standpoint of **परमार्थ**, binary format, **अकर्तारम् विद्धि** – I am **अकर्ता**. Otherwise I will also be crying along with My devotees. When the devotees are crying, after all they are My devotees. I would have identified with them and I also will be profusely shedding tears. But how don't I shed tears? Not because I am ruthless or heartless but I know the fact. *And I am trying to educate them*

also, that this is all मिथ्या but in spite of My education they are refusing to come to binary format, I am helpless. Even भगवान् is helpless because भगवान् can save the humanity only by raising them to the level of binary format, because प्रारब्ध is never going to end, sufferings are never going to end because the relative world is a mixture of pleasure and pain, only by transcending the relative world and coming to the Absolute alone you can see pain as मिथ्या. This is the only solution. भगवान् has kept that solution but we are refusing to read it and even after reading that we are successfully continuing in triangular format, what can भगवान् do? Therefore He says अकर्तारम् विद्धि – may you understand भगवान् is really अकर्ता and अभोक्ता, His कर्तृत्वम् and भोक्तृत्वम् are a वेषम् only. अतः एव – because of that reason only I am not pained by seeing the pain of humanity. Otherwise if भगवान् is going to take the pain of the devotees as real all the time भगवान् also will have time only for crying because for भगवान् all the devotees are His children. He will suffer because He will think all the time that ‘My children are suffering’. Now भगवान् is relaxed because the whole thing is a drama only. Therefore He says अतः एव – therefore only मां विद्धि – you understand Me to be अव्ययम् – I am अव्ययः also, and in this context शङ्कराचार्य translates अव्ययम् as असंसारिणम्. I am असंसारि, I don’t cry with my devotees. I only remind them now and then that I have given you वेदान्त, learn that and smile, and if you refuse to learn it, I am not to be blamed, you have to continue the crying. गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥ Learn and be free, that is the solution, I am not going to cry with you.



*I am requesting you to smile with Me. Don't ask Me to join you in your crying. I want you to join Me in My smile. Don't pull down भगवान्, rise up to भगवान्. The अन्वय is, मया चातुर्वर्ण्यम् गुण-कर्म-विभागशः सृष्टम् । (त्वम्) माम् तस्य कर्तारम् विद्धि; (तथा) अव्ययम् माम् अकर्तारम् अपि (विद्धि) ।*

When you read this line you have to remember this aside note. कृष्ण says I am the creator also and I am the non-creator also. In one and the same line Lord कृष्ण is openly contradicting that I am the creator and I am the non-creator. This contradiction can be resolved only in one way by introducing two orders of reality, from the higher order of reality I am a non-creator and from the lower order of reality I am the creator. Lower order means it is unreal, it is false, it is apparent, it is seeming. I am really non-creator, I am seemingly creator. That is what is said in माण्डूक्य कारिका

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्य कारिका २-३२ ॥

Same परमार्थता word is there. There is no सृष्टि, there is no स्थिति, there is no लयम्, there is no साधक, there is no साधन, there is no साध्यम्, there is no teacher, there is no student, there is no class, these are all just fun or game and none of them is absolutely real. The प्रमाणम् for that two tier philosophy which is the unique feature of अद्वैतम् is this line. This line is the प्रमाणम् for सत्ता भेदः. Continuing;

*Verse 04-14 Introduction;*

येषां तु कर्मणां कर्तारं मां मन्यसे, परमार्थतः तेषाम् अकर्ता एव अहम्, यतः —

So the same idea is clarified further in the next verse and therefore शङ्कराचार्य is repeating that same idea as an introduction to the next verse. What is the idea conveyed there? He says मां कर्मणां कर्तारं मन्यसे – you think that भगवान् is the creator of the world and you think that भगवान् is the creator of all the problems also. Here भगवान् is addressing humanity. So O humanity! You think that भगवान् is the creator. That is why whenever there is a tragedy or natural calamity there will be a big article in some newspaper or the other ‘Does really भगवान् exist?’ Suddenly people, when struck by calamity, begin to question the existence of भगवान्. And they will ask the question ‘if you believe in भगवान् is that God really compassionate?’ And if He is compassionate why is He not taking अवतार now during this calamity? He should have taken an अवतार and rescued all those people. And if भगवान् has got compassion He doesn’t do that then He must be an incapable person. If He is there and if He is omnipotent, omniscient and compassionate why is He not taking an अवतार now? Therefore either He is not there or He doesn’t have compassion or He doesn’t have power. For this argument of atheists we will never have an answer. You will have to talk about some कर्म, and if you say कर्म they will get more angry. They will say कर्म is an escapist answer, you are talking about some पूर्वजन्म for which there is no proof at all. Therefore कर्म solution will not work, this is an eternal problem. And what is the only solution? कृष्ण says nothing is there. Only in अद्वैत दर्शनम् you can laugh at the whole phenomenon, without अद्वैत दर्शनम् this eternal unanswered questions will bug you, अद्वैत निष्ठा alone can

solve this problem. Therefore He says you think I am responsible for the sufferings of humanity. But **परमार्थतः** – really speaking, that means if you wake up from your dream अनादिमायया सुप्तो यदा जीवः प्रबुध्यते ॥ माण्डूक्य कारिका १-१६॥ when you wake up from the माया dream, **परमार्थतः** – from पारमार्थिक दृष्टि **अहम् तेषाम् अकर्ता एव** – I am not the creator of those actions or the world and when I am not the creator where is the question of protecting them. If there is a world I have to protect. All these are नामरूप dance, there is no meaning or content. If you analyze that you will find the whole world will get reduced to something else and the ultimate Reality is ब्रह्मन् in which nothing is there. **परमार्थतः अकर्ता एव.** This is going to be said, we will read the श्लोक.

#### Verse 04-14

**न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।  
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ गीता ४-१४ ॥**

Lord कृष्ण says all those कर्मसं सृष्टि, स्थिति and लय really do not belong to Me at all because they are all of a lower order of reality belonging to the माया realm. Therefore I am not worried about those कर्मसं also, I am not worried about those कर्मफलसं also and I am not worried about humanity questioning My existence, humanity questioning My compassion, humanity questioning My capacity to rescue them and humanity questioning My sense of justice all those also I am not bothered, because I know this is a drama, unfortunately humanity doesn't know, I am trying to tell this to them but they are not willing to listen and they keep on singing 'is it the time for play', I am

calling them for My drama, but they are only asking why are you playing fun with me, I am suffering. Therefore I am not affected by them and I am not worried about the corresponding consequences also. In short I am अकर्ता अभोक्ता नित्यमुक्त आनन्द स्वरूपम् ब्रह्म अस्मि. This is the gist of the first half of the verse. And in the second half alone Lord कृष्ण is coming to the real topic of the गीता. Remember भगवान् topic or अवतार topic is only an incidental topic which is not the context here. From भगवान्'s topic कृष्ण comes here to our relevant topic by saying that *whoever gains ईश्वर ज्ञानम्, what type of ईश्वर ज्ञानम्, ईश्वर is अकर्ता अभोक्ता this knowledge whoever gains he also becomes अकर्ता and अभोक्ता*. What a fantastic statement!

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥

Lord कृष्ण is paraphrasing this मन्त्र of मुण्डकोपनिषत्. Whoever knows that ईश्वर is अकर्ता and अभोक्ता, that knower जीव also becomes अकर्ता and अभोक्ता. That means *ज्ञानेन he becomes अकर्ता and अभोक्ता and if he becomes अकर्ता and अभोक्ता he becomes free from कर्म*. Because कर्ता alone is associated with कर्म, once I know I am अकर्ता, or once I become अकर्ता by knowing ईश्वर is अकर्ता, once I become अकर्ता I also become free from कर्म. This freedom from कर्म alone is called *ज्ञानकर्मसन्न्यासः*. ज्ञानकर्मसन्न्यासः is the title of this current chapter. Therefore ईश्वर ज्ञानेन कर्मसन्न्यासः भवति. How? I raise myself to binary format that means I am free from कर्म. Therefore यः माम् अभिजानाति – whoever knows ईश्वर,

कर्मभिः सः न बध्यते – he is not bound by कर्म. Very beautiful. ईश्वर ज्ञानेन मोक्ष. Now we will go to the भाष्यम्.

**न मां तानि कर्माणि लिम्पन्ति देहादि-आरम्भकत्वेन, अहङ्कार-अभावात् । न च तेषां कर्मणां फलेषु मे स्पृहा तृष्णा ।**

**तानि कर्माणि माम् न लिम्पन्ति** – those कर्मs which are mentioned in the previous श्लोक चातुर्वर्ण्य सृष्टि, चातुर्वर्ण्य स्थिति and चातुर्वर्ण्य लयम्, all those कर्मs **माम् न लिम्पन्ति** – do not affect Me or taint Me. Those कर्मs do not touch Me. Ok, कर्मs do not touch Me or affect Me means what? So कर्मs always touch Me by producing results. Touch means in this context affect, affect means production of कर्मफलम्. Therefore any कर्म touches a person by producing the कर्मफलम् and giving सुखम् and दुःखम्. When कृष्ण says कर्म does not touch Me what He means is the सृष्टि स्थिति लय कर्म will not produce either पुण्यम् or पापम् for Me. Therefore He says **देहादि-आरम्भकत्वेन** that is the explanation of the word **लिम्पन्ति** they don't affect Me by producing पुण्यपापम् and by producing शरीरम्. कर्म immediately produces पुण्यपापम् and कर्म remotely produces पुनरपि जननम् पुनरपि मरणम् cycle. Therefore **देहादि-आरम्भकत्वेन**. आरम्भनम् means creating, **देह** means शरीरम्. **आदि** means after **देह** creation, thereafter सुखम् दुःखम् जन्म मृत्यु जरा व्याधि संयोग वियोग by creating all of them कर्म do not bind Me. कर्म do not touch Me means कर्म do not bind Me by creating शरीरम् and other consequences. What is the reason? **अहङ्कार-अभावात्** – because I do not have अहङ्कार. That means I am कर्ता इति अभिमानः नास्ति. अहङ्कार here means कर्तृत्व अभिमानः. If भगवान् doesn't

have कर्तृत्व अभिमान then what अभिमान has He got? अहम् अकर्तृत्व अभिमानः अस्ति. अहम् ब्रह्म अस्मि इति ज्ञानम् सर्वदा वर्तते. पश्यन् शृण्वन् स्पृशन् जिघ्रन्. And that means because भगवान् looks at Himself as अकर्ता whatever He does will not produce पुण्यपापम्. So अहङ्कार अभावात् is the हेतु which is not given in the गीता श्लोक but शङ्कराचार्य is giving the logic that अहङ्कार अभाव is the cause for avoidance of पुण्यपापम्.

Then he goes to the second quarter of the श्लोक. मे स्पृहान् अस्ति, स्पृहा is in the मूलम्, is equal to तृष्णा. तृष्णा means desire or attachment or anxiety with regard to तेषाम् कर्मणाम् फलेषु – the consequences of those actions. Anxiety regarding the consequences is the indication of अहङ्कार. How do I know whether I have अहङ्कार or not? It is very simple. The indication of अहङ्कार is anxiety regarding the future or the consequences of my action. As long as I have anxiety I will have अहङ्कार, as long as I have अहङ्कार I will have कर्तृत्वम् and as long as I have कर्तृत्वम् I will get पुण्यपापम्. If anxiety is there पुण्यपाप is definite and if anxiety is dropped पुण्यपाप will not come. This is कृष्ण's promise. Drop anxiety and be free from पुण्यपाप, have anxiety and suffer from पुण्यपापम् also. Either you have double suffering – have anxiety and invite पुण्यपापम्, and drop anxiety and be free from पुण्यपापम्. The choice is yours. *The humanity has chosen anxiety and पुण्यपापम् very thoughtfully because we think that having anxiety is the indication of our love for the family. It is one of the terrible laws we are holding on to!* What do we think? We show our love and care towards the family only by developing anxiety, the more anxious I am I have got more love and care

for those who are related to me. What कृष्ण says is there is no connection between anxiety, love and care, a person can have love and care without being anxious, that is the definition of मोक्ष. And कृष्ण says I have no anxiety but still I love and care for humanity and the indication is I have given मोक्ष शास्त्र. The very fact that भगवान् has given मोक्ष शास्त्र is His love and care. But we refuse to make use of that. So कर्मणां फलेषु – with regard to consequences of my actions, मे स्पृहा न अस्ति, – I have absolutely no anxiety. What is the proof? शान्ताकारम् भुजगशयनम् पद्मनाभम् सुरेशम्. *Whenever you get anxiety chant this श्लोक and remember विष्णु Who is relaxing on the spring cot called आदिशेष. No anxiety why? Because अकर्ता अहम् अस्मि.* So मे स्पृहा न अस्ति. Continuing;

येषां तु संसारिणाम् ‘अहं कर्ता’ इति अभिमानः कर्मसु, स्पृहा तत्-फलेषु च, तान् कर्माणि लिम्पन्ति इति युक्तम्, तद्-अभावान् ‘न मां कर्माणि लिम्पन्ति’ ।

So this is an additional note that शङ्कराचार्य gives here. In the previous paragraph he said I don’t have कर्मफलम् because I don’t have अहङ्कार, कर्तृत्व अभिमान and also I don’t have anxiety regarding the consequences. That line he is explaining here by अन्वय व्यतिरेक logic. यत्र यत्र अहङ्कार चिन्ता च तत्र तत्र कर्मफलम् भवति. यत्र यत्र अहङ्कार चिन्ता च नास्ति तत्र तत्र कर्म फल अभाव. The copresence of अहङ्कार and कर्मफलम् is called अन्वय and co-absence of these two is called व्यतिरेक. For the व्यतिरेक भगवान् is the example. व्यतिरेक means absence of अहङ्कार and absence of पुण्यपाप. For the अन्वय the examples are plenty, every जीव is a typical

example of अहङ्कार plus anxiety leading to पुण्यम् and पापम्. That is said here. **येषां तु संसारिणाम्** – for the संसारिs, the widespread जीवs, **‘अहं कर्ता’ इति कर्मसु अभिमानः** – *that I am responsible for the future, not knowing that I am not the controller of the future I am only the contributor because future is controlled by so many factors. Even भगवान् doesn’t control the future, it is the जीव’s कर्म that influences the future. Remember even भगवान् doesn’t control the future, when भगवान् has to decide the future He cannot go by His will and He has to take into account जीव’s कर्म. Therefore everybody should know that I am not the controller. The moment I think I am the controller anxiety is unavoidable. I contribute my best and let the future take care of itself. Not understanding this अभिमानः – taking the burden of false responsibility. I have a freewill to contribute, I have no freewill to control. I have freewill but that freewill is only contributing freewill, I don’t have freewill to control. The moment I am taking freewill to control then अभिमान has come. Therefore he says ‘अहं कर्ता’ इति अभिमानः – I am the doer, अभिमान means identification. Where? कर्मसु – in the कर्म. अहं कर्ता’ इति कर्मसु अभिमानः – the संसारिs have got कर्म अभिमान in the form of I am कर्ता. Not only have they got कर्म अभिमान तत्-फलेषु स्पृहा च – they have got anxiety, stress writ large in the face itself, the stress is visible, the pain is visible, the anxiety is visible, anxiety is always with regard to the future, therefore तत्-फलेषु स्पृहा च – there is an anxiety also तान् कर्माणि लिम्पन्ति – कर्मs will certainly bind them by producing पुण्यपापम्, कर्माणि तान् लिम्पन्ति – कर्मs will bind them. इति युक्तम् – it is logical. The*



logic is यः कर्ता भवति सः भोक्ता भवति एव. This is the logic. यत्र यत्र कर्तृत्वम् तत्र तत्र भोक्तृत्वञ्च इति युक्तम्. Whereas I have no problem तद्-अभावात् 'न मां कर्माणि लिम्पन्ति' – I don't have that problem, because I have not got कर्तृत्वम् therefore no भोक्तृत्वम् also. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-14 Continuing:*

येषां तु संसारिणाम् ‘अहं कर्ता’ इति अभिमानः कर्मसु, स्पृहा तत्-  
फलेषु च, तान् कर्माणि लिम्पन्ति इति युक्तम्, तद्-अभावान् ‘न मां  
कर्माणि लिम्पन्ति’ ।

शङ्कराचार्य is commenting upon the fourteenth verse of the fourth chapter which is an important verse containing a hidden महावाक्यम् in the second line. And शङ्कराचार्य is commenting on the first line of this verse in which भगवान् says that even though I am the सृष्टि स्थिति लय कर्ता from व्यावहारिक दृष्टि, really speaking I am अकर्ता and अभोक्ता because I don’t have अभिमान in कर्तृत्वम्, I don’t have अभिमान in Myself as ईश्वर. ईश्वर’s ईश्वर-status belongs to ईश्वर’s अहङ्कार only which is only व्यावहारिक सत्यम् or मिथ्या. Since ईश्वर-status is मिथ्या, ईश्वर doesn’t have अभिमान in that ईश्वर-status. Therefore ईश्वर has got अभिमानम् in अकर्ता ब्रह्मन्-status. Therefore ईश्वर’s mindset is not in triangular format. Remember ईश्वर also has got triangular format that is ‘I am ईश्वर, there is a जीव and there is जगत्.’ And if ईश्वर is in triangular format, ईश्वर also will become a संसारि because He will have the complaint that humanity is not following धर्म. What will be ईश्वर’s complaint? I have written धर्मशास्त्र and humanity is flouting and therefore ईश्वर also will be disturbed if He is in triangular format. कृष्ण says I am not in the triangular format, I am in the binary format – I am not even ईश्वर, अहम् ब्रह्म अस्मि. And because of a different mindset for ईश्वर, that

कर्तृत्वम् will not produce any भोक्तृत्वम्, whereas the संसारिs who are in triangular format suffer from कर्तृत्वम् and भोक्तृत्वम्. That is said in this paragraph येषां तु संसारिणाम्. The word येषाम् we can take outside and make it a small sentence upto तत्-फलेषु च. So संसारिणाम् – for the ignorant people in triangular format, ‘अहं कर्ता’ इति कर्मसु अभिमानः – they have got an identification with the कर्म in the form of अहम् कर्ता I am a doer, and not only is the कर्म अभिमान there, the कर्म अभिमान is indicated by the कर्मफल आकाङ्क्षा or anxiety regarding कर्मफलम्. Whether I have अभिमानम् or not is indicated by anxiety with regard to कर्मफलम्, this is the litmus test for कर्तृत्व अभिमानम्. Therefore तत्-फलेषु च स्पृहा भवति – they have got anxiety with regard to the future. तान् – those people with कर्तृत्व अभिमान and कर्मफल आकाङ्क्षा कर्माणि लिम्पन्ति – the कर्मs will certainly bind by producing पुण्यपापम्. Anxiety itself is a suffering, in addition to anxiety suffering the very same कर्म will produce invisible पुण्यम् and पापम् also. So तान् means संसारिणः, those संसारिs, कर्माणि लिम्पन्ति – कर्म will affect. Here affect means by producing पुण्यम् and पापम्. इति युक्तम् – this is perfectly logical. तद्-अभावात् ‘न मां कर्माणि लिम्पन्ति’ – because I don’t have anxiety regarding कर्मफलम् it means I don’t have कर्तृत्व अभिमानम् and since I don’t have कर्तृत्व अभिमानम् पुण्यम् and पापम् will not be generated in My case. तद्-अभावात् कर्म अभिमान अभावात्, कर्मफल स्पृहा अभावात् च. तत् means कर्तृत्व अभिमानम् and कर्मफल स्पृहा both of them being absent, कर्माणि मां न लिम्पन्ति – My actions will not affect Me by producing पुण्यपापम्. This is said by भगवान्. When भगवान्

says My action the meaning should be सृष्टि स्थिति लय and वर्णाश्रम कर्म, all of them will not produce पुण्यपापम्. With this the first half has been commented upon. Now शङ्कराचार्य enters into the third quarter of this श्लोक. We will read.

**इति एवं यः अन्यः अपि माम् आत्मत्वेन अभिजानाति 'न अहं कर्ता न मे कर्म-फले स्पृहा' इति, सः कर्मभिः न बध्यते ।**

So **इति माम् यः अभिजानाति**. **यः** means a human being, **माम् अभिजानाति** – suppose knows Me, the Lord ईश्वर, **माम्** means ईश्वरम्, **यः** – जीवः, **अभिजानाति** means clearly understands or knows. In short, suppose a जीव knows ईश्वर स्वरूपम्. **यः** is in the मूलम्, is equal to **अन्यः अपि जीवः**, **माम्** means ईश्वरम्, **अभिजानाति** means thoroughly understands or knows. And how does he know the ईश्वर? That is very important, **आत्मत्वेन** – that ईश्वर, अकर्ता अभोक्ता ईश्वर is I myself who am अकर्ता अभोक्ता जीवात्मा. So the one who understands अकर्ता अभोक्ता परमात्मा as being identical with I, the अकर्ता अभोक्ता जीवात्मा इति the essential oneness suppose a person understands. And therefore शङ्कराचार्य adds '**अहम् अपि न कर्ता** – just as ईश्वर is अकर्ता I am also अकर्ता, and **न मे कर्म-फले स्पृहा**' – just as ईश्वर has no anxiety with regard to कर्मफलम् I also don't have any anxiety with regard to कर्मफलम्, **इति** – in this manner suppose a person understands. And how is this understanding possible? By knowing that at the अहङ्कार level ईश्वर and जीव are different, ईश्वर's अहङ्कार is macro अहङ्कार because ईश्वर's body and mind are macro, ईश्वर's mind is total, ईश्वर's body is total, therefore ईश्वर's अहङ्कार is also macro. And in my case my body is micro, my

mind is micro, my अहङ्कार is also micro, therefore at अहङ्कार level ईश्वर and जीव are totally different; I can claim I am only दासोऽहम्. At अहङ्कार level I will never claim सोऽहम्, I will claim only दासोऽहम्, but when I shift my identification from body-mind to Consciousness then at the Consciousness level ईश्वर's Consciousness and my Consciousness both of them are one and the same, therefore I will never say दासोऽहम्, I will remove the दा and I will say सोऽहम्. Thus from अहङ्कार प्रधान to साक्षि प्रधान I come to, I shift from triangular format to binary format, यः अभिजानाति – the one who raises his I अभिजानाति, सः – that जीवात्मा also joins the परमात्मा and that जीवात्मा also can claim अहम् अकर्ता अरिम, therefore अहम् अभोक्ता अरिम, therefore I don't have कर्म, therefore I am free from सञ्चित, आगामि and प्रारब्ध, and his mindset is transformed. And what is the transformed mindset? I am no more victimized individual, the world and the कर्म are no more victimizers and I am no more victimized, and therefore I don't require a savior for me because when I am not affected by कर्म, where is the question of 'O god! save me' that philosophy is gone for good, I am नित्य मुक्तम् परम्ब्रह्म. This is the benefit of ईश्वर ज्ञानम्. Therefore शङ्कराचार्य says the one who knows ईश्वर as himself essentially, what will happen to him? सः – that ज्ञानि who looks upon अहङ्कार as a वेषम् and who looks upon आत्मा as himself, who has shifted from triangular to binary format, whose mindset has transformed, सः – that person कर्मभिः न बध्यते – he is not bound by कर्म, all the लौकिक वैदिक कर्मs are no more साधनs for him but they all are converted into, they are all लोकसङ्ग्रहः कर्माणि.

Remember the fifth capsule of वेदान्त. For the one who remembers the real nature, life becomes an entertainment or लीला, for the one who forgets the original nature the life becomes a भारः or burden. For कृष्ण his life is a लीला, for a ज्ञानि also life is a लीला, not something to be escaped from in the name of विदेहमुक्ति. सः न बध्यते – he is not bound. Continuing;

तस्य अपि न देहादि-आरम्भकाणि कर्माणि भवन्ति इति अर्थः ॥४-१४॥

सः कर्मभिः न बध्यते it is said, कर्म's do not bind him it is said, what do you mean binding? It is not a physical rope or a physical chain to physically bind me, here the word binding is used in a figurative sense. What does it mean? Binding means producing पुण्यम् पापम् and पुनर्जन्म. Production of these three P's is called बन्धनम् and these three will be produced when I have कर्तृत्व अभिमान. And how do I know whether I have अभिमान or not? Anxiety, worry and fear, these three are indicators of अभिमान, when these three are not there because of CLASP rejection तस्य – for that person अपि – also, for that जीव also, कर्माणि – his actions in life वैदिकम् or लौकिकम्, देहादि-आरम्भकाणि न भवन्ति – they are not the producers or generators; आरम्भकम् means generator. Generators of देह, i.e., पुनर्जन्म, आदि means etcetera. Etcetera means पुण्यम्, पापम् and पुनर्जन्म these three they do not generate. And that is why in तत्त्वबोध we say that ज्ञानि's do not have आगामि कर्म. ज्ञानि's have burnt संचित कर्म and ज्ञानि takes प्रारब्धम् as entertainment, therefore they are not binding and ज्ञानि's do not

produce आगामि कर्म. This we saw at the end portion of तत्त्वबोध. कर्माणि देहादि-आरम्भकाणि न भवन्ति means आगामि कर्म's are not produced after ज्ञानम्. इति अर्थः – this is the meaning of न बध्यते.

Here we have to make a small note. In this श्लोक कृष्ण only says that the जीव ज्ञानि's should know ईश्वर. Suppose a जीव knows ईश्वर such a person will be liberated. Therefore ईश्वर ज्ञानम् is presented as a means of liberation because the श्लोक says whoever knows ईश्वर will be free from कर्म and कर्मफलम्. But कृष्ण doesn't say how जीव should know ईश्वर. कृष्ण only says जीव knows ईश्वर and therefore there is a question of the mode of ईश्वर ज्ञानम्, therefore there can be a controversy, one person will say you should know ईश्वर as your master, and you should also know yourself as a दासः. That is also ईश्वर ज्ञानम्. This is called द्वैत ज्ञानम्. So *Dvaitins* also talk about ईश्वर ज्ञानम् that He is master and I am दासः. *Vishishtadvaitins* also talk about ईश्वर ज्ञानम्, they will say ईश्वर is whole and I am an अंशः the part, अंश-अंशि रूपेण ईश्वर ज्ञानम्. And *Advaitins* will say ईश्वर ज्ञानम् means that ईश्वर and I, the जीव the relationship is not even as two things, not even as part and whole, but as सः अहम् अस्मि. Therefore शङ्कराचार्य wants to make it clear, therefore he adds the word आत्मत्वेन which is not there in the श्लोक. The one who know ईश्वर as I am.

Then the question will come why does शङ्कराचार्य add this, isn't it शङ्कराचार्य's invention. कृष्ण has not said, कृष्ण only says you should know ईश्वर. Why should शङ्कराचार्य add

the expression you should know ईश्वर as yourself? What is the logic behind this addition? It is not शङ्कराचार्य's wishful thinking. It is based on reasoning. It is a very important reason. The reason शङ्कराचार्य doesn't mention, we have to note. कृष्ण says if you know ईश्वर as अकर्ता and अभोक्ता you will become अकर्ता and अभोक्ता. Very careful; if you know ईश्वर as अकर्ता and अभोक्ता you will become अकर्ता and अभोक्ता. How is it possible? Suppose I know that Tata or Birla is very rich, will I become rich? Can this happen? If it happens it is wonderful. I know all the rich people and I do उपासन of the rich people keeping the photo, by knowing somebody is rich how can I become rich. By knowing the attributes of someone I can never get those attributes. Whereas कृष्ण is making a statement by knowing ईश्वर as अकर्ता and अभोक्ता, you will become अकर्ता and अभोक्ता, कृष्ण makes the statement which is an illogical statement because in our experience we never gather the attributes of some object by knowing that object. Therefore if this illogical statement, illogicality is by knowing some object the attribute of that object can never become my attributes, but कृष्ण makes the statement by knowing ईश्वर's अकर्तृत्वम् and अभोक्तृत्वम् you will become अकर्ता and अभोक्ता, this illogical statement can be resolved only in one way. I should know that ईश्वर as Myself, when the knowledge is that that ईश्वर is my essential nature naturally ईश्वर's अकर्तृत्वम् and अभोक्तृत्वम् will become my अकर्तृत्वम् and अभोक्तृत्वम्. Therefore only by ऐक्य ज्ञानम् this result is possible. Through भेद ज्ञानम् ईश्वर's अकर्तृत्वम् and अभोक्तृत्वम् can never become mine, only by स यो ह वै तत् परमं



ब्रह्म वेद ब्रह्मैव भवति ॥ मुण्डकोपनिषत् ३-२-९ ॥ is the essence of this मन्त्र. Therefore शङ्कराचार्य adds I should know ईश्वर as essentially myself. Therefore ईश्वर's अकर्तृत्वम् and अभोक्तृत्वम् is my own. Therefore ईश्वर is ever free from त्रिविधम् कर्म, therefore I am also free from त्रिविध कर्म. त्रिविध कर्म means including प्रारब्ध I am free from. That is why शङ्कराचार्य adds the note आत्मत्वेन that innocent word आत्मत्वेन is the most important word in the entire भाष्यम्. You should not read the statement casually. This word reveals the महावाक्यम् status of this important verse. The अन्वय is, 'कर्माणि माम् न लिम्पन्ति; कर्म-फले मे स्पृहा न (अस्ति)' इति यः माम् अभिजानाति, सः कर्माभिः न बध्यते ।

माम् अभिजानाति as सः अहम् इति not as दासोऽहम् not as अंशोऽहम्. दासोऽहम् is द्वैतम् and अंशोऽहम् is विशिष्टाद्वैतम् सोऽहम् is अद्वैतम्. So you start with दासोऽहम्, you progress towards अंशोऽहम्, you culminate or end the journey in सोऽहम्. All the three are important but culmination must be सोऽहम् it इति माम् अभिजानाति. Continuing;

*Verse 04-15 Introduction;*

**न अहं कर्ता न मे कर्म-फले स्पृहा —**

Now शङ्कराचार्य introduces the next verse which is an encouraging verse for अर्जुन. Because *when this much is said about the shift from triangular format to binary format, I am नित्यमुक्त आत्मा, no more a साधक, my activities are no more साधन, मोक्ष is no more a goal, I am no more a victim, world is no more a victimizer and I don't require a savior even in the worst crisis, when this much is presented as the essential*

teaching of वेदान्त a person may conclude that this is not humanly possible, it appears to be an impractical teaching because all the time we have trained ourselves, we require help from outside, we are helpless creatures always requiring help from outside, this is the mindset we have generated and maintained throughout. Before I sought help from worldly people, in कर्मकाण्ड I sought help from a God outside, all the time I have been seeking help either from the world or from God and in this mindset I have been always putting down myself, I am a helpless creature, this is the mindset I have been promoting. In worldly life I am dependent on the world, in religious life I depended on God, in both the cases I put down myself that I am dependent, I am helpless, I am small. It appeared to be a great exercise but indirectly I have been weakening myself. Even religion, even though it is fantastic, indirectly it is weakening me because in religion I am promoting a mindset that I require support from a God who is outside me. Therefore in this process have I been weakening or strengthening myself? It is a weakening philosophy. And then suddenly वेदान्त comes and tells you don't have to depend on the world, you don't have to even depend on an outside God, both of them are अनात्मा. Outside world is also अनात्मा, outside God also is अनात्मा. Depending on अनात्मा is not the goal of life, you should shift from अनात्मा and come to I, the आत्मा, I don't depend on अनात्मा, on the other hand the entire objective अनात्मा depends on me. I don't require any blessed support. The whole world is a नामरूप drama provided for my sheer entertainment. The vision is such a mind boggling vision

that people will conclude 'this I don't need, I want an external God to support me'. Many people are satisfied with either world dependence or God dependence. 99% of humanity is either world dependent or God dependent. Nobody wants to come to अद्वैतम्, the Self-dependent. They say either it is not convincing or nobody wants to believe that I am great. Because such an inferiority complex and also family members have been putting down by saying that you are useless, nobody wants to believe that I am great, either they say it is not convincing or they say it is not practical. Therefore they don't come to अद्वैतम् or the teaching is kept for academic appreciation or intellectual stimulation, but for practical purposes dependence on world or God. Therefore अद्वैतम् appears to be impractical. कृष्ण says it is practical, अर्जुन your own forefathers have gained this wisdom and they had been great ज्ञानिन्स without going to सन्न्यास आश्रम, they remained in गृहस्थाश्रम and gained this wisdom and gained Self-dependence and they enjoyed life as a drama and their activities were for लोकसङ्ग्रहम्. Thus the fifteenth verse is an encouraging verse, appetizer verse for अद्वैत feast. It is an appetizer for अद्वैत feast. Therefore शङ्कराचार्य quotes that in the introduction. **अहम् न कर्ता**, I am अकर्ता नित्यमुक्तम् ब्रह्म.

ब्रह्मैवाहमिदम् जगत्त्व सकलम् चिन्मात्रविस्तारितम् सर्वम्  
चैतदविद्यया त्रिगुणयाऽशेषम् मया कल्पितम् । इत्थम् यस्य दृढा  
मतिः सुखतरे नित्ये परे निर्मले चाण्डालोऽस्तु स तु द्विजोऽस्तु  
गुरुरित्येषा मनीषा मम ॥ मनीषा पञ्चकम् २ ॥

Whether you are a ब्राह्मण or a वण्डाल the real greatness is in coming to this knowledge – न अहम् कर्ता, I am not a miserable कर्ता and न मे कर्म-फले स्पृहा – and I am no more worried about my future कर्मफलम् or future प्रारब्धम्, I don't have anxiety, fear and tension. Why are you getting stuck in अनात्मा नामरूप, transcend that, that is the aim of वेदान्त. This is the knowledge many have come to before. That is said in this श्लोक. This whole introduction is a quotation which is to be connected with एवम् in the श्लोक.

### Verse 04-15

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।  
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ गीता ४-१५ ॥

So कृष्ण wants to give us the case study. He says your own family members are the best cases, I will give you the gist of this श्लोक. पूर्वैः मुमुक्षुभिः – your own forefathers who were great spiritual seekers, they all came to know this particular truth in this life itself. Don't conclude that this life is not meant for मोक्ष, these are all preparation only. Kindly don't conclude like that. It is possible, don't postpone. So कृष्ण says people have done and people have accomplished, therefore it is very much possible, and be positive. वेदान्त means positive approach. उद्धरेत् आत्मना आत्मानम् न आत्मानम् अवसादयेत् ॥ गीता ६-५ ॥ Never bring down your faculties. God given faculties never bring down by belittling – I don't have intelligence etc. Be confident, that is the best type of worship of the Lord. When I am bringing down my capacity I am bringing down the glory of the Lord. When भगवान् says it is possible how can I look down

upon my capacity. We think that looking down upon my capacity is humility. We have misunderstood humility. When I am confident of my capacity we misinterpret it as arrogance. When we look down upon our capacity we think that it is the virtue of humility, it is not humility but it is inferiority complex. Therefore declare aloud I am confident, that भगवान् has given me the faculties to get liberation, when? Here and now. कृष्ण also as a teacher wants His students to be confident, every teacher wants his students to be confident; not falsely humble, it is inferiority complex. Therefore अर्जुन they have accomplished and you also be positive, and do कर्म एव तस्मात् त्वम्. Don't take this war, धर्मयुद्धम् as a terrible thing. Everybody has a war at home. See these family wars, confrontation with family members this is an entertainment war and you also enjoy this war as the प्रारब्ध game and don't try to escape, don't get frustrated. This is part of प्रारब्ध. Every individual has got his own महाभारत war and Lord कृष्ण started the war right from birth, He was born in prison. He was born with a smiling face. Therefore prison also was wonderful. Similarly we are imprisoned at home perhaps, remember कृष्ण and smile at home and don't think of सन्न्यास and enjoy family also. The teacher has to enjoy the गुरुकुल with wonderful disciples. Therefore कुरु कर्म एव तस्मात् त्वम् – may you do whatever you have to do from अहङ्कार standpoint taking it as a drama. This is the gist of the verse. Now we will go to the भाष्यम्.

एवं ज्ञात्वा कृतं कर्म पूर्वैः अपि अतिक्रान्तैः मुमुक्षुभिः । कुरु तेन कर्म एव त्वम् । न तूष्णीम् आसनं । न अपि सन्न्यासः कर्तव्यः ।

So in the first half of the verse most of the words are clear, therefore शङ्कराचार्य writes the verse itself in prose form. So **एवं ज्ञात्वा कृतं कर्म पूर्वैः अपि**. So **एवं ज्ञात्वा** – having gained this wisdom that I am not dependent on the external world, which is the first stage of life. The second stage is I am dependent on the external God that also I should grow out of, I am neither dependent on the external world which is अनात्मा nor am I dependent on external God which is also अनात्मा, I am dependent on myself which is the real God, अहम् ब्रह्म अस्मि. I am dependent on myself which is the real God. Therefore Self-dependence or independence is my mindset, and as an independent free one **ज्ञात्वा कृतं कर्म** – your forefathers did the कर्मs, performed the कर्मs, depending upon the वर्ण and आश्रम of the body. They knew that I, the आत्मा am

न वर्णा न वर्णाश्रमाचारधर्मा न मे धारणाध्यानयोगादयोपि ।  
अनात्माश्रयाहंममाध्यासहानात् तदेकोऽवशिष्टः शिवः  
केवलोऽहम् ॥ दशश्लोकी २॥

I am केवल शिवः. वर्ण and आश्रम I don't have, this is the internal mindset, but the body has got वर्ण and आश्रम, in keeping with the वर्ण-आश्रम, body is allowed to do वर्ण-आश्रम धर्मs. Therefore **कृतं कर्म** – वर्णाश्रम कर्माणि **पूर्वैः अपि** – by your forefathers also. It is not new wisdom that I am trying on you as a guinea pig, you are not an experimental guinea pig, it is a time tested wisdom which works and you can also try it. **पूर्वैः अपि** is equal to अतिक्रान्तैः. In fact, अतिक्रान्तैः is difficult to understand. **मुमुक्षुभिः** – who are the great seekers like you. Therefore **कुरु तेन कर्म एव त्वम् – तेन** means therefore

because it is valid and it is fruitful, therefore **कुरु कर्म एव त्वम्** – you also perform your duties only. You are a क्षत्रिय by वर्ण and you are a गृहस्थ by आश्रम, and therefore as a क्षत्रिय गृहस्थ you have to protect धर्म and if for protecting धर्म, धर्मयुद्धम् is required, better you fight that war also. **कर्म एव** here means धर्मयुद्धम् **एव कुरु** and therefore **न तूष्णीम् आसनम्** – because अर्जुन dropped the bow and arrow, रथोपस्थ उपाविशत् he was seated on the seat of the chariot and tears trickling down perhaps hand on the head, don't sit quietly. **तूष्णीम् आसनम् न** means **न कुरु** – don't remain quiet. And also **न अपि सन्न्यासः कर्तव्यः** – whenever there are problems at home we always think of सन्न्यास. Not when everything is going well, at that time you don't want even to look at the सन्न्यासि. So don't think of सन्न्यास when there are problems, that सन्न्यास is called जिहासा सन्न्यास. There are two types of सन्न्यास. जिहासा सन्न्यास is escapist सन्न्यास, जिज्ञासा सन्न्यास is सन्न्यास for learning. So don't think of जिहासा सन्न्यास, **सन्न्यासः अपि न कर्तव्यः**. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-15 Continuing:*

**एवं ज्ञात्वा कृतं कर्म पूर्वेः अपि अतिक्रान्तैः मुमुक्षुभिः । कुरु तेन  
कर्म एव त्वम् । न तूष्णीम् आसनं । न अपि सन्न्यासः कर्तव्यः ।**

शङ्कराचार्य is commenting upon the fifteenth verse of the fourth chapter and in this verse Lord कृष्ण points out that this liberating आत्मज्ञानम् can be attained in this जन्म itself and it can be attained by a गृहस्थ also and it can be attained by a गृहस्थ क्षत्रिय also and if you want a model or example all your own forefathers are the examples. They got this knowledge and they became liberated and they continued in the society as गृहस्थ क्षत्रियs and they continued their responsibilities also and if they can do it there is no reason why you can't do it and therefore may you gain this knowledge is the encouraging statement from कृष्ण. शङ्कराचार्य commented on the third quarter कुरु कर्म एव तस्मात् त्वम्. And कर्म एव कुरु is there, the word एव is emphasis कर्म alone you should do. When he is emphasizing that he is excluding something. Always अवधारणम् indirectly excludes something. You should eat chapati only if I say, it means you should not eat anything else. And that exclusion is the implied meaning of alone. Therefore whenever एवकार comes it conveys the meaning of अवधारणम्, whenever अवधारणम् comes there is always an exclusion of something. Therefore here कृष्ण has said कर्म एव कुरु, that is an अवधारणम् पदम् which should exclude something, what is excluded कृष्ण doesn't say therefore



शङ्कराचार्य asks a question to himself, if I should do कर्म alone then it means I should not do anything else. What is that excluded thing is the question. That एवकार्थं conveys a two-fold exclusion. What are those two exclusions?

1) तूष्णीम् आसनं न कर्तव्यम्. Don't remain quiet. Remaining in गृहस्थाश्रम itself don't remain quiet or don't avoid or evade this धर्मयुद्धम्. That evasion of duty is exclusion number one. Therefore एव means exclude the evasion of duty. And what does it mean by exclude the evasion of duty? Perform the duty. After त्वम् you have to put a full stop.

2) What is the second exclusion? न अपि सन्न्यासः कर्तव्यः. Don't take to सन्न्यास also. Therefore the second exclusion is सन्न्यास exclusion. Exclude सन्न्यास means remain in गृहस्थाश्रम. This is the meaning of एव. Upto this we saw in the last class. Continuing;

तस्मात् त्वं पूर्वेः अपि अनुष्ठितत्वात् । यदि अनात्म-ज्ञः त्वं तदा आत्म-शुद्ध्यर्थम् । तत्त्व-वित् चेत् लोक-सङ्ग्रहार्थं । पूर्वेः जनकादिभिः पूर्वतरं कृतं न अधुनातनं कृतं निर्वर्तितम् ॥ ४-१७ ॥

So in the मूलम् there is a word तस्मात् in the third quarter about which शङ्कराचार्य had not commented, therefore he comments upon that तस्मात् त्वम् – therefore. Naturally the question will be wherefore. शङ्कराचार्य says पूर्वेः अपि अनुष्ठितत्वात्. This is the commentary on तस्मात् which is equal to पूर्वेः अनुष्ठितत्वात् because this duty has been performed by your forefathers also therefore you should also perform. And after the word अनुष्ठितत्वात्, शङ्कराचार्य

doesn't complete the sentence, drops the sentence midway and takes up another sentence. These are the aspects of the unique style of शाङ्कर भाष्यम्. We should alertly complete the sentence by adding appropriately. Here also after अनुष्ठितत्वात् you have to supply त्वम् कर्म एव कुरु. तस्मात् त्वम् अपि कर्म एव कुरु. तस्मात् पूर्वैः अनुष्ठितत्वात् त्वम् अपि कर्म एव कुरु. Then यदि अनात्म-ज्ञः onwards is a separate sentence. And here what does शङ्कराचार्य convey? This is not said by कृष्ण but शङ्कराचार्य is adding. If you are an अज्ञानि कर्मयोगि, if you अर्जुन are an अज्ञानि कर्मयोगि, then also you should perform the कर्म but your mindset should be different. So कर्म continues to be the same, if you are an अज्ञानि perform the same कर्म लौकिक or वैदिक but your mindset should be one thing, and what is the mindset? I am an अज्ञानि, I am a कर्मयोगि, therefore I am a मुमुक्षु and therefore this कर्म is a साधन for me, and through this कर्म I am going to attain मोक्ष and मोक्ष is a goal for me. I am a साधक, this कर्म is साधनम् and मोक्ष is साध्यम्, the goal. This mindset which I call a triangular format mindset, this you have to maintain if you are an अज्ञानि कर्मयोगि. That is option number one.

यदि त्वं अनात्म-ज्ञः – if you are an अज्ञानि. And If कृष्ण thinks along these lines कृष्ण must be disturbed because after teaching three chapters you are आत्मा, नित्यः, शुद्धः etc., कृष्ण must have pain but since that possibility is there He is saying, in spite of My teaching for so many months if you are still an अज्ञानि कर्मयोगि then doesn't matter, I am not disappointed, continue your पूजा, जप etc., but with an attitude यदि अनात्म-ज्ञः कर्मयोगि – if you are an अज्ञानि कर्मयोगि, तदा – तर्हि, then

त्वम् आत्म-शुद्ध्यर्थम् कर्म कुरु – may you perform that कर्म for चित्तशुद्धि keeping in mind that through चित्तशुद्धि I have to go to Vedantic study again later and then I have to get मोक्ष in the future. That is the mindset that you should entertain. So आत्म-शुद्ध्यर्थम् here also the sentence is incomplete. You have to add कर्म कुरु and complete it. So यदि अनात्म-ज्ञः तदा त्वं आत्म-शुद्ध्यर्थम् कर्म कुरु. In fact in शाङ्कर भाष्यम् the sentence rearrangement alone is the toughest part and if it is rearranged properly it will be understood. The next sentence is तत्त्व-वित् चेत् – suppose you are a ज्ञानि, and I will happily suppose that and I thought you will also nod your head and encourage me, suppose you are a तत्त्व-वित् then also you should do the कर्म like सन्ध्यावन्दनम्, उपासनम्, ब्रह्मयज्ञ, all the कर्मs you should continue, don't have a doubt whether श्राद्ध तर्पण should be performed because we have become ज्ञानिs, those doubts don't entertain, even if you are a ज्ञानि as a गृहस्थ you should continue to perform all the वैदिक कर्म as well as लौकिक कर्म, family duties because I have told सन्न्यासः न कर्तव्यः, don't take to सन्न्यास, therefore as a गृहस्थ you have to perform the कर्मs. तत्त्व-वित् चेत् – even if you are a ज्ञानि.

Then the next question will be suppose I perform कर्म as a ज्ञानि will it not be ज्ञानकर्म समुच्चय which you are vehemently refuting. And you are asking me to do कर्म even if I am a ज्ञानि, if I perform कर्म as a ज्ञानि will it not be a ज्ञानकर्म समुच्चय the question will come. For that शङ्कराचार्य gives the answer it will not be ज्ञानकर्म समुच्चय because your mindset will be different. It will not be a कर्मयोगि's mindset, but if you are performing the पूजा as a ज्ञानि your mindset will be

different. And what will that mindset be? When you are doing पूजा you won't look upon yourself as a साधक or a मुमुक्षु, you are very clear that I am not doing the पूजा as a साधक मुमुक्षु but I am doing the पूजा as अकर्ता आत्मा blessing the body to perform the पूजा. What is my performance of पूजा? It is nothing but blessing the body to perform the पूजा. Thus in my mindset I am no more a मुमुक्षु. And again this पूजा I am performing I do not look upon as a साधन for my liberation, because I am already liberated. Therefore clearly I tell this पूजा is not a साधन for me. And it is not a साधन for my children also; very careful, because I don't look upon the family as my family. Therefore no question of doing the पूजा for my family also, because as a ज्ञानि I don't have any family, all this family I have given to ईश्वर in the form of CLASP rejection. Therefore this is not a साधन for me or for my family also. Then this कर्म is लोकसङ्ग्रहः, for the universal wellbeing. This is mindset number two. And finally this कर्म when I am doing I don't keep मोक्ष as my goal. Therefore even though I do नित्य पूजा I don't look upon मोक्ष as my goal. Such a कर्म when it is performed that is not a कर्म, it is called कर्म आभास. With this mindset when I do कर्म that कर्म is कर्म आभास, it is as good as non-existent, therefore it doesn't come under ज्ञानकर्म समुच्चय. Because कर्मणः आभासत्वात्. Therefore शङ्कराचार्य says तत्त्व-वित् चेत्. If you are a ज्ञानि, लोक-सङ्ग्रहार्थम् – not my सङ्ग्रहः, not even family सङ्ग्रहः, in CLASP rejection special prayers are not allowed. Somebody asked me स्वामिजि can we have षष्ठ्यब्ध पूर्ति पूजा or not. Many people get these new doubts after Vedantic study. Remember षष्ठ्यब्ध पूर्ति

function also is part of the family duties, therefore षष्ठ्यब्ध पूर्ति can be performed and in fact it should be performed even if one is a ज्ञानि. In the name of ज्ञानम् it cannot be avoided because it is a thanks giving to the Lord for giving sixty years of the body, thanks giving to the Lord is a duty for a गृहस्थ, therefore there is no question of avoiding that, at least you do a पूजा in the temple. Then it should not be converted into a special prayer, that षष्ठ्यब्ध पूर्ति ritual also should be लोक-सङ्ग्रहार्थम्, continue the पूजा with the सङ्कल्प of लोकक्षेमार्थम् without naming children or grandchildren. षष्ठ्यब्ध पूर्ति involves दानम् which we should not avoid. Therefore it is a duty to perform these rituals. It doesn't come under special prayers but it comes under duty. That duty will become special prayer when I ask for the well-being of one body or a few family members. Suppose the priest includes that, we need not correct him, let it be there, but in my mind I am doing this for the sake of लोकसङ्ग्रह. Don't convert the above rituals into a काम्यकर्म. निष्कामतया you do. A सन्न्यासि can avoid that but a गृहस्थ cannot avoid. Even yearly birthday also you can celebrate by a simple पूजा or दानम्. In fact, a गृहस्थ should look for an opportunity for दानम्. दानम् is a compulsory duty.

यज्ञेन दानेन तपसाऽनाशकेन ॥ बृहदारण्यकोपनिषत् ४-४-२२ ॥

यज्ञ-दान-तपः-कर्म न त्याज्यम् कार्यम् एव तत् ॥ गीता १८-७ ॥

A गृहस्थ should look for occasion for charity otherwise charity is always painful. Acquisition is always enjoyable charity is always painful. Therefore शास्त्र says look for some occasion.

Therefore remember in the name of ज्ञानि, don't give up your celebrations, convert those occasions to लोकसङ्ग्रह दानम्. Therefore लोक-सङ्ग्रहार्थम्. Here also the sentence is incomplete and you have to complete by adding कर्म कुरु. May you perform the कर्म. With this the third quarter is over.

Now शङ्कराचार्य comes to the fourth quarter. What type of कर्म's should one do? पूर्वैः जनकादिभिः पूर्वतरं कृतं कर्म कुरु – this also you can take as another sentence and this sentence is also incomplete and you have to complete it by adding त्वम् कर्म कुरु, may you perform that कर्म, पूर्वतरं कृतम् – which was done previously, पूर्वैः – by your forefathers. पूर्वैः is equal to जनकादिभिः. शङ्कराचार्य gives the meaning of the word कृतम् is equal to निर्वर्तितम् which means performed. So may you perform those कर्म's which were performed by your forefathers like जनक and others. न अधुनातनं कृतं कर्म कुरु – may you not do a new type of modern कर्म other than the वेद instructed कर्म. Duty happens to be धर्मरक्षणम् which involves धर्मयुद्धम् also, may you do that कर्म. The अन्वय is, एवम् ज्ञात्वा पूर्वैः मुमुक्षुभिः अपि कर्म कृतम् । तस्मात् त्वम् पूर्वैः पूर्वतरम् कृतम् कर्म एव कुरु । Continuing;

*Verse 04-16 Introduction;*

तत्र कर्म चेत् कर्तव्यं 'त्वत्-वचनाद् एव करोमि अहम् । किं विशेषितेन पूर्वैः पूर्वतरं कृतम् [गीता ४-१५]'? इति उच्यते । यस्मात् महद् वैषम्यं कर्मणि । कथम्? —

Now शङ्कराचार्य is introducing the sixteenth verse in the form of a possible question from अर्जुन. आकाङ्क्षा सङ्गतिः it is called. आकाङ्क्षा means a possible curiosity. The following

verse answers the curiosity. The सङ्गतिः or connection between the verses given by the commentators are divided into several types of connections. आक्षेप सङ्गतिः, आकाङ्क्षा सङ्गतिः, उत्थाप्य उत्थापित सङ्गतिः, etc. This is a typical case of आकाङ्क्षा सङ्गतिः, a possible curiosity is answered in the next श्लोक. What is the possible curiosity on the part of some student? तत्र means with regard to this topic कर्म चेत् कर्तव्यम् – if कर्म has to be done by me (the whole thing is within inverted commas. This is the thought of अर्जुन. अर्जुन's curiosity शङ्कराचार्य is visualizing.) हे कृष्ण suppose कर्म has to be performed by me त्वत्-वचनाद् एव करोमि – I shall perform that कर्म based on Your own commandment or instruction. Simple commandment, 'अर्जुन fight the war'. You can make it very simple by asking to fight the war. You give it as your commandment and I will happily take. किं विशेषितेन – why are you unnecessarily specifying the कर्म. विशेषितम् means specifying the कर्म. Instead of giving it as Your commandment, You are specifying the कर्म पूर्वैः पूर्वतरं कृतम् [गीता ४-१७]? इति – as the कर्म performed by my forefathers. Why are you bringing my forefathers into the picture, I don't require such endorsement from my forefathers. You please tell me as Your own commandment. अर्जुन says you command me I will act and you need not validate that कर्म by bringing my forefathers. Therefore he says किं विशेषितेन – what is the purpose of विशेषितम् means specification of the कर्म, पूर्वैः पूर्वतरं कृतम् [गीता ४-१७]? इति – that this कर्म that I am instructing you about is valid because it has been done by my forefathers. Validation through forefathers is not required

because Your commandment is valid for me, in fact my respect for You is greater than my respect for my forefathers. This may be the possible curiosity of अर्जुन, why is कृष्ण dragging the forefathers to validate his instruction, that may be his doubt. **उच्यते** – the answer is given in the following **श्लोक**. शङ्कराचार्य gives the essence of the **श्लोक** in one line. **यस्मात् महद् वैषम्यं कर्मणि** – with regard to the **कर्म** there are so many categories which are confusing in nature. **महद् वैषम्यम्** – there are many categories which are confusing in nature in the form of **कर्म**, in the form of **अकर्म**, in the form of **विकर्म**, etc. So many varieties are there, therefore to validate I have taken the support of your forefathers. The forefather's support is given because with regard to **कर्म** there are so many varieties as to what can be done and what cannot be done etc. Therefore **यस्मात् महद् वैषम्यं कर्मणि** अस्ति. Here also the sentence is incomplete. तस्मात् पूर्वैः पूर्वतरं कृतम् इति विशेषितम् – therefore only I was forced to validate your **कर्म** by quoting your forefathers. Then naturally the next question is **कथम्? कथम्** means how do you say that **कर्म** has got several confusing categories. This is अर्जुन's curiosity with regard to the confusing categories of **कर्म** and therefore कृष्ण tells in the next **श्लोक** that the confusing categories are **कर्म**, **अकर्म** and **विकर्म**. Therefore **कर्मणः हि अपि बोद्धव्यम्** you should understand what is category one called **कर्म**, category two called **अकर्म** and category three called **विकर्म** all of them you should know. This is the connection. We will go to the **श्लोक**.



किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।

तते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ गीता ४-१६ ॥

कृष्ण says the कर्मs have confusing categories in the form of कर्म, अकर्म and विकर्म. What is the proof that these categories are confusing? Because even great scholars and great sages including पूर्वमीमांसकs all of them are confused with regard to these three. Not only lay people even great philosophers are confused and therefore I will have to clarify with regard to these categories. This is the gist of the श्लोक. कृष्ण adds in fact, clear understanding of these three types of कर्म itself will give liberation. The very understanding of कर्म, the word गतिः in the next श्लोक means स्वरूपम्. The very nature of कर्म is confusing; understanding the nature of कर्म itself will liberate you. This is the gist of the श्लोक. Now we will go to the भाष्यम्.

‘किं कर्म किं च अकर्म’ इति कवयः मेधाविनः अपि अत्र अस्मिन् कर्मादि-विषये मोहिताः मोहं गताः । अतः ते तुभ्यम् अहं कर्म अकर्म च प्रवक्ष्यामि, यत् ज्ञात्वा विदित्वा कर्मादि मोक्षयसे अशुभात् संसारात् ॥ ४-१६ ॥

So किं कर्म – what is कर्म? Question number one. किं च अकर्म – what is अकर्म? In English कर्म means action and अकर्म means inaction or actionlessness. And the third question we have to supply किं विकर्म – what is wrong action? वि means विपरीतम्. विकर्म means विपरीत कर्म, विप्रतिषिद्ध कर्म, निषिद्ध कर्म. This is the third question. What is action, what is inaction

and what is wrong action. **इति** – in this manner **कवयः** is equal to **मेधाविनः**. Here **कवि** doesn't mean poet, **कवि** means **मेधावि** and **मेधावि** means learned people, informed people, *shastrically* literate people. **अपि**. That **अपि** means if scholars themselves are confused, **कैमुतिक न्यायेन** what to talk of the lay people. That **अपि** means not only lay people but even scholars. **अत्र** is in the **मूलम्**, is equal to **अस्मिन् कर्मादि-विषये**. By adding the word **विषये कृष्ण** confirms it is **विषय सप्तमी**, that means with regard to these three factors – **कर्म**, **अकर्म** and **विकर्म**. So with regards to these factors **मोहिताः** is in the **मूलम्**, is equal to **मोहं गताः** means confused, thoroughly confused. The first two quarters have been commented upon. Now he goes to the third quarter. **तत् ते कर्म** is there, the word **तत्** **शङ्कराचार्य** comments as **अतः**. In fact, it will be nice to add the word **तत्** before **अतः**. Because **अतः** is the meaning of the word **तत्**. And **तत्** in this context is taken as an indeclinable word. **तत्** exists as declinable as well as indeclinable. **अतः** means therefore. Because there is confusion among scholars also therefore **ते तुभ्यम् ते** is **मूलम्** is equal to **तुभ्यम्** – for your benefit. **अहम्** means I shall **कर्म प्रवक्ष्यामि** – I shall teach you what is **कर्म**. **कृष्ण** says **कर्म प्रवक्ष्यामि** **शङ्कराचार्य** says you have to include the other two also and they are **अकर्म च** I shall teach you **अकर्म** also, **शङ्कराचार्य** stops with **अकर्म** and therefore we have add **विकर्म च प्रवक्ष्यामि** – I shall teach you **विकर्म** also. Really speaking **विकर्म कृष्ण** doesn't teach at all. It is only named and the answer is implied and is not given in this context. But He says I shall teach you. Then comes the fourth quarter. **यत् ज्ञात्वा** – by knowing these three. That **यत्** word

शङ्कराचार्य gives the meaning later as कर्मादि. So यत् and कर्मादि must be connected, यत् is equal to कर्मादि, that means these three factors, ज्ञात्वा is equal to विदित्वा – by knowing the three factors consisting of कर्म etc., मोक्षयसे – the benefit of this knowledge is that you will be liberated, liberated from अशुभात् is in the मूलम्, is equal to संसारात्. You will be liberated from संसार. Literally the word अशुभम् means inauspicious. शुभम् means मङ्गलम् and अशुभम् means अमङ्गलम्. अमङ्गलम् is always दुःखम्. And मङ्गलम् is always सुखम्. Therefore अशुभम् is equal to अमङ्गलम् is equal to दुःखम् is equal to संसार. From that अमङ्गल संसार you will be liberated. The अन्वय is, ‘किम् कर्म (भवति?) किम् अकर्म(भवति?)’ – इति अत्र कवयः अपि मोहिताः । तत् ते कर्म प्रवक्ष्यामि यत् ज्ञात्वा (त्वम्) अशुभात् मोक्षयसे । Continuing;

*Verse 04-17 Introduction;*

न च एतत् त्वया मन्तव्यम् — ‘कर्म नाम देहादि-वेष्टा लोक-प्रसिद्धम् । अकर्म तद्-अक्रिया तूष्णीम् आसनम्, किं तत्र बोद्धव्यम्?’ इति । कस्माद्? उत्पते —

शङ्कराचार्य is introducing the next श्लोक. Again it is in the form of a curiosity in the mind of अर्जुन. Either आकाङ्क्षा सङ्गतिः or आक्षेप सङ्गतिः we can take. What is the curiosity? कृष्ण I am surprised at your statement. You say even scholars are confused with regard to action, inaction and wrong action. Where is the scope for confusion at all, all these three words are crystal clear, any lay person will easily define the meaning of these three words. Action means doing something with help of any instrument of action. What is the big thing in that? It may

be either कायिकम्, वाचिकम् or मानसिकम् or कर्मेन्द्रिय, therefore generally action is well known. In fact, we use in our regular transactions also. And if कर्म is well known, अकर्म is also equally well known. Not doing anything with the help of these instruments, that means instruments remaining quiet. So action is clear, inaction is also very clear. Then what is wrong action also any lay person knows clearly. You should not steal, tell a lie, hurt, etc., we know what is wrong action. All these three concepts are crystal clear even for a lay person. When a lay person knows, scholars will definitely know it. Why you are saying that even scholars also confused. कृष्ण is going to clarify regarding the confusion. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-17 Introduction, Continuing;*

न च एतत् त्वया मन्तव्यम् — ‘कर्म नाम देहादि-वेष्टा लोक-प्रसिद्धम् । अकर्म तद्-अक्रिया तूष्णीम् आसनम् । किं तत्र बोद्धव्यम्?’ इति । कस्माद्? उच्यते —

शङ्कराचार्य is introducing the seventeenth श्लोक of the fourth chapter based on the sixteenth verse we saw. In the sixteenth verse कृष्ण had said that not only lay people even great scholars are confused regarding कर्म and अकर्म. कवयः अपि मोहिताः. कवयः means learned people, scripturally learned people are confused regarding कर्म and अकर्म. Therefore I shall teach you what is कर्म and अकर्म. This is the essence of the sixteenth verse. Now शङ्कराचार्य considers that अर्जुन might get a doubt based on the sixteenth verse. The doubt is a confusion regarding the confusion. What is that? How can scholars be confused regarding कर्म and अकर्म? Because both कर्म and अकर्म are well known issues. With regard to ब्रह्मन् people may be confused, I can understand the confusion. But I am not able to understand the possibility of confusion regarding कर्म and अकर्म. Because there is no scope for confusion at all. Because everybody knows कर्म means action and अकर्म means inaction. With regard to these two things how can there be a scope for confusion. Such a question may come in the mind of अर्जुन. Therefore visualizing the possibility of such a question coming in the mind of अर्जुन, कृष्ण is giving the following श्लोक. Therefore the whole thing is within quotation, कृष्ण

visualizing अर्जुन's doubt. So what will be अर्जुन's thinking? 'कर्म नाम देहादि-वेष्टा लोक-प्रसिद्धम् – कर्म by definition is nothing but an activity at the level of the body etc. वेष्टा means activity, देह means body, आदि means etc. Etcetera means काय, वाक् and मनः. कर्म is nothing but an activity at the level of body, speech and mind. लोक-प्रसिद्धम् – it is well known in the world. This is अर्जुन's thinking and is visualized by कृष्ण. Similarly अकर्म तद्-अक्रिया – अकर्म is nothing but non-performance of that, that means the physical, verbal and mental activities. What do you mean by non-performance of physical activity? शङ्कराचार्य explains तूष्णीम् आसनम् – remaining quiet. So अकर्म is equal to तद्-अक्रिया is equal to तूष्णीम् आसनम्. Thus कर्म is doing, अकर्म is remaining quiet. In this where is the scope for confusion? तत्र किं बोद्धव्यम् अस्ति – what is there to be known? There referring to कर्म and अकर्म. With regard to कर्म and अकर्म किं बोद्धव्यम् – what is there to be known? Why should I study a Vedantic book to understand what is कर्म and what is अकर्म? The whole thing is within quotation. इति means visualization of the thought process of अर्जुन is presented until now. Now the thought process of कृष्ण is going to be given. एतत् त्वया न मन्तव्यम्. This is the thought process of Lord कृष्ण. Now कृष्ण thinks हे अर्जुन! By you such a thought should not be entertained. कृष्ण is not addressing अर्जुन, but He is thinks in this manner. By you O अर्जुन एतत् – such a thought न मन्तव्यम् – should not be entertained. What do you mean by such a thought? That has been already given – what is there to be known with regard to कर्म and अकर्म? In short, don't take कर्म and अकर्म lightly. In worldly parlance

कर्म and अकर्म can be taken lightly but in *Vedantic* parlance कर्म and अकर्म should not be taken lightly, it has got a *Vedantic* significance. In short, understanding the *Vedantic* significance of कर्म and अकर्म is equal to spiritual enlightenment. In worldly parlance कर्म and अकर्म are light but in *Vedantic* parlance कर्म and अकर्म have got spiritual significance, understanding the spiritual significance of कर्म and अकर्म is as good as spiritual enlightenment capable of giving liberation itself. therefore don't take it lightly. That is the idea. So एतत् त्वया न मन्तव्यम्. कस्माद्? – why do I say so? If you ask the question as what is the reason for not taking कर्म and अकर्म lightly. Why should I not take कर्म and अकर्म lightly, and why should I take कर्म and अकर्म seriously as endowed with spiritual significance. If such a question you ask अर्जुन उच्यते – I shall tell you in the eighteenth श्लोक. I will make sure that you are confused! Now you are asking what is the confusion, I will make sure that you are confused! That power I have. Now we will go to the श्लोक.

*Verse 04-17*

कर्मणो ह्यापि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ गीता ४-१७ ॥

Here कृष्ण says in worldly parlance there is nothing to be known with regard to कर्म and अकर्म because the meaning is evident, but in spiritual parlance कर्म and अकर्म is to be known. Therefore it is something to be studied and understood. The gist of the श्लोक is you have to know the spiritual significance of कर्म and also अकर्म and कृष्ण adds one more, you should know the spiritual significance of विकर्म also. Thus

the spiritual significance means तत्त्वम्. So you have to supply the word तत्त्वम् three times in this श्लोक. कर्मणः तत्त्वं बोद्धव्यम् – the spiritual significance of कर्म is to be known, विकर्मणः तत्त्वं बोद्धव्यम् – the spiritual significance of विकर्म should be known, अकर्मणः तत्त्वं बोद्धव्यम् – the spiritual significance of अकर्म should be known, why, because गतिः गहना, गतिः means तत्त्वम्. Because the spiritual significance is very deep. गहना means profound or deep. In Vedantic parlance the spiritual significance of all the three is profound. So गहना कर्मणः along with word कर्मणः you should add the other two also. कर्मणः गतिः गहना, then again you have to read अकर्मणः गतिः गहना and again you should add विकर्मणः गतिः गहना deep is the spiritual significance of कर्म, अकर्म and विकर्म.

Then what is the simple evident meaning of these three words in worldly parlance? The evident meaning of the word कर्म we have already seen – physical, verbal and mental activity. The evident meaning of अकर्म also we have seen – the non-performance of physical, verbal and mental activity. Evident meaning means in worldly parlance. Then कृष्ण has introduced a third word also which is not there in the sixteenth verse. Here He has included a third word which is विकर्म and विकर्म in worldly parlance means prohibited action. वि means विपरीतम् or विप्रतिषिद्धम्. All the prohibited activities like speaking untruth, hurting others, drinking liquor, all come under विकर्म, विप्रतिषिद्धम् कर्म. All these three words have got evident meaning in लौकिक व्यवस्था. But in spiritual context we have to know the spiritual significance of all these three.



Thus this is a part of the introduction for the next profound श्लोक. Now we will go to the भाष्यम्.

**कर्मणः शास्त्र-विहितस्य हि यस्माद् अपि अस्ति बोद्धव्यम् ।**  
**बोद्धव्यं च अस्ति एव वि-कर्मणः प्रतिषिद्धस्य । तथा अकर्मणः च**  
**तूष्णीम्-भावस्य बोद्धव्यम् । 'अस्ति' इति त्रिषु अपि अध्याहारः**  
**कर्तव्यः ।**

So **कर्मणः** is the first word in the मूलम्, is equal to **शास्त्र-विहितस्य** – all those actions prescribed by शास्त्रम्, all the instructed activities, all the enjoined activities are called कर्म. **शास्त्र-विहितस्य** means शास्त्र enjoined. There is a word **हि** in the मूलम्, is equal to **यस्मात्**. This **यस्मात्** will have to be connected with the fourth quarter later. Here we will keep **यस्मात्** outside the sentence. **अपि** means also. Then you have to supply the word **तत्त्वम्**. It is not written in the भाष्यम्. We have to supply this. **तत्त्वम्** means spiritual significance, Vedantic significance. Then **बोद्धव्यम्** means should be known. After **बोद्धव्यम्** there should be a full stop. There are two **बोद्धव्यम्**s. After the first **बोद्धव्यम्** you have to put a full stop. The first sentence is **शास्त्र-विहितस्य कर्मणः तत्त्वम् बोद्धव्यम् अस्ति** – the spiritual significance of शास्त्र prescribed actions should be known. Similarly **बोद्धव्यं च अस्ति**. That is in the second quarter of the मूलम्. It means should be known. What should be known? **वि-कर्मणः** is in the मूलम्, is equal to **प्रतिषिद्धस्य**. **प्रतिषिद्धस्य कर्मणः** means prohibited actions like हिंसा etc. Here also we should supply the word **तत्त्वम्**. The spiritual significance of the prohibited action also should be known. And after **प्रतिषिद्धस्य** we have to put a full stop. The

second sentence is **प्रतिषिद्धस्य कर्मणः तत्त्वञ्च बोद्धव्यं अस्ति**, तत्त्वम् being neuter gender **बोद्धव्यम्** also should be neuter gender. Then **तथा** means so also, **अकर्मणः च**, we are going to the third quarter, **अकर्मणः** is in the मूलम्, is equal to **तूष्णीम्-भावस्य** which means inaction or remaining quiet. **तूष्णीम्** means quiet, **भाव** means remaining. Here also you have to supply the word तत्त्वम्. And then **बोद्धव्यम् अस्ति**. Therefore the sentence is **अकर्मणः तत्त्वञ्च बोद्धव्यम् अस्ति**. The spiritual significance of remaining quiet also must be known. Why? Here we have to connect **हि यस्माद्** of the first line with the fourth quarter. **हि यस्माद्** means because, this should be known because. Then the fourth quarter will come. Before that शङ्कराचार्य adds a grammatical note. **इति त्रिषु अपि अध्याहारः कर्तव्यः**. The **अस्ति इति** is written, the word **अस्ति** must be within inverted comma, the word **अस्ति अध्याहारः कर्तव्यः** should be supplied. In the श्लोक the word **अस्ति** should be supplied in all the three places. **त्रिषु अपि** means in all the three quarters प्रथमा पादे, द्वितीया पादे and तृतीया पादे च the word **अस्ति** should be **अध्याहारः** means should be supplied or added. And शङ्कराचार्य talks about the addition of the word **अस्ति** then the sentence will read like **कर्मणः हि अपि बोद्धव्यम् अस्ति, विकर्मणः च बोद्धव्यम् अस्ति, अकर्मणः च बोद्धव्यम् अस्ति**, this will be the sentence according to शङ्कराचार्य.

But the sub-commentator says शङ्कराचार्य talks about the addition of the word **अस्ति** only, but really speaking not only should you add the word **अस्ति**, you should add the word तत्त्वम् also. शङ्कराचार्य talks about the addition of three **अस्ति**, the sub-commentator talks about the addition of three तत्त्वम्, if

you take the commentator and the sub-commentator the full sentence will be कर्मणः तत्त्वम् अपि हि बोद्धव्यम् अस्ति, विकर्मणः तत्त्वञ्च बोद्धव्यम् अस्ति, अकर्मणः तत्त्वञ्च बोद्धव्यम् अस्ति, thus तत्त्वम् and अस्ति must be supplied in all the three quarters, शङ्कराचार्य is mentioning about the word अस्ति. Therefore 'अस्ति' इति त्रिषु अपि अध्याहारः कर्तव्यः. Then why should we study these three? शङ्कराचार्य comments upon the fourth quarter now. We will read.

यस्माद् गहना विषमा दुर्ज्ञाना । 'कर्मणः' इति उपलक्षणार्थं कर्मादीनाम् । कर्माकर्म-वि-कर्मणां गतिः याथात्म्यं तत्त्वम् इति अर्थः ॥ ४-१७ ॥

So यस्माद् – because of the following reason you have to study all these three. Then गहना is in the मूलम्, is equal to विषमा. विषमा is equal to दुर्ज्ञाना. So गहना is equal to विषमा is equal to दुर्ज्ञाना, विषमा means profound, deep, difficult, literally विषमा means abstruse and difficult means दुर्ज्ञाना, difficult to comprehend or incomprehensible. विषमा is equal to difficult is equal to incomprehensible or profound. The sentence is left incomplete. We have to complete the भाष्यम् sentence by adding कर्मणः गतिः. The spiritual significance of कर्म is very deep and incomprehensible. After supplying the word कर्मणः गतिः we have to put a full stop. Then शङ्कराचार्य says 'कर्मणः' इति उपलक्षणार्थम्. In the श्लोक कृष्ण mentions only कर्म, when He says the spiritual significance of कर्म is difficult, He is only referring to the कर्म but we should add the other two also. When कृष्ण says the spiritual significance of कर्म is difficult you should understand that another two

sentences, viz., the spiritual significance of अकर्म is also difficult, the spiritual significance of विकर्म is also difficult. For that in संस्कृत a technical word is used उपलक्षणम्. The word कर्म is उपलक्षणम्. Once you say उपलक्षणम् it means it is an implication for the inclusion of the other two also. Therefore शङ्कराचार्य says कर्मणः' इति. The word कर्म उपलक्षणार्थम् is for implication or the inclusion of कर्मादीनाम् of all the three – कर्म, अकर्म and विकर्म. After कर्मादीनाम् you have to put a full stop.

The next sentence is कर्म अकर्म विकर्मणाम् गतिः. Once you have included the other two now we have got a package of all the three. Therefore शङ्कराचार्य says, in short, कर्म, अकर्म and विकर्म गतिः the spiritual significance; why does he repeat? Because previously he said उपलक्षणार्थम्, and once you have implemented the उपलक्षणम् the final reading will be the spiritual significance of कर्म, अकर्म and विकर्म. So गतिः is in the मूलम्, is equal to याथात्म्यम्. याथात्म्यम् is equal to तत्त्वम् and तत्त्वम् is equal to गतिः or spiritual significance. The sentence is left incomplete, we have to supply गहना which means too profound, is incomprehensible not in worldly parlance but in Vedantic parlance. इति अर्थः – this is the meaning of this श्लोक. The अन्वय is, कर्मणः (तत्त्वं) हि अपि बोद्धव्यम् (अस्ति). विकर्मणः (तत्त्वं) च बोद्धव्यम् (अस्ति). अकर्मणः (तत्त्वं) च बोद्धव्यम् (अस्ति). कर्मणः गतिः गहना (भवति) ।

*Verse 04-18 Introduction;*

किं पुनः तत्त्वं कर्मणि: यद् 'बोद्धव्यं वक्ष्यामि' [गीता ४-१७] इति प्रतिज्ञातम्? उत्पत्ते —

So he introduces this eighteenth श्लोक. कर्मदेः तत्त्वम् किम्. पुनः means तर्हि, then. So if the spiritual significance is profound then कर्मदेः तत्त्वम् किम् – what is that spiritual significance of कर्म etc. यद् ‘बोद्धव्यम् – which is to be known by all spiritual seekers, it is an adjective to तत्त्वम्, and वक्ष्यामि’ [गीता ४-१७] इति प्रतिज्ञातम्? – which was promised by Lord कृष्ण as I shall teach. In short, promised spiritual significance of कर्म etc., is what? Or to put in reverse order what is the promised spiritual significance of कर्म etc? उच्यते – that is being answered by कृष्ण Himself in this following श्लोक. Now we will enter the श्लोक.

*Verse 04-18*

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ गीता ४-१८ ॥

The literal meaning of this श्लोक is confusing because it says a wise man perceives inaction in action and the wise man perceives action in inaction. When you take the literal meaning it is certainly confusing. Often we will wonder why should कृष्ण choose to confuse the student while the teacher’s aim is to remove confusion. They give a mythological significance for that. विनायक was the scribe copying महाभारतम् and विनायक laid down the condition that I will become your scribe only when you dictate continuously, I am an impatient person and I cannot wait for you, you should continuously dictate. Then व्यासाचार्य said if you give such a condition, then I will also put a condition. You should not write like a mechanical person but you should write after understanding the meaning of the things

I dictate. Previously at the end of every chapter I used to distribute the summary of the chapter before the book came. I just gave it to someone for typing. In the fifth chapter there is an expression through renunciation there will be मोक्ष. He has typed through remuneration there is मोक्ष, because that is the popular thing. Therefore what is the essence of गीता? न कर्मणा न प्रजया धनेन through remuneration alone मोक्ष. Generally those people who take dictation and type they don't have time to think. Therefore व्यासाचार्य said that you should not be like that, you should know the meaning and write. When व्यासाचार्य ran out of stock and he had to compose श्लोकs, what he did is he would dictate a confusing श्लोक, then विनायक had to wait and write and by that time व्यासाचार्य would compose further. Such श्लोकs are called ग्रन्थ-ग्रन्थि श्लोकs. It means knots of the text. So one such knot came in the second chapter या निशा सर्वभूतानां तस्यां जागर्ति संयमी ॥ गीता २-६९ ॥ Even now students will say that श्लोक is confusing. या निशा is ग्रन्थ-ग्रन्थि, कर्मणि अकर्म is ग्रन्थ-ग्रन्थि, मत्स्थानि सर्वभूतानि in the ninth chapter world is in me and world is not in me, that is another ग्रन्थ-ग्रन्थि श्लोक. Therefore they give a mythological significance for these confusing श्लोकs. It is to make विनायक think a little bit. This is the purpose. Anyway I will give you the significance of the first half only. Thereafter we can go to the भाष्यम्. The second half I won't go to the significance because it is simpler.

So in the first quarter the word कर्म should be understood as the कर्म that is falsely attributed to आत्मा. कर्म in the first quarter is equal to the action which is falsely

attributed to आत्मा. In संस्कृत आत्मनि अध्यस्तम् कर्म. कर्म is equal to आत्मनि अध्यस्तम् कर्म. It is a *Vedantic* concept. And by that what is the idea conveyed? आत्मा doesn't have कर्म at all. Because आत्मा is अकर्ता. All the कर्मs belong to अनात्मा only because अनात्मा is कर्ता. This has been already seen by us in the third chapter

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

In this श्लोक we have seen प्रकृति alone, that is body-mind-complex with विदाभास put together is the अनात्मा and अनात्मा alone has got कर्म. And an ignorant person because of ignorance transfers the कर्म of अनात्मा falsely to आत्मा. This false transference of कर्म from अनात्मा to आत्मा is called superimposition. In संस्कृत such superimpositions are called अध्यास, thus आत्मा is associated with falsely transferred कर्म, superimposed कर्म done by the ignorant person. Thus आत्मा is associated with falsely transferred कर्म by an ignorant person, superimposed कर्म and that is the meaning of the word कर्मणि in this श्लोक. In संस्कृत we should translate it as superimposed कर्म or अध्यस्त कर्म.

शङ्कराचार्य gives the example in his commentary, the example is this. Suppose a person is travelling on a boat, when the boat has got a movement in one direction the trees on the banks seem to move in the opposite direction. Therefore गमन कर्म is there on the boat, and when there is moving action on the boat, because boat is really moving, there is an experience or perception of another गमन कर्म. गमन कर्म means moving

action. That is seen through the trees on the banks. Thus we have two types of गमन कर्म, one belongs to the boat and another गमन कर्म belongs to the tree. What is the difference between the moving action of the boat and the moving action of the tree? Moving action of the boat is there / real, moving action of the tree is falsely transferred moving action, also called superimposed moving action. Superimposed moving action is there on the trees, we are discussing that superimposed action on the tree. So in this श्लोक we are not analyzing the action of the boat, we are analyzing the superimposed moving action on the tree, and what we say is an ignorant person perceives action on the trees. He will even express the trees are moving fast. Or I have given the popular expression after the ऋषिकेश camp people are waiting to come to Chennai because so many actions are pending and they have come to Basin Bridge and the train is waiting there. Thereafter when the train moves they use the expression 'Madras has come', we use the expression, शङ्कराचार्य says the ignorant person sees moving action on the tree, the wise person sees the absence of the moving action in the tree. Therefore in the seeming moving action of the motionless tree the wise man sees motionlessness or the absence of the moving action. Therefore upon the superimposed action the wise person sees inaction, or actionlessness. Therefore अध्यस्त कर्मणि कर्म अभावम् पश्यति. So कर्मणि, अध्यस्त कर्मणि. Where? आत्मनि, we have to supply. आत्मनि अध्यस्त कर्मणि, in the action superimposed on आत्मा, अकर्म पश्येत् – wise man sees actionlessness. What is the logic? Superimposed action is not an action. Superimposed



movement of the tree is not a movement at all. This is the significance of the first quarter.

Another example we generally give is that the redness of a flower may be transferred to a crystal which is in the proximity of the red flower. The redness in the flower is actual. But the redness perceived on the crystal is not redness at all. In the superimposed redness of the crystal the wise person sees the absence of redness. In the redness superimposed on the crystal the wise man sees the absence of redness, because in the crystal redness is not there in all the three periods of time. This is the significance of the first quarter. In simple English आत्मा is ever free from कर्म. This is the significance of the first quarter. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।

स बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ गीता ४-१८ ॥

We are seeing the gist of the eighteenth verse which presents the *Vedantic* teaching in a paradoxical language, a language which appears like a contradiction superficially but in essence it gives the *Vedantic* teaching. Whether we understand the paradoxical language or not the essence of the teaching is simple, अहङ्कार is never free from कर्म and आत्मा is ever free from कर्म. That alone is the essence of this verse. Even if we don't understand all the ramifications which are going to come, that doesn't matter, the essence is अहङ्कार is never free from कर्म therefore it is eternal संसारि. आत्मा is ever free from कर्म therefore it is eternal असंसारि. Of these two you can claim either of them as yourself. If you want to be असंसारि learn to claim the आत्मा. If you don't want to claim the आत्मा be prepared for being an eternal संसारि. The choice is yours. This alone is the essence. But it is presented in a paradoxical language.

In the first quarter कृष्ण says the wise man sees actionlessness in action, I gave you the gist in the last class. When you use the word कर्म in the first quarter it should be translated as आत्मनि अध्यस्तम् कर्म. So in the action which is falsely transferred on आत्मा, upon that falsely transferred action wise man sees inaction. कर्मणि is विषय सप्तमी, in the

place of the falsely transferred action he sees the real actionlessness. This is the gist of the first quarter which I said in the last class.

Now I will come to the gist of the second quarter. **अकर्मणि च कर्म यः**. **यः** means a **विवेकि**, a discriminative person sees action in the actionlessness. **शङ्कराचार्य** gives a technical explanation which I have not given in my **मूलम्** class. I had avoided that explanation. **शङ्कराचार्य** gives that in his **भाष्यम्**. I will give you the gist of that. Actionlessness is two-fold.

1) One is the absolute actionlessness which belongs to the **आत्मा**, the absolute actionlessness of the **आत्मा** which is discussed in **वेदान्त**. In the *Vedantic* context we talk about the absolute actionlessness of **आत्मा**. This is not known to the lay or ignorant people. As far as the lay people are concerned the absolute actionlessness is not at all known because they don't know the **आत्मा**.

2) Then there is a second actionlessness which is the empirical actionlessness, which is temporary actionlessness which is talked about by the lay people which is **अनित्यम्**. The absolute actionlessness of **आत्मा** is **नित्यम्** and the empirical actionlessness talked about in the world is **अनित्यम्**.

Thus there are two types of **अकर्म**, **नित्य अकर्म** of **आत्मा** and **अनित्य अकर्म** of **अहङ्कार**. In worldly parlance we are talking about the **अनित्य अकर्म**, the empirical actionlessness at **अहङ्कार** level. What **शङ्कराचार्य** says is the **अकर्म** mentioned in the second quarter of this **श्लोक** is referring to the empirical temporary actionlessness of **अहङ्कार**. **शङ्कराचार्य** says this

empirical अकर्म is as good as कर्म for all practical purposes. The empirical actionlessness for all practical purposes can be equated with कर्म because these two have got several common features, साधर्म्यम् is there. साधर्म्यम् means common features. Common features between the empirical actionlessness of अहङ्कार, i.e., the अकर्म of अहङ्कार and कर्म, i.e., any action. Therefore अकर्मणि कर्म पश्यति because both are practically the same only.

Then the next question is why do you say अहङ्कार's अकर्म and अहङ्कार's कर्म are the same. I will give you an example it will become clear. Suppose you say on शिवरात्रि day that person does पूजा and on शिवरात्रि day he goes to temple, and on शिवरात्रि day he fasts. Now I have talked about three disciplines followed by that शिव भक्त. What are the three disciplines followed? Temple visit is one, शिव पूजा at home is the second and the third one is he fasts. Now we superficially hear and forget it. But if you analyze, I will ask you the question – what do you mean by fasting? When you say he is fasting what type of action is fasting? Fasting literally means not eating food. Not eating food we are presenting as though it is another action along with the temple visit which is an action, पूजा which is an action, fasting which is not an action. You never do the action of fasting, it is abstaining from eating and it is non-eating अकर्म which is presented as though another कर्म. Therefore fasting also can be compared to a कर्म because that also involves several things which resemble कर्म. Number one is fasting also involves a कर्ता, just as doing पूजा involves a कर्ता, fasting अकर्म also involves a कर्ता because you say यम is

fasting and कृष्ण is not fasting. He is fasting and I am feasting. For most of the people fasting is eating something else more than what they regularly eat. Therefore अकर्म also involves कर्ता and also the object is involved. In fasting I am avoiding food. Food is the object of fasting. So कर्ता is involved, कर्म is involved and also location, on शिवरात्रि day he is fasting. Thus all the कारकs are involved when we are talking about अकर्म in the worldly parlance. कर्ता is involved, कर्म is involved (food is the कर्म), यम is the कर्ता, day is involved, i.e., शिवरात्रि day, thus all the accessories are there for the अकर्म of अहङ्कार. Therefore कर्म has got accessories – subject, object and instruments. For fasting also the instrument is connected. The instrument करणम् is the mouth which is involved in eating. Thus कर्ता, कर्म, करणम्, अधिकरणम्; thus both कर्म and अकर्म are connected with कारकम्. कारक सम्बन्ध is common for कर्म and अकर्म. कारक सम्बन्ध is common for प्रवृत्ति and निवृत्ति. Therefore both are essentially कर्म only. प्रवृत्तिरूपम् कर्म and निवृत्तिरूपम् कर्म. अकर्म is निवृत्तिरूपम् कर्म which involves कारकs.

The second common feature is both require willful and deliberate decisions. Just as कर्म involves will and deliberate decision, अकर्म also involves will and deliberate decision. On शिवरात्रि doing four काल पूजा also involves the अहङ्कार's will and decision and fasting also involves perhaps greater will and decision. Therefore remember अकर्म also involves प्रयत्न, इच्छा, पुरुषार्थ is involved. Therefore अकर्म is also another different type of कर्म which involves कारक, which involves प्रयत्न. कारक साध्यत्वम् प्रयत्न साध्यत्वम्.

And अकर्म also has got variety like कर्म. Of course शङ्कराचार्य doesn't say all of them. Some of them I am adding. अकर्म also has got variety like कर्म. When we talk about पञ्चयमs and पञ्चनियमs, पञ्चयमs are five types of don'ts. Just as five do's are there, five types of don'ts are there. Don't means अकर्म. अहिंसा is not doing हिंसा. अस्तेयम् is not stealing. Thus in अकर्म also अहिंसा type is one type of अकर्म, अस्तेयम् is another type of अकर्म, ब्रह्मचर्यम् is another type of abstinence called अकर्म, अपरिग्रह is another type of अकर्म. Just as कर्म has variety अकर्म also has variety. Therefore अकर्म is also a type of कर्म only. कारक साध्यत्वम् is there, प्रयत्न साध्यत्वम् is there, बहुत्वम्, variety is there.

Not only that just as कर्म can produce positive and negative results, अकर्म also can produce positive and negative results. With regard to our duties when we don't perform the duties, the अकर्म of duties will come under omission and is capable of giving पापम्. Just as निषिद्ध कर्म can give पापम्, the स्वधर्म अकर्म also can produce पापम्. Not only that, with regard to पञ्चयमs – अहिंसा, अस्तेयम्, अपरिग्रह etc., the अकर्म can produce पुण्यम् also. The avoidance or non-performance of prohibited actions can produce पुण्यम् and spiritual growth. Thus appropriate अकर्म produces पुण्यम् and inappropriate अकर्म produces पापम्, therefore from that angle अकर्म also is a type of कर्म only. अकर्म involves accessories and अकर्म also requires will and decision and अकर्म also has variety, अकर्म is also capable of producing positive and negative results and finally अकर्म is also associated with *Shastric* injunctions.

अकर्म is associated with positive and negative instructions, निषेध चोदना is involved. And because of its association with *Shastric* instructions, that is why it is said अथातो धर्म जिज्ञासा you have to read twice. Therefore अथातो धर्म जिज्ञासा you should know what is to be done. Then read it as अथातोऽधर्म जिज्ञासा which becomes अधर्म जिज्ञासा. अधर्म is also as good as धर्म or कर्म which we have to learn carefully. We should learn not for doing but for not doing. Therefore in empirical context अकर्म is also a type of कर्म only capable of producing positive and negative result and it is associated with अहङ्कार. Therefore अहङ्कार's अकर्म is a type of कर्म only.

अहङ्कार's अकर्म is a type of कर्म only because of five reasons.

- 1) कारक साध्यत्वात्,
- 2) प्रयत्न साध्यत्वात्,
- 3) बहुविधत्वात्,
- 4) पुण्यपाप जनकत्वात्,
- 5) चोदना (*Shastric* instructions) विषयत्वात्

कारक साध्यत्वात्, प्रयत्न साध्यत्वात्, बहुविधत्वात्, पुण्यपाप जनकत्वात्, चोदना (*Shastric* instructions) विषयत्वात् अहङ्कारस्य अकर्म अपि कर्म एव. Therefore that will also perpetuate संसार, this a wise man understands. अहङ्कार's अकर्म also perpetuates संसार this a wise man understands. Therefore at अहङ्कार level you are never a winner, do you are damned, don't you are damned because कर्म also perpetuates संसार and अकर्म also perpetuates संसार. A wise man

understands that. That is why in English also varieties of अकर्म are revealed through varieties of verbs. Normally a verb is used for कर्म only. But for अकर्म also we have varieties of verbs. The first example we saw was fasting. Thus I am using a verb, that verb itself indicates even though it means non-eating, it is also a type of action because we use the verb he is *fasting*. Not only that they say this स्वामिजि observes मौनम्, observes silence. You are using a verb but it is referring to, observes silence refers to *inaction* only, you use a different type of verb. And what is he doing? He is resting. You use another type of verb which again refers to *inaction*. The very fact that we are using different types of verbs indicates that अहङ्कार's *inaction* is also a type of action only. And सः बुद्धिमान् – at अहङ्कार level the one who has got that wisdom that person is wise. This is the essence of this श्लोक. With this background we will go to the भाष्यम्.

**कर्मणि** — कर्म क्रियते इति व्यापारमात्रम् । तस्मिन् कर्मणि अकर्म कर्माभावं यः पश्येत् । अकर्मणि च कर्माभावे कर्तृ-तन्त्रत्वात् प्रवृत्ति-निवृत्त्योः — वस्तु अप्राप्य एव हि सर्व एव क्रिया-कारकादि-व्यवहारः अविद्या-भूमौ एव — कर्म यः पश्येत् पश्यति ।

So **कर्मणि** is in the मूलम्, he takes up that word and thereafter we have to put a dash. That word he has taken for explanation. Then **कर्म**, what is the meaning of the word **कर्म** in this context? He says **कर्म** is equal to **क्रियते इति कर्म**. He gives the grammatical derivation of the word **कर्म**, **क्रियते इति कर्म**, it is derived from the √कृ and it is कर्म व्युत्पत्ति, any action that is performed, is equal to व्यापारमात्रम्. **क्रियते इति** is the



grammatical derivation and the literal meaning is व्यापारमात्रम् which means any action in general without judging the quality of action, it may be good action, it may be bad action, it may be worldly action, secular action, it may be sacred action, it may be physical, vocal or mental without any classification, any type of action in general is called कर्म in this context. It includes लौकिक, वैदिक, कायिक, वाचिक, मानसिक, धार्मिक, अधार्मिक all of them, in general any type of action is called कर्म.

Then the next sentence तस्मिन् कर्मणि – in that कर्म, अकर्म is in the मूलम्, is equal to कर्म अभावम्, अकर्म is equal to कर्म अभावम्, the absence of कर्म or the non-existence of कर्म, यः means a discriminative person, विवेकि इति अर्थः, पश्येत् means perceives. A विवेकि perceives the absence of action in action. Here the word कर्मणि is सप्तमी विभक्ति and we have to understand it as विषय सप्तमी not अधिकरण सप्तमी. विषय सप्तमी means with regard to or in the place of. That is in the place of action he sees inaction. It is like in the place of snake a wise person sees the rope. सर्पे रज्जुम् पश्यति means he sees rope in snake, in the place of snake a wise person sees the rope. Therefore कर्मणि means in the place of action wise person sees inaction. What is the action mentioned here, that you should remember. We are not talking about the action that is taking place at अनात्मा level. At अनात्मा level action is taking place because all actions belong to अनात्मा only and therefore at अनात्मा level action must be perceived, you should not perceive inaction. But here the word action refers to the action which is transferred to the आत्मा. The falsely transferred action is the subject matter here. A falsely transferred action by which

we mean I have got कर्म when you say, 'I' you are associating with कर्म and that कर्म is अध्यस्त कर्म. When we are negating a snake, what type of snake are we negating? Remember in वेदान्त class, when we are negating the snake we are not negating the snake in the snake park. Remember in the snake park the snake is very much there, you should not touch that snake, whenever we are negating the snake in वेदान्त class, we are negating the rope-snake, the snake which is falsely seen upon the rope. Similarly here कर्म refers to not the कर्म at the अनात्मा level but the कर्म which is falsely attributed on आत्मा. Therefore you have to translate it as आत्मनि अध्यस्त कर्मणि, in the false action which is superimposed on आत्मा, अकर्म पश्यति the wise man sees the actionlessness which means आत्मा doesn't have action in all the three periods of time. Therefore कर्मणि means आत्मा अध्यस्त कर्मणि विवेकि कर्म अभावम् पश्यति. This is the wisdom. This is based on

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

Even when the body-mind-complex is involved in कर्म, the wise man says कर्म अभावम् पश्यति, he says I don't have any कर्म. We are here talking about the eternal absence of कर्म in me even when the body-mind-complex is involved in कर्म. This will again be reinforced in the fifth chapter पश्यन् शृण्वन् स्पृशन् जिघ्रन् नैव किञ्चित् करोमि. Thus previously I had superimposed a कर्म on me. Now, after Vedantic study I am

negating all the superimposed कर्मs. Thus कर्मणि अकर्म यः पश्येत् is the negation of the superimposed कर्म from Me the आत्मा during the past, the present and the future. This शङ्कराचार्य will elaborate later.

Now he comes to the second quarter. अकर्मणि च is in the मूलम्, is equal to कर्म-अभावे, अकर्मणि is equal to कर्म-अभावे – in the absence of कर्म at the अहङ्कार level; remember the examples of fasting, मौनम्. Here कर्म-अभाव means the fasting कर्म of अहङ्कार, the मौनम् कर्म of अहङ्कार. Thus there are several अकर्मs in अहङ्कार. अहिंसा is one अकर्म of अहङ्कार, अस्तेयम् is another अकर्म of अहङ्कार, ब्रह्मचर्यम् is another अकर्म of अहङ्कार, अपरिग्रहम् is another अकर्म of अहङ्कार, सन्ध्यावन्दनम् not doing or non-performance of सन्ध्यावन्दनम् is another अकर्म of अहङ्कार. Thus here अकर्मणि refers to varieties of non-performance or varieties of withdrawal at the level of अहङ्कार. In that अकर्म कर्म यः पश्येत् – you have to skip the two lines and you have to connect कर्म-अभावे with the कर्म of the next to next sentence. The words are separated. कर्म-अभावे must be connected with कर्म in the next to next line, after अविद्या-भूमौ कर्म is there, that कर्म and कर्म-अभावे should be connected. कर्म-अभावे कर्म यः पश्येत्. यः means विवेकि पश्येत्. The next sentence is विवेकि कर्म-अभावे and you have to understand that अहङ्कारस्य कर्म-अभावे कर्म पश्यति. He sees कर्म only which is called निवृत्तिरूपम् कर्म. कर्म is the form of restraint, withdrawal etc. Naturally the question will come, how can this अकर्म become कर्म. How can you see the अकर्म fasting etc., as a कर्म? I gave you five reasons, all the five are important – कारक साध्यत्वात्,

प्रयत्न साध्यत्वात्, बहुत्वात्, and पुण्यपाप फलवत्त्वात् and चोदना विषयत्वात्, शङ्कराचार्य casually gives only one reason. कर्तृ-तन्त्रत्वात् – because this अकर्म is associated with अहङ्कार, the कर्ता. This particular अकर्म like fasting, अहिंसा etc., or even omission of duties even that, this अकर्म is associated with कर्ता, कर्तृ-तन्त्रत्वात्, प्रवृत्ति-निवृत्योः – like the प्रवृत्ति, like any other कर्म. This अकर्म is also associated with अहङ्कार just as कर्म is associated with अहङ्कार. This निवृत्ति is associated with अहङ्कार, just as प्रवृत्ति is associated with अहङ्कार. By this शङ्कराचार्य is intending an अनुमान वाक्यम्. He is keeping an अनुमानम् in view, अकर्म कर्म भवति, अहङ्कार साध्यत्वात् कर्मवत्, any other कर्म. Or to put it in another way निवृत्तिः कर्म भवति अहङ्कार साध्यत्वात्, प्रवृत्तिवत्, निवृत्ति is also like प्रवृत्ति only, withdrawal is like performance only because withdrawals of अहङ्कार are dependent on the कर्ता, the अहङ्कार. Therefore he says being कर्तृ-तन्त्रत्वम् dependent on अहङ्कार प्रवृत्ति-निवृत्योः – both प्रवृत्ति and निवृत्ति. प्रवृत्ति-निवृत्योः is षष्ठी विभक्ति connected with कर्तृ-तन्त्रत्वम्, कर्ता here means अहङ्कार. In short, because of five reasons अकर्म has become कर्म. Here alone how do you connect the sentence. प्रवृत्ति-निवृत्योः कर्तृ-तन्त्रत्वात् विवेकि कर्म-अभावे कर्म पश्यति. That is the अन्वय. Here also कर्म-अभावे is विषय सप्तमी, in the place of अकर्म he sees कर्म only because of these five common features between कर्म and अकर्म.

Then शङ्कराचार्य adds another note. What is the purpose of this note? शङ्कराचार्य wants to differentiate two types of अकर्म. One अकर्म at the level of अहङ्कार and another

अकर्म at the level of आत्मा. What is the difference between these two अकर्मs? अकर्म means actionlessness. What is the difference? The अकर्म of आत्मा is नित्यम्, it is permanent, no will is required, no कारक is required. There is no कारक required, will is not required, plurality is not there, पुण्यपाप फलम् is not there, चोदना is not there, all these five factors are not involved in the case of the अकर्म of आत्मा. In simple language the अकर्म of आत्मा is नित्यम् whereas the अकर्म of अहङ्कार is another / a different अकर्म, it is अनित्यम्, your fasting is महा अनित्यम्. There are some people who boast I am a greater person than you. You fast only once a day, I fast three times a day. Between breakfast and lunch I fast, between lunch and dinner I fast, between dinner and next breakfast I fast, per day I fast three times. Like that our fasts are temporary. Therefore अकर्म of अहङ्कार is अनित्यम्. शङ्कराचार्य says in this श्लोक we are talking about the अनित्य अकर्म of अहङ्कार, we are not talking about the नित्य अकर्म of the आत्मा because here we are talking about the ignorant people of the world. So the context is the lay person, the empirical context, in the empirical context when we are talking about a lay person, lay person knows only one अकर्म. What is the अकर्म known by the lay person. अहङ्कार's अनित्य अकर्म only a lay person knows and he doesn't know the नित्य अकर्म of आत्मा. Therefore from context the second quarter talks about the अनित्य अकर्म of अहङ्कार. That is the note added here. **सर्वः एव क्रिया-कारकादि-व्यवहारः** – all the empirical transactions involving क्रिया, कारकम् etc., like action, accessories (subject, object and instruments), inaction etc., **अविद्या-भूमौ एव** – is only in the field

of ignorance. **वस्तु अप्राप्य** – without knowing the **आत्मा** and the **नित्य अकर्म**. All the empirical transactions are only in the field of ignorance without the knowledge of **वस्तु** means **आत्मा**, without the knowledge of **आत्मा**, and **आत्मा** includes the **नित्य अकर्म**. And since **नित्य अकर्म** of **आत्मा** is not known during empirical transactions whatever **अकर्म** we are talking about must be dealing with **अनित्य अकर्म** at **अहङ्कार** level alone. Therefore **कृष्ण** is referring to the empirical **अहङ्कार**'s **अनित्य अकर्म** in this **श्लोक**. Therefore don't get confused with **आत्मा**'s **नित्य अकर्म**. He introduces the possibility of confusion, he introduces two **अकर्म**s and he says you should not take that **अकर्म** because he gives the reasons also, we are talking about the temporary empirical **अकर्म** like fasting, sleeping or retirement. You have to write the sentence properly. **अविद्या-भूमौ एव वस्तु अप्राप्य एव सर्वः एव क्रिया-कारकादि-व्यवहारः वर्तते**. You have to supply the verb **भवति** or **वर्तते**. Therefore **भवति** or **वर्तते**. What is the idea conveyed here? **नित्य अकर्म** of **आत्मा** doesn't come to the picture at all, and **कृष्ण** is talking about the perception of **कर्म** in this empirical **अकर्म** of **अहङ्कार**.

Now he goes to the third quarter. The analysis will be done hereafter. Now he completes the **श्लोक**. The second quarter is over.

**सः बुद्धिमान् मनुष्येषु । सः युक्तः योगी, कृत्स्न-कर्म-कृत्  
समस्त-कर्म-कृत् च सः । इति स्तूयते कर्माकर्मणोः इतरेतर-दर्शी  
।**

**सः बुद्धिमान्. सः** means such a discriminative person who sees actionlessness in the place of action, and who sees action in the place of actionlessness, **बुद्धिमान्** – he is the wise person, **मनुष्येषु** – among the entire humanity. शङ्कराचार्य doesn't translate because it is clear. **सः मनुष्येषु बुद्धिमान् भवति**. Then **सः युक्तः**, **युक्तः** is in the मूलम्, is equal to योगी – he is the योगि. Then **सः** you have to supply, **सः कृत्स्न-कर्म-कृत्** is equal to **समस्त-कर्म-कृत्** – he has completed all the duties. **कर्म** means duties, responsibilities, **समस्त-कर्म-कृत् च सः**, **सः** शङ्कराचार्य has supplied. So **सः** you have to add in the beginning, **सः कृत्स्न-कर्म-कृत्** that is equal to **समस्त-कर्म-कृत् च सः भवति**, **भवति** you have to supply and put a full stop. **इति स्तूयते, इति** means एवम्, in this manner, **कर्माकर्मणोः इतरेतर-दर्शी स्तूयते** – this wise person is glorified, **इति** – in this manner the wise person is glorified. The wise person is **इतरेतर-दर्शी** – who sees the reverse **कर्माकर्मणोः** – with regard to **कर्म** and **अकर्म**, that means one who sees **कर्म** as **अकर्म** and one who sees **अकर्म** as **कर्म**. That he presents as **इतरेतर-दर्शी** the reverse perceiver, **कर्माकर्मणोः** in **कर्म** and **अकर्म**. Thus the wise person is glorified. With this, this श्लोक व्याख्यानम् is over. Hereafter alone the huge analysis is going to start, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

**सः बुद्धिमान् मनुष्येषु । सः युक्तः योगी, कृत्स्न-कर्म-कृत्  
समस्त-कर्म-कृत् च सः । इति स्तूयते कर्माकर्मणोः इतरेतर-दर्शी  
।**

With the second paragraph शङ्कराचार्य completes his brief commentary on the eighteenth verse. In the first half of the verse the vision of the wise person is presented in the form of a contradiction, and in the second half of the verse this wise person is glorified. शङ्कराचार्य gives him a special name कर्माकर्मणोः इतरेतर-दर्शी. It is the title of the wise person, the one who sees कर्म and अकर्म in a reversed manner. In संस्कृत such a person is referred to as कर्माकर्मणोः इतरेतर-दर्शी and this wise person is glorified in the second half as बुद्धिमान्, the man of wisdom and कृत्स्न-कर्म-कृत्, the one who has completed all his duties. And शङ्कराचार्य makes an innocent or seemingly innocent remark, the completion of the duty said with regard to the wise person is a glorification. स्तूयते is used which means completion of the duty is only a glorification, doesn't come under ज्ञानफलम्. If you remember the six अङ्गs of तात्पर्य निश्चय

उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं  
तात्पर्यनिर्णये ॥

If you remember all these topics then you will enjoy what I am going to say. In these six components of तात्पर्यम्, glorification



is differentiated from फलम् or प्रयोजनम्. प्रयोजनम् means the result of something and glorification comes under अर्थवाद. अर्थवाद and प्रयोजनम् are different. अर्थवाद is glorification which is different from प्रयोजनम्. शङ्कराचार्य says completion of the duty is not the प्रयोजनम् of आत्मज्ञानम्. Completion of the duty is only the glorification of आत्मज्ञानम्. Then naturally the question will come what is the difference between the प्रयोजनम् and glorification. We say glorification being अर्थवाद it is always not a fact, it is only an exaggeration; it is not a fact. Once you use the word glorification it will become अर्थवाद, once it is अर्थवाद it is no more a fact. It is only just saying great. Once it is not a fact it will mean completion of duty is not a fact. Once you say it is glorification and अर्थवाद that means it is not a fact, that means completion of duty is not a fact. That means wise person really speaking is not completing his duty. It is not a fact means there is no completion of duty. Then what is the message that शङ्कराचार्य wants to give? Completion of duty doesn't exist at all when you logically analyze. Why do we say so? We ask a question are you talking about completion of duty from अहङ्कार standpoint or आत्मा standpoint. Either way duty can never be completed. How? From अहङ्कार standpoint duties are eternal, until a person breathes his or her last अहङ्कार will have वर्ण-based duties or आश्रम-based duties, therefore अहङ्कार दृष्ट्या there is no completion of duties. Then is there completion of duties from आत्मा angle? From आत्मा angle also completion of duties doesn't exist because आत्मा doesn't have duties to be completed. Therefore अहङ्कार cannot complete the duties,

आत्मा need not complete the duties, therefore there is no such thing called completion of duties at all. Then why does कृष्ण says a ज्ञानि has completed all the duties. Where does he say? In the fourth chapter of गीता. In which verse? Eighteenth verse which is under discussion now, कृत्स्न-कर्म-कृत् talks about a wise man's completion of duties. How does कृष्ण say that when it doesn't exist at all? Therefore शङ्कराचार्य says it is glorification, really speaking ज्ञानि doesn't complete the duties, ज्ञानि falsifies the duties as मिथ्या, an entertainment which doesn't really exist. There are no duties at all in all the three periods of time. Duties belong to अहङ्कार, अहङ्कार is मिथ्या, therefore all the duties are मिथ्या, when I give reality to the duties, duties become a भारम् and when I falsify the duties they become a hobby or an entertainment. Converting the burdensome duties into false and light hobby or entertainment is figuratively called the completion of duties. It is a form of glorification, nobody can complete the duties, wave after wave, after the baby-sitting of your own children will come the second wave called baby-sitting of the grandchildren, running to America to take the second wave of the baby-sitting, and if you manage survive further you may get the third wave of baby-sitting of the great grandchildren also. The duties will never come to end. End means enjoying the duties as an entertainment. That is called कृत्स्न-कर्म-कृत्. With this अर्थवाद of the ज्ञानफलम् or the ज्ञानम् शङ्कराचार्य concludes the brief commentary, hereafter we are going to enter into the analysis of this discussion.

ननु किम् इदं विरुद्धम् उच्यते 'कर्मणि अकर्म यः पश्येत्' इति 'अकर्मणि च कर्म' इति? न हि कर्म अकर्म स्यात्, अकर्म वा कर्म । तत्र विरुद्धं कथं पश्येत् द्रष्टा?

So from this paragraph an elaborate analysis is initiated. The first word ननु indicates an objection raised by a पूर्वपक्षि. So an objectionist has come in front and he says ननु, ननु means I have an objection here. What is his objection? किम् इदं विरुद्धम् उच्यते – why is a wrong perception taught by Lord कृष्ण in this श्लोक. What is the wrong perception taught by कृष्ण? 'कर्मणि अकर्म यः पश्येत्' – a person should see अकर्म in कर्म is one wrong perception, 'अकर्मणि च कर्म' पश्येत् – a person should see कर्म in अकर्म both these are two wrong perceptions. How is Lord कृष्ण teaching a wrong perception to poor अर्जुन, who has surrendered to Him as a शिष्य and how is it possible?

Why do we call it wrong perception? पूर्वपक्षि explains that. That wrong perception is presented within inverted commas 'कर्मणि अकर्म यः पश्येत्' is the quotation from the श्लोक and 'अकर्मणि च कर्म' is again quotation, पूर्वपक्षि says both these perceptions are wrong perceptions. Why do we say they are wrong perceptions? पूर्वपक्षि explains that, न हि कर्म अकर्म स्यात् – कर्म can never become अकर्म for a person to see it as अकर्म. न हि – never indeed, कर्म अकर्म स्यात्, कर्म is the subject, अकर्म is the subjective complement, स्यात् is the verb. You have to translate it as कर्म can never become अकर्म. Similarly अकर्म वा कर्म स्यात् – and never can अकर्म become कर्म, कर्म is always कर्म and अकर्म is always अकर्म, and if a

person sees कर्म as अकर्म it is a wrong perception and if a person sees अकर्म as कर्म it is also a wrong perception. How can Lord कृष्ण, the आदि गुरु, the जगत् गुरु teach a wrong perception? How should you read that sentence? कर्म अकर्म न हि स्यात्; अकर्म वा कर्म न हि स्यात्.

Then the next sentence तत्र – this being so. This being so means कर्म can never become अकर्म and अकर्म can never be कर्म, this being so, कथं द्रष्टा पश्येत् – how can any observer see विरुद्धम् means wrongly, in a wrong manner, in a reverse manner, in an opposite manner. How can one see an opposite thing, i.e., कर्म as अकर्म and अकर्म as कर्म, how is it possible and if it is not possible, how can कृष्ण teach such a wrong perception? This is पूर्वपक्षि's question. Now शङ्कराचार्य is giving an answer.

ननु, अकर्म एव परमार्थतः सत् कर्मवद् अवभासते मूढ-दृष्टेः लोकस्य । तथा कर्म एव अकर्मवत् । तत्र यथा-भूत-दर्शनार्थम् आह भगवान् — ‘कर्मणि अकर्म यः पश्येद्’ इत्यादि ।

So शङ्कराचार्य answers the पूर्वपक्षि in this paragraph. Here the word ननु indicates the answer. It is a misleading expression. normally in the भाष्यम् the word ननु indicates an objection only. Ninety-nine percent of the time the word ननु initiates an objection by a पूर्वपक्षि but rarely in one percent of cases the word ननु can indicate the answer also. In the previous paragraph ननु initiated an objection whereas in this paragraph the word ननु is not an objection but it is an answer given by सिद्धान्ति. Therefore we have to carefully note ननु the answer is the following. What is that? शङ्कराचार्य says generally a

wrong perception is a wrong perception in most of the contexts. But in certain contexts when a teacher is correcting a wrong perception in those particular contexts correcting the wrong perception appears as teaching a wrong perception. A wrong perception is a wrong perception always but there are certain rare contexts, we must be aware of the context, and in those contexts correcting a wrong perception appears as teaching a wrong perception. Carefully note correcting a wrong perception appears as teaching a wrong perception. This श्लोक is such a rare occasion where Lord कृष्ण is correcting a wrong perception and superficially seeing, it appears as teaching a wrong perception. Therefore we should understand what those occasions are when the correcting process appears as teaching a wrong perception. The example is very clear. Suppose in normal context I say please see the snake as a rope. Is it teaching the right perception or wrong perception? When I say see the snake as a rope, certainly I am teaching a wrong perception only. Normally when I say see the snake as a rope I am teaching a wrong perception only. Any ordinary person can understand seeing the snake as a rope is a wrong perception because snake should be seen as snake only. Rope must be seen as rope. Therefore when I says see the snake as rope I am teaching wrong perception only. This is the general view. But in certain special occasions when a person says see the snake as a rope it can become the correction of a wrong perception. What is that occasion? In fact, you should have known by now, you should not ask for an explanation. Assuming it is not clear I will tell the context. Suppose actually there is a rope. And in a particular

context a person is seeing the rope as a snake. For that person there is a false snake, which really is a rope, therefore the context is the existence of a false snake upon a real rope. This confused person is seeing a false snake. And for the confused person, what exists? A false snake exists. For the confused person the real rope is not there, in that peculiar context when the false snake is there, for the confused person, and the real rope is missed, in that context when I am giving the teaching, corrective teaching what should I say, your snake, not the snake in the snake park, I am referring to the false snake and I am using the word snake not because there is a snake but that confused person is seeing the snake I am using the word snake not because there is a snake, not because I am seeing a snake, but for the confused person there is a snake existing, and the snake is false for me but for the confused person the snake is not false. Therefore what is my corrective teaching? My corrective teaching is see the snake as rope. In that context, what is there, false snake is there, that context must be remembered and in front of me there is a confused person. Therefore there is a teacher, there is a false snake, and there is a confused person, and what must be my corrective teaching? My corrective teaching should be see the snake as rope, (snake means false snake) I am telling the confused person see the snake as rope. And when I am making this corrective statement, imagine a student is entering the class late. And I am making the statement see the snake as rope, and he is not aware of the context, I am talking to a confused person and the word snake I am using is the false snake and my teaching is a corrective

teaching, but since the context is not known, the other person thinks I am teaching a wrong perception but really speaking what I am doing is correcting the wrong perception. Therefore शङ्कराचार्य says correcting a wrong perception appears as teaching a wrong perception as in this particular case see the snake as rope. Because already a mistake has taken place, the mistake is that he is seeing the rope as snake, therefore I am reversing the process, he is seeing the rope as snake and I am correcting by saying see the snake as rope. Reversing a mistake appears as a mistake.

Similarly, 'कर्मणि अकर्म यः पश्येद्' when कृष्ण says, अकर्म has already been mistaken as a कर्म, mistake has already taken place, अकर्म is mistaken as कर्म, and कृष्ण is correcting that by saying see the mistaken कर्म as अकर्म. And similarly कर्म is mistaken as अकर्म, mistake has already taken place, and कृष्ण is correcting see the mistaken अकर्म as the कर्म. See the mistaken कर्म as the real अकर्म and see the mistaken अकर्म as the real कर्म. Therefore the eighteenth verse is not teaching a wrong perception, but it is correcting a wrong perception. The correction is mistaken अकर्म should be seen as actual कर्म and mistaken कर्म should be seen as actual अकर्म. Therefore he says अकर्म एव – the actual अकर्म of the आत्मा, परमार्थतः सत् – being the actual अकर्म all the time, कर्मवद् अवभासते – appears as कर्म because of transference from अनात्मा. The actual अकर्म of आत्मा appears as the कर्म of आत्मा because of the transference of the कर्म of अनात्मा, अनात्मा's कर्म has been falsely thrown up on the आत्मा, thus अवभासते – appears as the कर्म of the आत्मा. Just as the non-redness of the crystal appears

as the redness of the crystal because of the transference of the redness of the flower onto the colorless crystal. For non-redness of the crystal appears as the redness of the crystal, similarly अकर्म of me, the आत्मा, appears as the कर्म of me, this mistake I have already committed, कृष्ण is reversing the mistake and not committing a mistake. Don't take the reversal as committing a mistake. So अवभासते – appears as कर्म of आत्मा for मूढ-दृष्टेः लोकस्य – लोक means the humanity, it appears as कर्म for the humanity. What type of humanity? A great title is given. मूढ-दृष्टेः – which is successfully confused after years of education, भजगोविन्दम् भजगोविन्दम् गोविन्दं भजमूढमते. This is one mistake already committed by humanity.

What is the second mistake committed? तथा – in the same manner कर्म एव अकर्मवत्, the sentence is incomplete, you have to add अवभासते मूढ-दृष्टेः लोकस्य, similarly the निवृत्तिरूपम् कर्म of अहङ्कार, कर्म एव means the निवृत्तिरूपम् कर्म of अहङ्कार, the temporary withdrawal from activity, अकर्मवत् अवभासते – appears as अकर्म for the confused people. Really speaking the withdrawal from कर्म of अहङ्कार is also another type of कर्म only, withdrawal also depends upon अहङ्कार and whatever belongs to अहङ्कार comes under कर्म only, but it is mistaken as अकर्म. So कर्म एव अकर्मवत् अवभासते मूढ-दृष्टेः लोकस्य.

The next sentence is तत्र, तत्र means since the mistake has been already committed, भगवान् आह – भगवान् is correcting the mistake यथा-भूत-दर्शनार्थम् आह – भगवान् is making a statement for correcting the mistake and it appears as



another mistake. Therefore coming back to our example, when someone says see the snake as rope, is it teaching a mistake, teaching a wrong perception or correcting a wrong perception, suppose I ask, what should be your answer? You should not answer, you should ask the question what is the context. Suppose the children are visiting the snake park, where there are so many snakes including the cobra, and suppose the guide tells see the snake as rope, not only is he teaching a wrong perception but that teaching is a dangerous teaching. Imagine children taking the cobra seeing it as rope, in that context that is wrong. But when the context is there is a rope and rope is mistaken as a snake, and there somebody says see the snake as rope it is wisdom. Therefore don't take the eighteenth श्लोक out of the context then it will be confusing, put in perspective it is the highest wisdom. अध्यास परिहारः is done by Lord कृष्ण.

अतः न विरुद्धम् । बुद्धिमत्त्वादि-उपपत्तेः च । 'बोद्धव्यम्' [गीता ४-१७] इति च यथा-भूत-दर्शनम् उच्यते ।

अतः – therefore, since the teaching here in this context is correcting a wrong perception it is perfectly ok, न विरुद्धम् – there is no wrong perception taught here. Therefore only बुद्धिमत्त्वादि-उपपत्तेः च – that is why Lord कृष्ण himself is saying such a person is a wise person, such a person in a relevant context is indeed wise. When I say seeing the snake as rope is wisdom that is certainly wisdom only, when the context is correcting the wrong snake vision you can certainly say seeing the snake as rope is wisdom. Therefore he says because this is the correction of a wrong perception only, उपपत्तेः – it is

certainly proper, बुद्धिमत्त्वादि – to glorify this person as बुद्धिमान्. If it is the teaching of a wrong perception you can never glorify a person of wrong perception as बुद्धिमान्, but if it is correcting a wrong perception then you can glorify that person as बुद्धिमान्. Therefore the glorification as बुद्धिमान् also will be उपपत्तेः – will be proper only when this is a verse of correcting a wrong perception. So बुद्धिमत्त्वादि-उपपत्तेः च is a compound word it is पञ्चमी विभक्ति, हेतौ पञ्चमी and the sentence is incomplete you have to supply न विरुद्धम्, बुद्धिमत्त्वादि-उपपत्तेः च न विरुद्धम् – there is no contradiction. Not only that, शङ्कराचार्य says before the eighteenth verse, Lord कृष्ण in the seventeenth verse has made a statement: I am going to teach you something which is to be known by you.

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ गीता ४-१७ ॥

I am going to teach something which is to be known. When the introduction is like that, what is to be known is a fact only, a wrong thing can never be introduced as something to be known. After introducing some wisdom as something to be known in the seventeenth verse how can कृष्ण teach a wrong perception in the eighteenth verse. Wrong perception can never be called wisdom, therefore it is not the teaching of a wrong perception, it is the correction of a wrong perception. Therefore he says 'बोद्धव्यम्' [गीता ४-१७] इति च – in the seventeenth verse the word 'बोद्धव्यम्' यथा-भूत-दर्शनम् उच्यते – right perception alone has been introduced by Lord कृष्ण. Therefore this श्लोक is not teaching a wrong perception. Here यथा-भूत-दर्शनम् is a

compound word which means showing things as they are. Therefore there should not be a gap in that word. Continuing;

न च विपरीत-ज्ञानाद् अशुभाद् मोक्षणं स्याद्, 'यद् ज्ञात्वा मोक्षयसेऽशुभाद्' [गीता ४-१६] इति च उक्तम्।

What is शङ्कराचार्य struggling to convey? This श्लोक appears like teaching a wrong perception but the message of the श्लोक is correcting a wrong perception which appears as teaching a wrong perception. This is the message शङ्कराचार्य is struggling to communicate. He is giving another reason in support of that. शङ्कराचार्य says go back to the sixteenth verse, there कृष्ण says I am going to teach you something which will liberate you. This is a big introduction. After giving this introduction suppose कृष्ण is teaching a wrong perception how can a wrong perception ever liberate a person? But कृष्ण says I am going to teach you something which will liberate. A wrong perception can never liberate and therefore कृष्ण is not teaching a wrong perception, but he is teaching something which appears as a wrong perception but which really speaking is correcting a wrong perception. Look at this. First we will see the second line. 'यद् ज्ञात्वा मोक्षयसेऽशुभाद्' [गीता ४-१६] – this is the quotation from the sixteenth श्लोक fourth quarter, by this one will be freed from संसार. By this knowledge a person will be liberated from संसार. इति च उक्तम् – this has been said by कृष्ण in the sixteenth verse. And if the eighteenth verse is teaching a wrong perception, hypothetically, suppose the eighteenth verse is teaching a wrong perception then the eighteenth verse and sixteenth verse will not jell. Why will they not jell? He says

**विपरीत-ज्ञानाद्** – through a wrong perception taught in the eighteenth verse, assuming that is being taught, an assumption, assuming the eighteenth verse is teaching a wrong perception **विपरीत-ज्ञानाद्** – from that wrong perception, **अशुभाद् मोक्षणम्** – freedom from **संसार**, **न स्याद्** – will never take place. If the eighteenth verse is teaching a wrong perception, from that wrong perception freedom from **संसार** can never take place which is promised in the sixteenth verse. Then the sixteenth and eighteenth verse would have become contradictions, **कृष्ण** will not contradict therefore you should conclude that the eighteenth verse is correcting a wrong perception, that correction will lead to **मोक्ष** which is all jelling well, where is the problem. Therefore it should be understood in context. Continuing;

**तस्मात् कर्माकर्मणी विपर्ययेण गृहीते प्राणिभिः । तद्-विपर्यय-ब्रह्म-निवृत्त्यर्थं भगवतो वचनम् 'कर्मणि अकर्म यः' इत्यादि ।**

So **शङ्कराचार्य** consolidates his discussion and makes the message clear, the bottom line is made clear here. This is not the teaching of a wrong perception even though it appears to be a teaching of a wrong perception but really what **कृष्ण** is doing is correcting a wrong perception. That is the message conveyed here. **तस्मात्** – therefore, **प्राणिभिः** – by the humanity, **कर्म-अकर्मणी** – **कर्म** and **अकर्म**, **विपर्ययेण गृहीते** – have already been mistaken. The first mistake has already been committed by the humanity, just as the rope has been already seen as snake by this person, and that first mistake is the context. And now comes the second statement see the snake as rope, similarly the first mistake is already over, that you should keep in your

intellectual ambience, this atmosphere must be there that the deluded humanity has committed a wrong perception. Therefore he says प्राणिभिः. शङ्कराचार्य doesn't say मनुष्यैः. He says by this प्राणि. कर्म-अकर्मणी द्वन्द्व समास कर्म च अकर्म च प्रथमा विभक्ति द्विवचनम् विपर्ययेण गृहीते means mistaken. Already mistaken by humanity. And when we say mistaken, both mistakes you should include कर्म has been already mistaken as अकर्म and अकर्म also has been already mistaken as कर्म, both the mistakes have already taken place. तद्-विपर्यय-ब्रह्मण-निवृत्त्यर्थम् – to remove this mistaken notion, to set right this mistaken notion, निवृत्ति means setting right, remove or reverse the विपर्यय-ब्रह्मण – this two-fold mistake already committed by humanity. Here the तत् as the compound refers to the humanity. Humanity's mistake correction भगवतो वचनम् – भगवान् is making this statement in the eighteenth verse first half 'कर्मणि अकर्म यः' इत्यादि – therefore everything is perfectly fine, don't unnecessarily read this श्लोक out of the context and get into trouble.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

तस्मात् कर्मकर्मणी विपर्ययेण गृहीते प्राणिभिः । तद्-विपर्यय-  
ब्रह्म-निवृत्त्यर्थं भगवतो वचनम् 'कर्मणि अकर्म यः' इत्यादि ।

शङ्कराचार्य is commenting upon the eighteenth verse of the fourth chapter, कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः । And first he points out that the first line appears as though Lord कृष्ण is teaching a wrong perception because he is asking one to see कर्म as अकर्म and अकर्म as कर्म. And it is evidently wrong perception because अतस्मिन् तद्बुद्धिः is भ्रमः. भ्रम or wrong perception is defined as seeing one thing as another. Here also कृष्ण seems to prescribe अतस्मिन् तद्बुद्धिः, not one अतस्मिन् तद्बुद्धिः but two अतस्मिन् तद्बुद्धिः. कर्म as अकर्म is one wrong perception and the other is अकर्म as कर्म. And until now शङ्कराचार्य established that it is seemingly a prescription of wrong perception on superficial observation but really speaking it is correcting a wrong perception because correcting a wrong perception also appears as teaching a wrong perception. I gave you an example you should remember. When a person asks someone to see a snake as rope certainly it appears as a wrong teaching. Because how can a person see the snake as rope. It is a wrong teaching. Whereas when already a mistake has taken place in which rope has already perceived as snake, in that particular context when a person says the snake that you see please see it as rope when you say in that context correcting a wrong appears as though a teaching of wrong perception.

Therefore शङ्कराचार्य said already a mistake has taken place where a person is seeing कर्म as अकर्म, that mistake has already taken place, similarly there is a second mistake अकर्म people are already seeing as कर्म. Therefore कर्मणि अकर्म दर्शनम् is mistake one and अकर्मणि कर्म दर्शनम् is mistake two, both these mistakes are rectified by कर्मणि अकर्म दर्शनम् and अकर्मणि कर्म दर्शनम्. Therefore this teaching is not a teaching of wrong perception. Therefore शङ्कराचार्य said तस्मात् therefore कर्म अकर्मणि प्राणिभिः विपर्ययेण गृहीते, already a mistake has taken place in which कर्म and अकर्म have been perceived wrongly. तद्-विपर्यय-ग्रहण-निवृत्त्यर्थम् to remove the wrong perception निवृत्ति means removal, विपर्यय-ग्रहण means wrong perception, तत् means प्राणि, प्राणि-विपर्यय-ग्रहण-निवृत्त्यर्थम्, प्राणि अध्यास निवृत्त्यर्थम्, प्राणि भ्रम निवृत्त्यर्थम् for the sake of the removal of the wrong perception of the humanity, भगवतः वचनम् भगवान् is making a corrective statement 'कर्मणि अकर्म यः' इत्यादि. Continuing;

**न च अत्र कर्माधिकरणम् अकर्म अस्ति, कुण्डे बदराणि इव । न अपि अकर्माधिकरणं कर्म अस्ति, कर्माभावत्वाद् अकर्मणः ।**

Here शङ्कराचार्य is making a grammatical observation, pointing out even grammar supports my observation. What is the grammar point here? When कृष्ण says कर्मणि अकर्म ज्ञानि पश्यति, ज्ञानि पश्यति कर्मणि अकर्म and again ज्ञानि पश्यति अकर्मणि कर्म, in both of them the word कर्मणि is in the seventh case, सप्तमी विभक्तिः, and the word अकर्मणि is also in the seventh case सप्तमी विभक्तिः. And in grammar the seventh case has got several meanings. One meaning which is conventional

and popular is अधिकरण सप्तमी which refers to location. कोष्ठे मनुष्यः वर्तते. कोष्ठे means in the room, मनुष्यः means a person, वर्तते is present. When you make that statement कोष्ठे रामः वर्तते, मनुष्यः वर्तते. The word कोष्ठे is in the seventh case and there the word seventh case conveys the meaning of location. A person is present, where is he present, he is present in the room. The location is indicated in English language by the proposition in, on etc. This is the most popular meaning. And शङ्कराचार्य says in this context that popular meaning of अधिकरण सप्तमी cannot be taken. When you say कर्मणि अकर्म पश्येद्, अकर्मणि कर्म पश्येद्, the अधिकरण सप्तमी meaning will not fit in here. How? We have to understand that. If you are taking अधिकरण सप्तमी, it will mean कर्मणि अकर्म पश्येद्, a ज्ञानि will perceive अकर्म, अकर्म means the absence of कर्म, upon कर्म, कर्मणि means upon the location of कर्म. If you take अधिकरण सप्तमी the meaning will be ज्ञानि perceives absence of कर्म upon the location of कर्म, ज्ञानि perceives अकर्म upon कर्म. And when this meaning is given there is a perception of two things. What are the two things? One is presence of कर्म and the other is absence of कर्म, and absence of कर्म is sitting upon the presence of कर्म. Whenever अधिकरण सप्तमी is given there is perception of two things. When I say there is a clip on the hand, you are seeing two things. You are seeing the clip and you are seeing the hand; clip is the supported entity and hand is the supporting entity, there is a perception of two things one located on the other. This is the meaning of अधिकरण सप्तमी. So whenever अधिकरण सप्तमी is given, there is a perception of two things, one is आधार and another is आधेय; one is आश्रय and



another is आश्रित; one is supporter and another is supported. शङ्कराचार्य says such a meaning will not fit in this context. If that meaning is taken what will be the idea conveyed? कर्मणि upon the कर्म ज्ञानि perceives अकर्म. That means there are two things – आधार is कर्म and आधेय is अकर्म. Thus a ज्ञानि is perceiving two things, अकर्म being located on कर्म. Similarly when you go to the second quarter, अकर्मणि कर्म पश्यति. A ज्ञानि is perceiving the presence of कर्म located on the absence of कर्म. Thus in अधिकरण सप्तमी the translation will be ज्ञानि sees the absence of कर्म located on the presence of कर्म and ज्ञानि sees the presence of कर्म located on the absence of कर्म. शङ्कराचार्य says such a meaning will not make any sense.

न च अत्र – अत्र means in this श्लोक or in this context, कर्म अधिकरणम् अकर्म न अस्ति – the presence of कर्म cannot be located on the absence of कर्म, न अपि – nor अकर्म अधिकरणम् कर्म अस्ति – the absence of कर्म cannot be located in the presence of कर्म. Neither the presence of कर्म can be located on the absence, nor the absence of कर्म can be located on the presence of कर्म. Either way presence of कर्म and absence of कर्म cannot have located-locus relationship, it is not possible. Unlike what? शङ्कराचार्य gives an example. कुण्डे बदराणि इव, he is taking an example. बदरम् is the name of a fruit; you can take any fruit for that matter. कुण्डम् means a vessel. When you say कुण्डे बदराणि कुण्डम् is पात्रम्. You can take it as पात्रे आम्रम्. कुण्ड is in the seventh case, and बदर of course, in the nominative case. By using the seventh case a relationship is revealed between the पात्रम् and the फलम्. What is the relationship? Located and locus relationship, supporter

and supported relationship is revealed through the सप्तमी विभक्ति. And शङ्कराचार्य says unlike that example here you cannot talk about such a relationship between कर्म and अकर्म. Now how is the sentence to be read? अकर्म कर्म अधिकरणम् नास्ति. कर्म अकर्म अधिकरणम् नास्ति. Neither can कर्म be located on अकर्म nor can अकर्म be located on कर्म. Located-locus relationship cannot exist between कर्म and अकर्म. Therefore the सप्तमी विभक्ति cannot be taken as अधिकरण सप्तमी in this context.

Now the question is why? शङ्कराचार्य says it is not possible. What is the reason for his stand? शङ्कराचार्य says the reason is very simple. In the case of vessel and fruit both of them are existent entities. Therefore you can have a relationship of supporter and supported, because both of them are existent whereas in the case of कर्म and अकर्म, one of them is a non-existent or अभावरूपम्. Which one is अभावरूपम्? अकर्म is अभावरूपम्. And since one of the two is अभावरूपम्, you cannot talk about a relationship of supporter and supported when one happens to be absent, because the basic principle is any relationship is possible only between two भाव पदार्थs. कुण्डम् and बदरम् are भाव पदार्थ, therefore अधिकरण सप्तमी is possible there. Between कर्म and अकर्म one is अभाव पदार्थ, therefore अधिकरण सप्तमी cannot be applied here. अत्र means अस्मिन् वाक्ये श्लोके, कर्म अधिकरणम् अकर्म नास्ति and अकर्म अधिकरणम् कर्म नास्ति. The example is कुण्डे बदराणि इव and this example is a counter example वैधर्म्य दृष्टान्त not साधर्म्य दृष्टान्त. What is the logic for that? He gives the reason कर्माभावत्वाद् अकर्मणः – because one of this players happens

to be अकर्म which is अभावरूपम्, भाव-अभावयोः अधिकरण अधिकृत सम्बन्धः नैव भवति.

Ok, why are you saying all these things and creating headache? शङ्कराचार्य says since अधिकरण सप्तमी will not work, you have to give another meaning for the सप्तमी in this श्लोक. Because कृष्ण has used कर्मणि in the seventh विभक्ति and अकर्मणि also in the seventh case and अधिकरण सप्तमी cannot be taken and you cannot say there is no meaning then कृष्ण's message will be nullified, some other meaning should be given. What is the other meaning for सप्तमी विभक्ति? There are so many meanings, सति सप्तमी is there, अधिकरण सप्तमी is there, विषय सप्तमी is there. Here शङ्कराचार्य says विषय सप्तमी should be taken for the seventh case. That is given in the next paragraph.

अतः विपरीत-गृहीते एव कर्माकर्मणी लौकिकैः, यथा मृग-  
तृष्णिकायाम् उदकं शुक्तिकायां वा रजतम् ।

Therefore since अधिकरण सप्तमी cannot be applied here, we are forced to take विषय सप्तमी only. What is विषय सप्तमी? विषय सप्तमी should be translated in English as with regard to. अधिकरण सप्तमी should be translated as in or on. That is the preposition to be used when अधिकरण सप्तमी is taken, here that is not possible. Therefore don't translate as seeing कर्म in अकर्म is a wrong translation, because when you use the preposition in or on you are taking अधिकरण सप्तमी. Therefore what should be the right translation? विषय सप्तमी in which case the preposition should be 'with regard to'. Then what is the translation? Wise person sees कर्म with regard to अकर्म. Wise

person sees अकर्म with regard to कर्म. This ‘with regard to’ itself can be rephrased in a different form then it will become clear. That is ‘in the place of’, ‘with regard to’ should be translated as ‘in the place of’. The final translation will be ज्ञानि sees कर्म in the place of अकर्म by displacing अकर्म. Similarly ज्ञानि sees अकर्म in the place of कर्म by displacing कर्म. Thus what is conveyed is displacement of wrong perception. सप्तमी finally means displacement. बाधायाम् सप्तमी. We won’t call it as बाध सामानाधिकरण्यम् but we should call it बाधायाम् सप्तमी. When I ask a person to see the rope on snake, what the गुरु is saying is see the rope in the place of the snake, see the rope by displacing the snake, see the rope and don’t see the snake; the ultimate aim is displacement of the snake. Therefore he says अतः – therefore कर्म-अकर्मणि विपरीत-गृहीते एव – both कर्म and अकर्म are wrongly perceived, लौकिकैः – by the worldly people, which are displaced by the विषय सप्तमी usage. The word विषय सप्तमी शङ्कराचार्य doesn’t say, he takes for granted. Therefore by applying विषय सप्तमी, the meaning of विषय सप्तमी is with regard to, with regard to should be translated as in the place of, in the place of should be understood as by displacing the wrong perception, therefore wrong perception is already there, that is being displaced by saying may you see कर्म by displacing अकर्म which is wrong perception, and may you see अकर्म in the place of कर्म by displacing the wrong perception of कर्म. I hope you follow this grammar observation. Therefore he says अतः – therefore, कर्म-अकर्मणि – कर्म and अकर्म, विपरीत-गृहीते एव – have been definitely perceived wrongly, लौकिकैः – by the ordinary

people, which wrong perception is displaced by विषय सप्तमी प्रयोगः. And for विषय सप्तमी प्रयोगः what is the example given? For अधिकरण सप्तमी the example given is कुण्डे बदराणि इव. For विषय सप्तमी another example is given. मृग-तृष्णिकायाम् उदकम् – the ordinary person sees waters in the place of mirage water / dry sand. मृग-तृष्णिका in this context you can translate it as dry sand. Literally it doesn't mean dry sand, to avoid confusion I am giving this translation. Upon the मृग-तृष्णिका, dry sand, उदकम् – there is the perception of waters, which is a wrong perception. On the sand there is the perception of waters. And the second example is शुक्तिकायां रजतम् – there is perception of silver on the shell. When these two wrong perceptions are there how do I make the correction? The correction is done by the reverse perception may you see the sand in the place of waters. When I make the corrective statement I say may you see the sand in the place of waters. And there what विभक्ति I use? I use सप्तमी विभक्ति and that सप्तमी विभक्ति is not अधिकरण सप्तमी, it is विषय सप्तमी. It is translated in English as may you see sand in the place of the waters which you are wrongly perceiving. May you see the shell in the place of the silver which you are wrongly perceiving. In both the sentences I use the seventh विभक्ति and it is the विषय सप्तमी seventh विभक्ति which is correction process. Therefore कृष्ण is not giving a wrong teaching, कृष्ण is correcting a wrong perception. यथा मृग-तृष्णिकायाम् उदकं शुक्तिकायां वा रजतम्. Continuing;

ननु कर्म कर्म एव सर्वेषाम् । न क्वचिद् व्यभिचरति ।

So with this previous paragraph the first stage of the teaching is over. Now शङ्कराचार्य is entering into a second bigger stage of teaching. What is the second stage? You may think everything is over, why are you starting afresh with a very big commentary. For us it is over because we are already wise, assuming. But शङ्कराचार्य says it requires clarification. What is the topic of discussion? In the previous stage of teaching शङ्कराचार्य said कृष्ण is not presenting a wrong perception, but कृष्ण is correcting a wrong perception, which wrong perception is already there. He gives the example, when rope has been already mistaken as snake then we have to make a corrective statement, may you see your snake as rope, and in the example it is understandable that rope has been already perceived as a snake, dry sand has been already perceived as waters, shell has been already perceived as silver. In the case of examples already a wrong perception is there, therefore correcting a wrong perception is required.

Now the पूर्वपक्षि's question is in the case of कर्मणि अकर्म दर्शनम् and अकर्मणि कर्म दर्शनम् if corrective measures are required, already there must be a mistake. What should be the mistake? कर्मणि अकर्म दर्शनम् mistake must have taken place. Then how do you correct it? In कर्मणि अकर्म mistake the correction will be अकर्मणि कर्म दर्शनम्. Similarly if अकर्मणि कर्म दर्शनम् mistake is already there, then there should be the correction of कर्मणि अकर्म दर्शनम्. Thus we have got two कर्मणि अकर्म दर्शनम् and two अकर्मणि कर्म दर्शनम्. First is the mistaken perception कर्मणि अकर्म. Then what should be the correction? अकर्मणि कर्म. Similarly there must be अकर्मणि

कर्म mistake. Then the correction should be कर्मणि अकर्म. Now पूर्वपक्षि is asking in the case of examples – rope snake, sand mirage water and shell silver, I am able to understand mistake has already taken place. In the case of examples a mistake has already taken place and I am able to understand, but in this particular case where is the mistake when a person says I am doing कर्म where is the mistake involved here because he is active in the world and he says I am doing पूजा, I am going to office etc., and when a person says I am doing कर्म, where is the mistake because I see he is doing कर्म. Therefore with regard to कर्म where is the mistake involved? Similarly when he is not doing any कर्म he is sitting quietly, he says I am not doing any कर्म, I am resting. In this observation where is the mistake involved requiring correction. With regard to the three examples I am able to accept the mistake, therefore corrective measures are required, with regard to the lay human being when he says I am doing कर्म, there is no mistake and when I am sitting quiet also there is no mistake. First you prove there is a mistake then alone correction is required; I am not able to accept any mistake at all. It is like somebody argues that *Vedantic* teacher keeps on saying you are a संसारि, you are संसारि and I have no problem. I am very happy with children and grandchildren. And he goes on saying you have got संसार, you have got संसार. And he appoints himself as a गुरु also to solve the non-existent संसार. In fact when शिष्य argues like that, गुरु should say best of luck, you don't require वेदान्त. In fact, वेदान्त comes at end of the वेद. गुरु has nothing to teach because many people think everything is all right, that is the

पूर्वपक्षि's argument, where is the mistake requiring correction. Therefore what is the question? He says ननु – however कर्म कर्म एव सर्वेषाम् – everyone sees कर्म as कर्म only. Nobody sees कर्म as अकर्म. If there is such a perception then you have to say that अकर्म is कर्म etc. ननु कर्म कर्म एव सर्वेषाम् – for all people कर्म is कर्म and कर्म is never अकर्म. क्वचिद् न व्यभिचरति you have to supply the subject कर्म. कर्म क्वचिद् न व्यभिचरति – कर्म never becomes something else. व्यभिचरति means deviates. न व्यभिचरति means doesn't deviate. Doesn't deviate from being कर्म. कर्म never deviates by being something else. कर्म never deviates from being a कर्म, nobody perceives कर्म as अकर्म where is the mistake involved which requires a correction. This is the पूर्वपक्षि's question. शङ्कराचार्य is giving the answer.

तत् न । नौ-स्थस्य नावि गच्छन्त्यां तट-स्थेषु अगतिषु न-गेषु प्रतिकूल-गति-दर्शनाद्, दूरेषु चक्षुषा असंनिकृष्टेषु गच्छत्सु गति-अभाव-दर्शनाद् ।

Here शङ्कराचार्य gives the explanation. Nobody is committing a mistake when he sees कर्म as कर्म. We are not analyzing कर्म per se here, we are analyzing कर्म associated with something. What type of कर्म are we seeing when we are using the word I am doing कर्म. Nobody observes कर्म hanging somewhere. कर्म is always seen associated with something or the other. When I use a verb, whether in Sanskrit or English, the verb is invariably third person or second person or first person. Since every verb exists always in one of the three persons it indicates कर्म is always associated with either a third



person subject or a second person subject or a first person subject. कर्म never hangs by itself. शङ्कराचार्य says our analysis is कर्म associated with some subject. When you say I am doing कर्म and I am a कर्ता and I have got कर्मफलम् and I have got a load of सञ्चित कर्म and I have got a part of प्रारब्ध कर्म and I am acquiring आगामि कर्म etc., we are invariably seeing कर्म associated with I, the subject. We are focusing our attention on कर्म associated with some कर्ता, some subject. We are focusing on the locus and when you use the word अहम्, the I happens to be a composite entity consisting of two components. One is the अनात्मा component and the other is आत्मा component. To use the नैष्कर्म्यसिद्धि phrase, there is a secondary lower self and there is a primary higher Self, the word I is a mixture of both entities. अनात्मा alone cannot do any कर्म because अनात्मा is जडम्, number one and अनात्मा cannot even exist by itself, where is the question of doing कर्म. Similarly आत्मा also cannot do any कर्म by itself because आत्मा is अकर्ता. When you use the word I, and you say I am doing कर्म, the कर्म gets associated with both अनात्मा component as well as आत्मा component. शङ्कराचार्य uses the adjective अनात्म समवेतम् कर्म and आत्म समवेतम् कर्म. समवेतम् means associated or attributed. Now there are two कर्मस, अनात्मा समवेतम् and आत्मा समवेतम्. The real I and the false I. Which one is the real I? Body is the false I and आत्मा is the real I, when we are using the word अहम् कर्ता we are seeing a कर्म associated with the real I, आत्मा समवेतम् कर्म we are perceiving which doesn't exist at all. It is this आत्मा समवेतम् कर्म which Lord कृष्ण is focusing on in this श्लोक and कृष्ण

wants to negate the आत्मा समवेतम् कर्म so that we can say पश्यन् शृण्वन् स्पृशन् जिघ्रन् etc., even when the false अनात्मा is doing the कर्म, we can say आत्मा समवेतम् कर्म doesn't exist, कृष्ण wants to remove कर्म from the real I.

Why does He do that? Because when you say I am a कर्ता what are we doing? The कर्म which is अनात्मा समवेतम् कर्म we are falsely transferring upon the real I. So what is the internal phenomenon taking place? अनात्मा समवेतम् कर्म (that is really there, we are not negating that कर्म) अनात्मा does perform कर्म – कायिकम्, वाचिकम्, मानसिकम् – that कृष्ण doesn't negate because अनात्मा has to and does perform कर्म but when अनात्मा is performing कर्म, we are falsely transferring अनात्मा समवेतम् कर्म upon the आत्मा, which doesn't have कर्म at all. That आत्मा समवेतम् कर्म is अध्यास. That अध्यस्त आत्मा समवेत कर्म निषेधः is done by कर्मणि अकर्म यः पश्येद्. The false transference of कर्म upon the real me don't do, let the body perform कर्म may you remain in binary format so that even when प्रारब्ध is bringing situations let us remember the fact that अहम् असङ्गः अहम् अकर्ता अहम् अभोक्ता. Therefore he gives an example which I have given before. Imagine a person is traveling on a boat or any vehicle and boat is an example only. There is river, there is a boat and there is a person and there is कर्म, गति कर्म, गति means movement. This movement on the part of the boat is right or wrong? The movement on the part of the boat and on the part of the person sitting on the boat, this movement we do accept, that movement is called नौका or नौ-समवेतम् कर्म. That कर्म we are not negating at all. But what we say is when the boat is

going in one direction, you look at the tree on the banks of the river the tree seems to go in the opposite direction and there is a second गति which is called वृक्ष समवेत गतिः. One is नौ-समवेत गतिः or नौका समवेत गति is there, another is वृक्ष समवेत गतिः is there. One is right perception, another is wrong perception. The boat moving is the right perception, no वेदान्त negates that. Here our aim is when you are seeing the tree as moving, the वृक्ष समवेत गतिः is अध्यस्तः because वृक्ष is अकर्ता with regard to movement or travel, अकर्तृ वृक्ष समवेत गतिः is अध्यासः. That wrong perception has to be negated by saying the seeming movement of the tree, the transferred movement of the tree, transferred from the boat to the tree, the seeming transferred movement of the tree is really not there. Therefore in the place of the seeming movement of the tree, may you see the non-movement. Similarly in the seeming actions of the real you, may you see the inaction. Therefore आत्मा समवेत कर्म निवृत्ति is the aim of Lord कृष्ण. Therefore He says तत् न means your statement is wrong, the statement of पूर्वपक्षि is कर्म is always कर्म and it never deviates he said, He says there is a deviation with regard to कर्म and there are occasions where अकर्म is wrongly perceived as कर्म. I do have examples of अकर्मणि कर्म दर्शनम् and that example is वृक्ष's non-movement people see as movement which is a deviation requiring correction. That example is boat and the tree. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

ननु कर्म कर्म एव सर्वेषाम् । न क्वचिद् व्यभिचरति ।

तत् न । नौ-स्थस्य नावि गच्छन्त्यां तट-स्थेषु अगतिषु नगेषु  
प्रतिकूल-गति-दर्शनाद्, दूरेषु चक्षुषा असंनिक्ष्टेषु गच्छन्सु गति-  
अभाव-दर्शनात् ।

In the first part of the analysis of this eighteenth verse शङ्कराचार्य established that in this paradoxical verse Lord कृष्ण is not presenting a wrong perception, He is only correcting a wrong perception and correcting a wrong perception will appear as presenting a wrong perception when it is superficially seen. And this he established till now. Hereafter he is answering a question raised by the पूर्वपक्षि. And the question is if a correction is required then already a wrong perception is there, that has to be proved. Without proving the existence of a wrong perception there is no scope for the correction of a wrong perception. And पूर्वपक्षि admits that there is a wrong perception possible in the case of rope snake, in the case of mirage water, in the case of shell silver, etc. Mistakes are possible and therefore there is a necessity for corrective measure. But in the case of कर्म and अकर्म I am not convinced that a wrong perception is possible. Where is the question of कर्म being mistaken as अकर्म or अकर्म being mistaken as कर्म? If you prove the possibility of such a mistake I can admit this श्लोक to be a correction of this mistake. I do admit the possibility of corrective measures as in the case of rope snake.

But I am not able to accept the existence of such a mistake in the case of action and inaction. This is the second phase of analysis which starts from ननु. With the previous paragraph शङ्कराचार्य concludes that this श्लोक is a correction श्लोक.

Now ननु onwards पूर्वपक्षि is raising a question regarding the scope for such a correction. What does he say? कर्म कर्म एव सर्वेषाम्. कर्म is always कर्म for everyone. Then you have to add another sentence. अकर्म अकर्म एव सर्वेषाम्. अकर्म is always अकर्म for everyone. क्वचिद् न व्यभिचरति – under any circumstances there is no question of deviation or mistake, which means कदाचित् कर्म अकर्म न भवति. कदाचित् अकर्म कर्म न भवति. व्यभिचरति means there is no mixing up of कर्म and अकर्म. Where is the necessity for correction of such a mistake? This is पूर्वपक्षि's question for which शङ्कराचार्य starts his answer by saying तत् न. तत् न means that व्यभिचार अभाव is not correct. What you say that there is no mistake possible is not correct. That means mistake is very much possible. व्यभिचार अभाव न सम्भवति. That means व्यभिचार भवति, which means mistake is very much possible. That means humanity is so great that even impossible mistakes they make possible. अघटित घटना पटीयसी माया. Because humanity has electoral alliance with माया, once you join माया all kinds of mistakes can be made. And in support of that कर्मणि अकर्म दर्शनम् mistake and अकर्मणि कर्म दर्शनम् mistake शङ्कराचार्य gives two examples. One is boat is example and another is star example. This was introduced in the last class. We will see that in the भाष्यम्.

Now first he takes the example of boat. Through the boat example कर्मणि अकर्म दर्शनम् is revealed. नौ दृष्टान्तेन कर्मणि अकर्म दर्शनम् correction is being talked about. नौ-स्थस्य पुरुषस्य, पुरुषस्य we have to supply, suppose there is a person seated on a boat. नावि गच्छन्त्यां सत्याम् – suppose the boat is moving. To the stationary boat this example won't work and if nobody is sitting on the boat also no use. Therefore शङ्कराचार्य puts the condition properly. There is a boat, and somebody is seated on the boat, and the boat is on the move. So नौ-स्थस्य पुरुषस्य नावि गच्छन्त्यां सत्याम्. When this is happening what is the experience? तट-स्थेषु वृक्षेषु – suppose there are trees on the banks of the river, what are those trees doing? अगतिषु नगेषु – which trees are नगः means non-moving trees or stationary trees. नगः means न गच्छति इति नगः. Because these trees are stationary only अगतिषु – which are without moving action. अगति is the crucial word, they are free from moving action. That means they are actionless trees. Those trees are associated with अकर्म. Therefore अगतिषु means अकर्म युक्तेषु वृक्षेषु. In that what is the mistake taking place? प्रतिकूल-गति-दर्शनात् – there is a clear experience of movement in the opposite direction. And the movement comes under कर्म, the tree is associated with अकर्म, in that अकर्म of the tree we clearly experience कर्म. अकर्मणि कर्म दर्शन अनुभवः is there. How do you say there is no व्यभिचार, there is a clear व्यभिचार. वृक्षस्य अकर्मणि कर्म दर्शनम् is there. Thus this is the example number one for अकर्मणि कर्म दर्शन व्यभिचार. Once अकर्मणि कर्म दर्शन व्यभिचार दोष is there there is a scope for corrective teaching. And what will be the corrective teaching? May you see अकर्म

in the seeming movement कर्मणि of the tree. When I say may you see कर्मणि अकर्म it is not teaching a mistake but it is correcting a mistake. Where is the problem? So प्रतिकूल-गति-दर्शनात्. For the sake of convenience we can change that word as प्रतिकूल-गतिः दृश्यते. So this is mistake number one – अकर्मणि कर्म दर्शनम्. The correction is कर्मणि अकर्म दर्शनम् both are possible in the case of नौ or boat.

Now hereafter comes the second example for the second mistake. The second mistake is कर्मणि अकर्म दर्शनम्. The correction is अकर्मणि कर्म दर्शनम्. The example is a star in the sky. When you see a star far away, we know from astronomical science that the stars and the Sun move very fast all the time. All the stars are moving, the Sun is also moving, even the moon is moving. But because of the distance from our experience, the stars appear stationary, even ध्रुव नक्षत्रम् seems to be stationary, the Sun seems to be stationary, the moon seems to be stationary. Thus in the actual movement of the star we experience a seemingly stationary state. Why, our own earth now seems to be stationary but the earth has got a two-fold movement, it is moving around its own axis at thousands of miles per hour and not only that the earth is moving around the Sun at sixty thousand miles per hour. We are moving around the Sun, and the earth is spinning around its own axis at thousand miles per hour. But in the movement of the earth we are experiencing the अकर्म, this कर्मणि अकर्म दर्शनम् is a big mistake. Thus in the earth कर्मणि अकर्म दर्शनम् is there, in the moon and in the star. शङ्कराचार्य is not referring to the earth here but is referring to the faraway objects in the sky. Therefore दूरेषु नक्षत्रादिषु – in



the faraway objects like the stars, Sun, moon, etc., which are चक्षुषा असंनिकृष्टेषु – very much far away, they are nowhere in the proximity of our eyes. Why these two words – दूरेषु and चक्षुषा असंनिकृष्टेषु? Because the far away itself is of two types. One is slightly far away and another is very much far away. The mistake will not take place when it is slightly far away. Like a vehicle on the road which is far away but there the mistake will not take place. But only when it is very much far away the mistake takes place. Therefore चक्षुषा असंनिकृष्टेषु दूरेषु to indicate an object which is very much far away like star, Sun, moon, etc. गच्छत्सु सत्सु – even when they are moving (moving refers to कर्म). गति-अभाव-दर्शनात् – we are experiencing the stationary nature. In fact we even give the name ध्रुव नक्षत्रम्. The very word ध्रुव means it is stable and stationary. But really speaking even ध्रुव नक्षत्रम् is not ध्रुवम्, compared to others it is more stationary but even that is moving. In the moving ध्रुव नक्षत्रम्, ध्रुवत्व दर्शनम् experience of stationary nature is called व्यभिचार दोष. This seeing of stationariness or immobility in the moving object is called व्यभिचार दोष. Thus there is a possibility of कर्मणि अकर्म दर्शन दोष and अकर्मणि कर्म दर्शन दोष is possible and when दोष is proved then correction is possible. Even now we say Sun rises in the east and it sets in the west. That mistake can happen even in the case of me, the आत्मा. Even after Vedantic study twenty-five years many students want to exhaust their प्रारब्ध, even though I say you have no सञ्चित, no प्रारब्ध, where is the question of exhausting the प्रारब्ध but the students are waiting to exhaust प्रारब्ध and get विदेहमुक्ति that is the greatest blunder.

Therefore वेदान्त गुरु has to say you don't have to exhaust the प्रारब्ध, there is no question of विदेहमुक्ति for you, because when you don't have देह where is the question of becoming विदेह, forget विदेहमुक्ति that is मोक्ष. This teaching has to come through कर्मणि अकर्म यः पश्येद्. 'प्रारब्ध I don't have' that is the Vedantic teaching, not exhaustion of प्रारब्ध, that is not the teaching but the absence of प्रारब्ध is the teaching. Therefore शङ्कराचार्य says,

एवम् इह अपि अकर्मणि 'अहं करोमि' इति कर्म-दर्शनम् ; कर्मणि च अकर्म-दर्शनं विपरीत-दर्शनम् । येन तत्-निराकरणार्थम् उच्यते 'कर्मणि अकर्म यः पश्येद्' इत्यादि ।

As in the case of two examples, one is the boat example and another is star example, or instead of boat you can take it as tree example and star example, with regard to oneself also these two mistakes are possible, not only possible but we have committed them successfully, not only have we committed the mistakes in spite of twenty-five or thirty years of *Vedantic* study, we are also very much preserving these mistaken points of view, worrying about the exhaustion of प्रारब्ध, in fact, we are waiting for the exhaustion of प्रारब्ध, what greater blunder do we require, such a powerful mistake it is. Therefore he says एवम् – in the same, as in the case of two examples, इह अपि – with regard to every individual, so जीव व्यवहार विषये अपि, अकर्मणि – even though I am नैव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित् पश्यन् शृण्वन् etc., even though I am ever free from कर्म, अकर्मणि – in my actionlessness, what is the blunder? 'अहं करोमि' – I am doing the कर्म इति कर्म-दर्शनम् – अकर्मणि

कर्म-दर्शनम्, and also questioning, when I am doing such good कर्मs why am I getting all problems. It is a double mistake. ‘When I am doing such good actions’, I am telling you don’t do any action. When I am doing all daily अभिषेकम्, पूजा, when I am doing all such noble कर्मs why am I getting into all troubles we continue this mistake even now. So अकर्मणि कर्म-दर्शनम्: and कर्मणि अकर्म-दर्शनम् – and also in the कर्म of the अहङ्कार the withdrawal of अहङ्कार, which is actually a कर्म, we saw before in the withdrawal निवृत्ति of अहङ्कार, which is actually a कर्म, a person sees अकर्म-दर्शनम्. निवृत्तिरूप कर्मणि, so कर्मणि is to be translated as अहङ्कारस्य निवृत्तिरूप कर्मणि अकर्म-दर्शनम् – a person sees it as अकर्म, both are विपरीत-दर्शनम् – both are wrong perceptions. So विपरीत-दर्शनम् should be connected twice, अकर्मणि कर्म-दर्शनम् विपरीत-दर्शनम् भवति, then कर्मणि अकर्म-दर्शनम् विपरीत-दर्शनम् भवति, both types of विपरीत-दर्शनम्s are happening even now. And येन can be read as तेन which means because of the two-fold mistake successfully committed by every human being Lord कृष्ण has got a job, why Lord कृष्ण, every वेदान्त आचार्य has got a great job like straightening the dog’s tail, that example is I should not be giving, keeping on straightening but every शिष्य goes back to again the same mistake, I want to exhaust प्रारब्ध and never come back again, I want to go away, never come back again, स्वामिजि give me special blessing after studying this भाष्यम् also! Therefore he says तत्-निराकरणार्थम् – to negate this mistake तत् means विपरीत-दर्शन-निराकरणार्थम् उच्यते – it is said, ‘कर्मणि अकर्म यः पश्येद्’ इत्यादि श्लोक. Therefore drop the idea of प्रारब्ध

exhaustion because I have no सञ्चित, no आगामि and no प्रारब्ध therefore no शरीर सम्बन्ध, therefore no जन्म, therefore no question of पुनर्जन्म. All these words I should remove from my dictionary. During triangular format we did introduce these words, to attract the student to the class we give these incentives that if you come to the class you will be free from the cycles of birth and death. They are all jocular idioms of वेदान्त, they are all incentives given during triangular format, there is no question of freedom from the cycle of birth and death. We have to deliberately decondition ourselves to become free of the ideas of पुनर्जन्म, exhaustion of प्रारब्ध, these words we should deliberately remove from our dictionary. When somebody who is not a student says I don't want पुनर्जन्म don't correct them. After the गीता class, with that inspiration never correct them. All the prayers as well as all the songs of भक्तis also, they contain these idioms, so when someone uses these idioms never correct them, but in our mind we have to permanently remove these notions. I will never pray for freedom from पुनर्जन्म, I will never use the word of exhaustion of प्रारब्ध. I will practice this binary format, I never have a प्रारब्ध for exhaustion, even during the worst crisis experienced by the अनात्मा शरीरम्, I will never use the idiom of exhaustion of प्रारब्ध. If the eighteenth verse accomplishes this result the गुरु will be satisfied. Therefore 'कर्मणि अकर्म यः पश्येद्' इत्यादि उच्यते – it is taught. That is being explained in the following paragraph.

तद् एतद् उक्त-प्रतिवचनम् अपि असकृद् अत्यन्त-विपरीत-दर्शन-  
भाविततया मोमुह्यमानो लोकः, श्रुतम् अपि असकृत् तत्त्वं विस्मृत्य

मिथ्या-प्रसङ्गम् अवतार्य अवतार्य वोदयति । इति पुनः पुनः उत्तरम्  
आह भगवान् । दुर्विज्ञेयत्वं च आलक्ष्य वस्तुनः ।

Here शङ्कराचार्य says this mistake is so much entrenched in the mind of a person that I have got कर्म, that I have to exhaust the कर्म, I have got the frightening possibility of पुनर्जन्म, and somehow I have to get out of that, this notion is very much entrenched. नास्तिकs are lucky people, because they don't have the worry about पुनर्जन्म. The आस्तिक who went through the वेदपूर्व भाग this आस्तिक had a great advantage of ईश्वर भक्ति, but all the आस्तिकs have got a very great disadvantage of worry about पुनर्जन्म, that worry is so entrenched, that the वेदान्त गुरु has to repeat that you don't have प्रारब्ध, you don't have सञ्चित threatening you with पुनर्जन्म, सञ्चितम् नास्ति, प्रारब्धम् नास्ति, आगामि न सम्भवति. The teacher has to drill repeatedly because in spite of that, the student refuses to register this message. Therefore शङ्कराचार्य says every गुरु has to repeat this teaching, it is not a repetition, it is a reinforcement of the teaching. Therefore शङ्कराचार्य says in all the eighteen chapters, भगवान् कृष्ण is not tired of repeating this idea. In the third chapter he has said प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

In the third chapter He has said this, since the students successfully forget this, He has to repeat in the fourth chapter, then in the fifth chapter also पश्यन् शृण्वन् स्पृशन् जिघ्रन् etc.,

in all the eighteen chapters भगवान् repeats, in fact, the word repeat you should not use, भगवान् is reinforcing. Therefore he says तद् एतद् – this mistake of looking upon oneself as associated with प्रारब्ध, the necessity of exhausting the प्रारब्ध, avoidance of rebirth all these are उक्त-प्रतिवचनम् अपि – all these have been answered, all these doubts have been cleared by कृष्ण. What doubts? That I have प्रारब्ध, that I have worries about पुनर्जन्म all these doubts उक्त-प्रतिवचनम् – have been cleared by कृष्ण, not only in the third chapter but in the second chapter also

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ गीता २-२१ ॥

अर्जुन you are not killing anyone, you are not a victim of somebody's action. कृष्ण has repeated this from the twelfth verse of the second chapter upto the twenty-fifth verse, and also in the third chapter, असकृद् means several times. एतद् means this doubt. This is a very long sentence, therefore I will cut it into several small sentences. The first sentence is तद् एतद् विपरीत-दर्शनम् असकृद् उक्त-प्रतिवचनम् भवति.

Then the next sentence we will take from असकृत् श्रुतम् अपि भवति – not only has the teacher repeated this, the student also has listened to this right from तत्त्वबोध onwards, student has listened, written notes also, recorded in the audio cassettes also, and later converted into CD format also and those CD's have been purchased also and kept in the almirah also, that they all are free from पुनर्जन्म but these students are still worried

about the next जन्म. Such a deep anxiety असकृत् श्रुतम् अपि— even though heard; that is another sentence.

Then what is the glory of the students? लोकः मोमुह्यमानो भवति – this human being who is a veteran student of वेदान्त, who proudly claims I am there from the first talk, I have heard the lectures so much, मोमुह्यमानः – he is intensely deluded. अतिशयेन मुह्यति इति मोमुह्यते. Because of अत्यन्त-विपरीत-दर्शन-भाविततया – being intensely saturated with भावितम् means saturated, with विपरीत-दर्शनम् – this mistaken notion that I have to get out of this cycle and the question they ask is just by knowledge is it enough, don't I require साधन, is it just by thought that I am free, just by saying I am free will I become free. *For that वेदान्त says you have become संसारि just by thinking only*, because आत्मा can never become a संसारि, if आत्मा has become a संसारि, it has to undo that and become असंसारि, just by thinking I have become a संसारि. Therefore another thinking alone is required. *When the problem is caused by mere thought, solution also requires another mere counter thought only*. Therefore don't ask the question is mere thinking enough, we say thinking is enough because I have fallen into संसार just by thinking I am a संसारि. But the problem is the thinking has become so serious. I have given the example of children, they put a coin on the forehead and they press the coin. And after pressing they remove the coin, but after removal of the coin because of the pressure that was given by pressing the coin you feel the coin is still there, and the game is you have to hit the back of your head and they give three chances, within those three chances you have to make the coin fall by hitting,

and this poor boy hits the first time, coin doesn't fall, then second time the coin doesn't fall, it is hard hit, then also it doesn't fall, third time again a hard hit and they will say another three more allowed and they keep on hitting hitting and hitting coin never falls, coin will never fall because the coin is not there at all. Then why am I hitting, I have a strong notion that the pressure here has created a pressure in the intellect, and as long as that internal pressure is there I will hit and even billions of जन्मs I hit, coin will not fall because it is not there, and this person at last shows the mirror तत्त्वमसि mirror and then the coin is gone, coin is not gone the notion that I have a coin is gone. So removal of the coin is a thought that there is no coin, because I have coin on the forehead is a thought, removal of the coin is also a thought. मोक्ष requires a thought and nothing else that I don't have सञ्चित आगामि प्रारब्ध. But we won't because that pressure is so much. शङ्कराचार्य says अत्यन्त-भाविततया. So I often feel नास्तिकs are better off because while they might have election worries, one worry they don't have, will my sons do श्राद्धम् or तर्पणम्, I don't have children or I have no male children will I fall into रौरव नरक and they don't believe such नरक but in the name of spiritual progress we have वेद all right, वेद wanted us to come to वेदान्त quickly we enter कर्मकाण्ड and नरक भयम् we get, and we don't come to ज्ञानकाण्ड eternally stuck in पुनर्जन्म भयम्, often I feel it is better to teach a नास्तिक philosophy because all the religious people they have got not only इह लोक भयम् there is also पर लोक भयम्, वेदान्त came to remove both भयम्s but we are now with both भयम्s. नास्तिक has got only one भयम्. Vedantin has no भयम्s,



but this half cooked आस्तिक has got इह लोक भयम् also and पर लोक भयम् also, religion will bless a person only when it elevates to वेदान्त spirituality, otherwise religion becomes counterproductive with two-fold fear. When I see Vedantic students fearing पुनर्जन्म I am disappointed. Therefore अत्यन्त-भाविततया – because of intense saturation with the विपरीत-दर्शनम् I have, मोमुह्यमानो लोकः भवति. Vedantic student has got entrenched विपरीत-दर्शनम्. What do the students do?

The next sentence तत्त्वं विस्मृत्य मिथ्या-प्रसङ्गम् अवतार्य अवतार्य चोदयति – they forget तत्त्वम्, the reality, the reality is अहम् अकर्ता, अहम् अभोक्ता, I have no सञ्चितम्, no आगामि, no प्रारब्धम् also, no question of exhausting the प्रारब्ध, this तत्त्वम् they forget, especially when they do नमस्कार to भगवान् and नमस्कार to the गुरु, they say I have no problem but my son has some problem forgetting that where is son, I am the असङ्ग आत्मा is also forgotten, thus all the worries are taken back forgetting that they are all मिथ्या नामरूप. Therefore तत्त्वं विस्मृत्य विस्मृत्य and मिथ्या-प्रसङ्गम्, प्रसङ्गम् means अभिमान, what अभिमान? Either body-mind अभिमान or family अभिमान or possession अभिमान, that is why we said that ज्ञानम् will never be successful unless it is complemented with CLASP (CL stands for claim of ownership and controllership, A stands for anxiety to अहम् and मम and SP stands for special prayers or सकाम भक्ति) rejection. Therefore मिथ्या-प्रसङ्गम् अवतार्य – again bringing back ममकार and अहङ्कार with regard to असङ्ग आत्मा. And there is a cassette regularly running असङ्गोऽहम् असङ्गोऽहम्, पारायणम् is also going

mechanically as a routine, but it is not internalized. Therefore अवतार्य means bringing in the अभिमान again. The exorcised ghost again comes back. And then what, चोदयति it means he raises a question to the teacher will I get मोक्ष in this जन्म or will I get in the next जन्म. In the next जन्म also will you yourself come as my गुरु because you are a great गुरु. Therefore in every जन्म I want to be your शिष्य, परमानन्द शिष्य. Therefore what the teacher should do? He should not show disappointment, he also should enthusiastically teach again and again पुनः पुनः उत्तरम् आह. After चोदयति full stop, इति means therefore, because the student repeats this question, पुनः उत्तरम् भगवान् आह— भगवान् gives this answer.

And दुर्विज्ञेयत्वं च वस्तुनः आलक्ष्य— this is the second reason for repetition of this topic. The first reason is the student forgets because of the वासना, this is called विपरीत भावना or वासना, the student forgets therefore the teacher has to repeat. Then there is a second reason also. The subject matter is extremely subtle, therefore also repetition is required. Students' forgetfulness is one reason and subtlety of the subject matter is another reason. Therefore repetition is required for the sake of reinforcement of the teaching. वस्तुनः means आत्मा दुर्विज्ञेयत्वम् – is extremely difficult to comprehend, आलक्ष्य means considering this problem or issue, भगवान् पुनः पुनः उत्तरम् आह. In नैष्कर्म्यसिद्धि also सुरेश्वराचार्य says repetition is required and here also शङ्कराचार्य says the same thing.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

तद् एतद् उक्त-प्रतिवचनम् अपि असकृद् अत्यन्त-विपरीत-दर्शन-  
भाविततया मोमुह्यमानो लोकः, श्रुतम् अपि असकृत् तत्त्वं विस्मृत्य  
विस्मृत्य मिथ्या-प्रसङ्गम् अवतार्य अवतार्य चोदयति । इति पुनः  
पुनः उत्तरम् आह भगवान् । दुर्विज्ञेयत्वं च आलक्ष्य वस्तुनः ।

In this paragraph शङ्कराचार्य is referring to an important trait or character of all the *Vedantic* आचार्यs beginning from भगवान् himself. भगवान् is the first आचार्य of वेदान्त, सदाशिव समारम्भाम्, and beginning from भगवान् all the आचार्यs in the परम्परा have got one common trait which is repeating the teaching again and again. Even though strictly speaking it is a दोष because what has been communicated once need not be repeated. But in spite of that all the आचार्यs have the tendency, in fact, deliberately they practice this tendency of repeating one and the same idea again and again. This should not be considered as a repetition but this should be taken as reinforcement of the teaching. This reinforcement is required due to two reasons. One reason is because of the sheer habit of the student, the student comes to अहङ्कार प्रधान life again and again even though from वेदान्त he understands that साक्षि प्रधान life alone gives freedom and अहङ्कार प्रधान life keeps one in संसार. Even though the student grasps this teaching clearly, the tendency of the student due to विपरीत भावना is to go back to अहङ्कार प्रधान life. Therefore शङ्कराचार्य says लोकः मोमुह्यमानः. The entire world including the *Vedantic* student

has this delusion. Because of this natural delusion, – तत्त्वं विस्मृत्य विस्मृत्य – he keeps forgetting his higher साक्षि प्रधान nature and मिथ्या-प्रसङ्गम् अवतार्य अवतार्य – he takes an अवतार, not a healthy अवतार but slipping down from साक्षि प्रधान life to अहङ्कार प्रधान life. मिथ्या-प्रसङ्गम् means देह अभिमानः, देह अध्यासः, अहङ्कार ममकार प्रधान life. By repeating the word अवतार्य अवतार्य, since the student repeats the mistake the आचार्य will have to repeat the teaching also. Therefore पुनः पुनः – repeatedly कृष्ण also tells अर्जुन that you are अकर्ता अभोक्ता, even though He has taught this in the second chapter from the twelfth verse to the twenty-fifth verse, and also in the third chapter and the student nods his head and again goes back to his own सांसारिक ways of thinking. Therefore in the fourth chapter also the same idea is reinforced, only the language is different, content is the same – कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः, the bottle is different the content is the same spirit alone, i.e., the अकर्ता अभोक्ता आत्मा. Therefore one purpose of repetition is reinforcement of the teaching. And there is a second purpose also that शङ्कराचार्य tells in the last part of the sentence, which I introduced in the last class, दुर्विज्ञेयत्वं च आलक्ष्य – this साक्षि प्रधान अहम् is subtler than अहङ्कार प्रधान अहम्. अहङ्कार is the gross part of the individual consisting of the body and the mind. अहङ्कार being grosser it can be easily grasped, साक्षि being subtler it is not a part product or property, it is an independent principle, साक्षि being subtler a student may not grasp completely when it is taught once. And therefore being subtle it requires repetition. In one श्रवणम् अकर्तृत्वम् may become clear, in another श्रवणम्

अभोक्तृत्वम् may become clear, in another श्रवणम् नित्यत्वम् becomes clear, in another श्रवणम् असङ्गत्वम् becomes clear, in another श्रवणम् अद्वितीयत्वम् may become clear and in each class one aspect or the other becomes clear. After twenty-five years the student says today alone I have understood which has been repeated from तत्त्वबोध, but only on श्रीराम नवमी day perhaps because of the grace of श्रीराम one point becomes clear. Even though I have been nodding my head out of compassion towards the teacher, today only this becomes clear and the teacher is happy knowing that he has understood at least now, better late than never. Therefore वस्तुनः दुर्विज्ञेयत्वं च आलक्ष्य this is the second reason for repetition. The first reason for repetition is the student slips back to अहङ्कार प्रधान life. When the teacher says even now I don't have प्रारब्ध, suddenly a doubt will come, isn't प्रारब्ध supposed to continue even after ज्ञानम्, that doubt will come. We should know after ज्ञानम् not only सञ्चित is absent, not only आगामि is absent, even प्रारब्धम् I don't have I should be able to say that when a doubt comes what is the answer, even if प्रारब्ध continues that प्रारब्ध is not for me but the प्रारब्ध is for the मिथ्या शरीरम्, मिथ्या अन्तःकरणम्, the प्रारब्धम् continues I have no connection with the body-mind-complex, that must become clear. Therefore प्रारब्ध doubt comes. And therefore the teacher has to say you don't have प्रारब्ध also. During अध्यारोप काल we say ज्ञानि has प्रारब्धम्, during अपवाद काल we reinforce that ज्ञानि doesn't have प्रारब्धम् also, I don't have to wait for the exhaustion of प्रारब्ध. That part is forgotten because of habitual देहाभिमान. Therefore repetition is required for प्रारब्ध negation. That is one

reason and the second reason is आत्मा is extremely subtle therefore repetition is required. वस्तुनः – वस्तु means आत्मा here, आलक्ष्य means considering. The teacher considers. So considering वस्तुनः आत्मा's दुर्विज्ञेयत्वम् – incomprehensibility or subtlety of आत्मा the teacher has to repeat. Therefore कृष्ण is repeating the same idea in the eighteenth verse of the fourth chapter and what is the same idea, that I am अकर्ता अभोक्ता, I don't have सञ्चित, I don't have आगामि and I don't have प्रारब्ध कर्म also. Therefore waiting for the exhaustion of the प्रारब्ध is also a loud declaration of my ignorance or proclamation of the successful continuation of my ignorance. Even now I don't have प्रारब्ध असङ्गोऽहम् असङ्गोऽहम् असङ्गोऽहम् पुनः पुनः body has to go through its problem, that we have to internalize. Continuing;

‘अव्यक्तोऽयम् अचिन्त्योऽयम्’ [गीता २-२७] ‘न जायते म्रियते’ [गीता २-२०] इत्यादिना आत्मनि कर्माभावः श्रुति-स्मृति-न्याय-प्रसिद्धः उक्तः वक्ष्यमाणः च ।

To show that this idea is a repetition शङ्कराचार्य says in the second chapter this idea has been already given – आत्मनि कर्म अभावः – I am free from all the three कर्मs. कर्म अभावः means the word कर्म should be taken in both meaning, I am free from कर्म also, I am free from कर्मफलम् also, कर्मफलम् in the form of सञ्चित, आगामि and प्रारब्ध, we have to underline the प्रारब्ध part. In the beginning stage of teaching we do say ज्ञानि has प्रारब्ध, that is the provisional definition but in the later stage of teaching we say ज्ञानि doesn't have प्रारब्ध also, because

ज्ञानि is not the body, ज्ञानि is the आत्मा. Therefore in विवेकचूडामणि and अपरोक्षानुभूति शङ्कराचार्य says

अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ अपरोक्षानुभूतिः ९७ ॥

श्रुति is compromising its own teaching and it is presenting the idea that ज्ञानि has got प्रारब्ध from the standpoint of the worldly people because worldly people look upon ज्ञानि as the physical body but ज्ञानि himself doesn't look upon himself as the body. Therefore from the standpoint of आत्मा when there is no कर्म itself where is the question of प्रारब्ध. Therefore आत्मनि ज्ञानिनि कर्म अभावः – the absence of प्रारब्ध also is श्रुति-स्मृति-न्याय-प्रसिद्धः – it is the ultimate fact proved by श्रुति प्रमाणम्, स्मृति प्रमाणम् and न्याय प्रमाणम्. In विवेकचूडामणि there are several verses establishing that the ज्ञानि doesn't have प्रारब्ध also. If प्रारब्ध is accepted for a ज्ञानि what all logical problems will come are all discussed in the विवेकचूडामणि. Therefore न्याय प्रसिद्धः – even logically speaking ज्ञानि doesn't have कर्म as well as कर्मफलम्. This Lord कृष्ण has declared in the second chapter

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ॥ गीता २-२७ ॥

न जायते म्रियते वा कदाचिन् ॥ गीता २-२० ॥

Thus in the second chapter कृष्ण has already said I don't have प्रारब्ध also. And He repeated this idea in the third chapter also,

तत्त्ववितु महाबाहो ॥ गीता ३-२८ ॥

उक्तः. And not only that शङ्कराचार्य says कृष्ण is going to repeat this idea in future chapters also. You may be tired of



repetitions but कृष्ण is not going to be tired. In the fifth chapter He will say

नैव किञ्चित् करोमि इति युक्तः मन्येत तत्त्ववित् ।

पश्यन् शृण्वन् स्पृशन् जिघ्रन् ॥ गीता ५-८ ॥

Even when the body is engaged in activity ज्ञानि will say

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ गीता ५-१३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ गीता ५-१४ ॥

स्वभाव means अनात्मा is engaged in activity but I am not involved at all. Therefore शङ्कराचार्य says उक्तः – it has been said in the previous chapters वक्ष्यमाणः च – it will be said again in the future chapters also. वक्ष्यमाणः means it will be mentioned. Continuing;

तस्मिन् आत्मनि कर्माभावे अकर्मणि कर्म-विपरीत-दर्शनम्  
अत्यन्त-निरुद्धम् ।

So तस्मिन् आत्मनि – in that आत्मा. Whenever we use the word आत्मा we have to translate it as I. In that आत्मा which is the real I, कर्म-अभावे – which is free from कर्म all the time, अकर्मणि – which is referred to as अकर्म in this श्लोक, आत्मनि and कर्म-अभावे can be taken as व्यधिकरण सप्तमी. In that आत्मा there is absence of कर्म which is called अकर्म. कर्म-अभावे and अकर्मणि सामानाधिकरण्य सप्तमी and आत्मनि can be taken as व्यधिकरण सप्तमी. In the कर्म-अभाव in the आत्मा कर्म-विपरीत-दर्शनम् – there is the wrong perception of the presence of कर्म. कर्म-विपरीत-दर्शनम् कर्म एव विपरीतम् कर्म विपरीतम्, कर्मधारय समास. There is the wrong perception of the presence

of कर्म. And what type of wrong perception? अत्यन्त-निरुद्धम् – it is firmly entrenched. And the proof for that? We are still waiting to exhaust the प्रारब्ध, there is always the fear ‘how long will I survive’, ‘life should become short’, all these prayers of even a Vedantic student indicate that strong notion that I am suffering in old age, and I should not live long, and I should quickly die, and I should not be reborn, all these thoughts are naturally there, I should deliberately get out of these thoughts. अनायासेन मरणम् prayer cannot be there for a person who has assimilated वेदान्त. When देह अध्यास continues, अनायास मरणम् is a most powerful prayer, in Vedantic assimilation that prayer also should become irrelevant, because body has got आयास मरणम् or अनायास मरणम् why should I pray to Lord in that manner, that means I am slipping down to triangular format, unknowingly. Every time I think of अनायास मरणम् I should go to this श्लोक and say I will not make this prayer. And शङ्कराचार्य says our tendency is to do that because अत्यन्त-निरुद्धम्. That is in our sub-conscious mind prayer for अनायास मरणम्. अत्यन्त-निरुद्धम् it is very strong and therefore, यतः ‘किं कर्म किम् अकर्म इति कवयो अपि अत्र मोहिताः’ [गीता ४-१६] ।

Why is this prayer very strong? यतः – because, कवयः अपि – even the great scholars who have studied वेदान्त and who claim to have understood वेदान्त even they have this prayer ‘I should die without suffering, अनायास मरणम् I should have’, that देहाभिमान is well entrenched, कवयः अपि – even great ज्ञानिs or scholars who have got knowledge without

assimilation. They successfully maintain knowledge in triangular format, they never come to binary format. Therefore even कवयः अत्र – with regard to this fact, the fact ‘किं कर्म किम् अकर्म इति – कर्म and मरणम् and आयास मरणम्, अनायास मरणम् etc., are the problem of शरीरम्, the more I worry about body the more I am giving reality to body, the more body becomes real the more आत्मा becomes unreal. Therefore through अनायास मरणम् prayer, I am converting body into greater Reality and I am converting आत्मा into unreality. Therefore I should resist this tendency for अनायास मरणम् prayer because the more this tendency is, अनात्मा becomes सत्यम् and आत्मा becomes मिथ्या. This they don’t understand. Therefore कर्म and अकर्म which belongs to शरीरम् they are giving reality to that, they don’t understand. They blindly say ब्रह्म सत्यम् जगत् मिथ्या and continue this prayer not understanding that this prayer is contradictory to अहम् सत्यम् शरीरम् मिथ्या. कवयः अपि अत्र मोहिताः’ – they don’t understand.

देहादि-आश्रयं कर्म आत्मनि अध्यारोप्य ‘अहं कर्ता, मम एतत् कर्म, मया अस्य कर्मणः फलं भोक्तव्यम्’ इति च ।

यतः of the previous paragraph is continued. In fact we can take the word यतः separately and we can take each one as a complete sentence. Otherwise right from तस्मिन् onwards it will become a very long sentence. If you put यतः in bracket then each paragraph can be made into one sentence. The previous paragraph is कवयः अपि मोहिताः Vedantic students are also praying for अनायास मरणम् because of their मोह. And

what is that मोह which they are preserving in spite of being Vedantic students? They receive the Vedantic teaching but this delusion they protect successfully. And what is that delusion? देहादि-आश्रयं कर्म – the कर्म which belongs to अनात्मा the body etc. आदि means sense organs, mind, the entire अनात्मा. कर्म means both कर्म and कर्मफलम्, action and the result which includes प्रारब्ध also, which includes आयास मरणम् and अनायास मरणम्, both types of मरणम् belong to the body which is मिथ्या अनात्मा. This two-fold मरणम् belonging to अनात्मा, आत्मनि अध्यारोप्य – I superimpose on Myself, the Self which doesn't have either आयास मरणम् or अनायास मरणम् also. Upon that Me which is free from both I superimpose the possibility of two-fold death that I visualize, I may have आयास मरणम्, I may have अनायास मरणम्, I invite both of them and I am not sure which type of मरणम् I am going to get. Right now even although I am all right, now itself palpitation starts with the fear that I may face आयास मरणम्, शङ्कराचार्य says we have got trapped into मोह. Therefore he says आत्मनि अध्यारोप्य as even this thought comes bring in the वेदान्त the entire अनात्मा प्रपञ्च is नामरूप dancing in me

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् ॥ कैवल्यापनिषत्  
१-१९ ॥

In That galaxy itself is a dust particle, in That entire planet is a dust particle, in That one speck is this body, in that body आयास मरणम् comes or अनायास मरणम् is going to come, why am I making such a big fuss about a dust particle when I am the अधिष्ठानम् of the entire galaxies called creation. मयि एव

सकलम् जातम् I forget and I pray for अनायास मरणम्! What a delusion is this prayer! I consider this prayer reveals my great भक्ति, in fact, it is not revealing my भक्ति it is revealing my महा delusion. Every time that prayer comes red light must burn 'मोहम्, मोहम्, मोहम्' अशरीरि वाक्यम् should come from sub-conscious mind, whenever I pray for अनायास मरणम्. For a ज्ञानि such a prayer doesn't exist, then what is the thought मयि एव सकलम् जातम्. आत्मनि अध्यारोप्य 'अहं कर्ता' – what a delusion, I am the कर्ता and मम एतत् कर्म – I have got such a प्रारब्धम्. Who? Vedantic student, नैष्कर्म्यसिद्धि student addressing the family members I have such a terrible प्रारब्ध, such words I should never be using, but I use, मम एतत् कर्म and I have got such a प्रारब्ध, BP, cholesterol problem, back pain, I agonize myself and not only that, I freely distribute that sorrow to others also. This is my यज्ञ, I claim the प्रारब्ध as my own प्रारब्ध and distribute that pain to others also. मम एतत् कर्म – I have such a प्रारब्ध. मया अस्य कर्मणः फलं भोक्तव्यम् – I have to suffer all these pains, O Lord why can't you take me away quickly—मया अस्य कर्मणः फलं भोक्तव्यम् इति अकर्मणि कर्म पश्यति – this person is seeing the प्रारब्ध कर्म in the आत्मा which doesn't have सञ्चित, आगामि, प्रारब्ध and rushes to भगवान् with this pain. इति च देहादि-आश्रयं कर्म आत्मनि अध्यारोप्य the sentence is incomplete, you can complete the sentence in two ways. One is with the previous paragraph कवयः अपि मोहिताः, even those who have been students of Vedanta for twenty-five years are practicing this, you can complete it कवयः अपि मोहिताः. Or there is another way of completing the sentence is in the next paragraph last line लोकः

**अभिमन्यते** that you can add here, **इति च लोकः अभिमन्यते** in this manner the entire world is practicing the **देहाभिमान**. Therefore what is called great **भक्ति** in triangular format, will be called great **मोह** in binary format. That is why I say all the conventional prayers we will have to grow out of if we are interested in binary format. No **गुरु** compels a student to come to binary format, no **गुरु** compels; if you enjoy triangular format I am **दासः** you are **स्वामि**, I suffer and why cannot save me and if you enjoy crying in front of the Lord, we don't mind and continue that crying. But if you are interested in binary format, all the conventional prayers in the form of pleading to the Lord, all pleading prayers we have to deliberately drop, all the pleading prayers are great **भक्ति** in triangular format, all pleading prayers are great **मोह** in binary format. Therefore all the songs of the people **त्यागराज** songs, **पुरन्दरदास** songs, most of the songs if you study the meaning, they are all pleadings songs, you can enjoy the songs, you may sing, all the pleading prayers we can just enjoy the musical aspect, but they should not come from our heart, because if it comes it means I am helpless **भगवान्** is the only savior, that means I am in **देहाभिमान अध्यास**, how can I sing I am helpless, **బ్రోవ భారమా** (**ब्रोव भारमा**, Is it a burden for you to protect me) etc., they are wonderful, but that **राम** is not an external **अनात्मा** to come and rescue me but I have to convert that song and say O **राम** you are not **अनात्मा**, convert the **ब्रोव भारमा** song, O **राम** you are not outside to come and rescue me O **राम** you are **आत्माराम आनन्दरमण**, that is Myself, therefore for me life is not a burden at all, **ఓ రామ నీ నామం ఏమి రుచిరా** (**ओ राम नी नामम् एमि**

रुचिरा, O Rama! How sweet is your name) you sing that song, O राम even as I sing your नाम I enjoy because you are me which is सत्त्विदानन्द स्वरूप. Therefore pleading prayers have to be renounced and it should be अहम् एव that राम अस्मि. This is राम नवमी influence. But what does he do? These भक्तs who love to be in triangular format they keep on pleading all the time because of their मोह. This is delusion number one अकर्मणि कर्म दर्शनम्.

What is the second delusion? That is said here, we will read.

तथा 'अहं तूष्णीं भवामि, येन अहं निरायासः अकर्मा सुखी स्याम्' इति कार्य-करण-आश्रय-व्यापार-उपरमं तत्-कृतं च सुखित्वम् आत्मनि अध्यारोप्य 'न करोमि किञ्चित्, तूष्णीं सुखम् आसम्' इति अभिमन्यते लोकः ।

So they continue the same delusion in another plane also. The previous delusion is when देह has got कर्म that देह's कर्म is taken upon Myself and I claim I have got कर्म. The second delusion is the body has got अकर्म also temporarily when the body is resting. The temporary अकर्म of the body is superimposed upon Myself and I say I am actionless. ज्ञानि also says I am actionless, the resting अज्ञानि also says I am actionless. What is the difference between the two statements of the ज्ञानि and अज्ञानि? The difference is when ज्ञानि says I am actionless, he claims I am actionless in all the three periods of time, I am नित्य कर्म रहितः. The ज्ञानि's actionlessness is permanent, whereas when the resting अज्ञानि claims I am actionless he says I am actionless now. That now betrays his

ignorance. The moment he says now I am motionless, it means it is not the real actionlessness of आत्मा, he has taken the temporary actionlessness of अनात्मा and he has superimposed that temporary actionlessness of अनात्मा and he is claiming I am now actionless. We will take the second line first, कार्य-करण-आश्रय-व्यापार-उपरम. उपरम means the cessation, व्यापार means the activity. The cessation of the activity or the temporary rest. In fact we need not say it is temporary rest because the rest of the body is always temporary, you can sit for five minutes, ten minutes, fifteen minutes, later the rest will go away. Therefore temporary rest of कार्य-करण-आश्रय, which belongs to कार्यम्. कार्यम् here means body, in this context. स्थूल शरीरम् to be precise. करण refers to सूक्ष्म शरीरम्. In simple English body-mind-complex, आश्रय means belonging to, व्यापार-उपरम means rest. The rest belonging to the body-mind-complex and third line तत्-कृतं सुखित्वम् च – सुखित्वम् means the comfort, what kind of comfort, the temporary comfort, the temporary rest of अनात्मा आत्मनि अध्यारोप्य this person superimposes on I, the आत्मा. This rest doesn't belong to the आत्मा, it belongs to अनात्मा only, and the rest born comfort also belongs to अनात्मा only, that comfort is a मिथ्या comfort, the मिथ्या comfort I should not claim really speaking, because it belongs to अनात्मा and it is मिथ्या also. The मिथ्या अनात्मा comfort I should not be claiming to Myself but what do I do, I claim the false comfort to Myself. The मिथ्या comfort, the false comfort the अज्ञानि claims to himself. आत्मनि अध्यारोप्य the false अनात्मा rest and comfort the अज्ञानि claims to himself out of delusion.



Then what does he declare? Go back to the first line of the paragraph which is in inverted commas. This is the thinking of an अज्ञानि, the deluded person who transfers अनात्मा's rest and comfort upon himself which he should not be doing. And what does he say? 'अहं तूष्णीं भवामि – now I am remaining quiet, तूष्णीम् means quiet, येन – and because of that अहम् अकर्मा निरायासः – I am free from all the activities and therefore निरायासः – I am relaxed and comfortable. आयासः means struggle or effort and निरायासः means effortlessly, comfortably I am happy. And what does he add? Now. That word now alone makes it a delusion, a ज्ञानि will never say I am relaxed now, ज्ञानि will say even when the body is involved in activities he will say that, ज्ञानि's leisure is permanent and अज्ञानि's leisure is temporary. That temporary leisure is because of transference of the temporary rest of अनात्मा. So अहम् अकर्मा अस्मि, and therefore सुखी स्याम् – and I am very happy now. And that is why we don't want rebirth also because we are tired of again starting the whole thing LKG, in the next जन्म go to LKG, UKG and again I have to work in some company, global melt down will come, I will lose job because कर्म seems to be a burden, I don't want पुनर्जन्म. ज्ञानि says even when the body is going through all these things I am अकर्मा, but that this person has not understood. Therefore body's अकर्मा he transferred. सुखी स्याम्. Upto this is within quotation. इति – in this manner, then you have to go to the fourth line, upto अध्यारोप्य we have seen before, so the whole paragraph the sentence can be rearranged and the paragraph may begin with कार्य-करण-आश्रय-व्यापार-उपरमं तत्कृतं च

सुखित्वम् आत्मनि अध्यारोप्य, after अध्यारोप्य, 'अहं तूष्णीं भवामि, येन अहं निरायासः अकर्मा सुखी स्याम्' इति upto that and thereafter 'न करोमि किञ्चित्, तूष्णीं सुखम् आसम्' इति अभिमन्यते लोकः. Now look at the fourth line किञ्चित् न करोमि अहम् – I do not do any action at all now, that is with regard to the present, and thereafter what, some duty comes because body cannot permanently remain quiet, suddenly some call is there from the son's side or daughter's side, so when the new duty comes again with agony he says previously I was comfortable, now all those comforts are gone, because the temporary comfort is subject to loss also. Therefore what does this अज्ञानि claims now? तूष्णीम् सुखम् आसम्' so previously I was comfortable. Because the comfort was temporary after sometime he presents the very same comfort in the past tense, therefore that is said here, तूष्णीम् सुखम् आसम्' इति अभिमन्यते लोकः. 'न करोमि is the अभिमान with regard to the present actionlessness, तूष्णीम् सुखम् आसम्' is the अभिमान with regard to past actionlessness, both are born out of मोह, delusion only because with regard to the real आत्मा's actionlessness there is no question of present tense and past tense, it is eternal actionlessness. इति अभिमन्यते लोकः. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

तथा ‘अहं तूष्णीं भवामि, येन अहं निरायासः अकर्मा सुखी स्याम्’  
इति कार्य-करण-आश्रय-व्यापार-उपरमं तत्-कृतं च सुखित्वम्  
आत्मनि अध्यारोप्य ‘न करोमि किञ्चित्, तूष्णीं सुखम् आसम्’  
इति अभिमन्यते लोकः ।

Commenting upon the eighteenth verse of the fourth chapter Lord कृष्ण points out that superficially looking it appears like presenting a wrong teaching or a wrong perception but really speaking it not presenting a wrong perception but it is the correction of a wrong perception. And now in these portions शङ्कराचार्य is establishing how two-fold wrong perceptions are taking place requiring correction from वेदान्त. One wrong perception is the notion ‘अहम् कर्ता’ when the body-mind-complex is in action. And when the body-mind-complex is in inaction the notion that ‘अहम् अकर्ता’ is the second wrong perception. Both these wrong perceptions he is presenting.

In the previous paragraph which we completed देहादि-आश्रयं कर्म आत्मनि अध्यारोप्य ‘अहं कर्ता, मम एतत् कर्म, मया अस्य कर्मणः फलं भोक्तव्यम्’ इति च । this is the first misconception because even when the body-mind is in action, the fact is that I am not a कर्ता because पश्यन् शृण्वन् स्पृशन् जिघ्रन् I, the आत्मा am ever अकर्ता but concluding अहम् कर्ता is mistake number one.

Then the second mistake is अहम् अकर्ता. That is explained in the next paragraph which we had entered into and that mistake शङ्कराचार्य is quoting अहम् तूष्णीम् भवामि – I am resting, I am inactive. येन अहम् निरायासः – because of my inaction I am free from all the struggle or pain. I am free from all the pains now, I am remaining quiet. अहम् अकर्मा सुखी स्याम् – I am actionless, I am happy. किञ्चित् अहम् न करोमि – I do not do any action at all. सुखम् आसम् – I was sitting quiet, and I am sitting quiet instead of सुखम् आसम् there is another reading सुखम् आसे. In fact, आसे reading is better, आसम् is the past tense of the √अस्. आसे is the present tense of the √आस्. आत्मनेपदि लट् उत्तमपुरुषः एकवचनम्. अहम् सुखम् आसे अहम् अकर्ता अस्मि इति लोकः अभिमन्यते. When a person says अहम् अकर्ता अस्मि shouldn't you consider he is a ज्ञानि because after all वेदान्त is telling that one is अकर्ता. This person who is sitting quiet doing nothing, he also says अहम् अकर्ता. Therefore shouldn't you look upon his statement as a ज्ञानि's statement. Because ज्ञानि also says अहम् अकर्ता, this person who is sitting quiet also says अहम् अकर्ता. Since both are saying अहम् अकर्ता why can't you equate both of them as ज्ञानि.

शङ्कराचार्य says no, because when this person says अहम् अकर्ता, he says 'now I am अकर्ता', that word *now* is revealing his ignorance. If a ज्ञानि says 'अहम् अकर्ता', he would have said that 'अहम् अकर्ता all the time'. But when this person says 'अहम् अकर्ता' he uses the word *now* that means he is taking the inaction of the body as his own inaction which means the inaction of अनात्मा he has superimposed on himself, and

that inaction he is claiming as अकर्ता and that inaction of the body we don't look upon as inaction because according to वेदान्त inaction of the body also comes under action only, because of the five reasons we studied a few classes before which we will recollect now. The five reasons are कारक जन्यत्वात्, प्रयत्न साध्यत्वात्, बहुविधत्वात्, पुण्यपाप जनकत्वात्, चोदना विषयत्वात् च. Because of the five reasons explained before, the inaction of the body also technically comes under action only. And this ordinary person is committing two mistakes. He is seeing the inaction as action which is mistake number one and the second mistake is the inaction of the body he is throwing upon Himself, the आत्मा, and he is wrongly claiming 'अहम् अकर्ता'. Therefore शङ्कराचार्य says कार्य-करण-आश्रय-व्यापार-उपरमम् – inaction belonging to the body-mind complex, and तत्कृतं च सुखित्वम् – the comfort born out of the body's inaction, आत्मनि अध्यारोप्य – he is falsely superimposing on the आत्मा. And therefore अहम् अकर्ता of the lay person is also a wrong perception. Because of the expression अहम् अकर्ता now, the now reveals the mistake. Upto this we saw in the last class. Continuing;

तत्र इदं लोकस्य विपरीत-दर्शनापनयाय आह भगवान् — 'कर्मणि अकर्म यः पश्येद्' इति-आदि ।

So तत्र – this being the two-fold confusion of the word, अहम् कर्ता is also a confusion, अहम् अकर्ता is also a confusion, the coming and going कर्तृत्वम् and coming and going अकर्तृत्वम् both of them are confusion. तत्र – this being so, इदं

लोकस्य विपरीत-दर्शन-अपनयाय भगवान् इदम् आह – भगवान् makes the statement of this eighteenth verse ‘कर्मणि अकर्म यः पश्येद् इति-आदि etc., such a statement भगवान् gives for लोकस्य विपरीत-दर्शन-अपनयाय – for the elimination of the two-fold misconception of the world. Hereafter he is going to explain which is almost a repetition of the previous paragraph only – how भगवान्’s statement removes the two-fold misconception – that is being explained in the following paragraph.

अत्र च कर्म ‘कर्म एव’ सत्, कार्य-करणाश्रयं कर्म-रहिते अविक्रिये आत्मनि सर्वैः अध्यस्तम्, यतः पण्डितः अपि ‘अहं करोमि’ इति मन्यते ।

So शङ्कराचार्य wants to place the mistake and the correction side by side. Previously he talked about mistake and correction separately and now he wants to place both the mistake and the correction side by side so that we will get the total picture of the eighteenth verse. Therefore the following two paragraphs are not a new teaching but placing the mistake and the correction side by side so that the teaching is clear. This paragraph is placing the mistake which we have already seen. अत्र च कर्म, कर्म means all the actions, कार्य-करणाश्रयं ‘कर्म एव’ सत्. कर्म is repeated twice, the second कर्म should be read after कार्य-करणाश्रयम्, and the arrangement should be कर्म कार्य-करणाश्रयं ‘कर्म एव’ सत् – every कर्म is only an activity belonging to कार्य and करण, both are अनात्मा. Every activity being the activity of अनात्मा, कार्य means स्थूल शरीरम्, करण means सूक्ष्म शरीरम्. Every activity being the activity of the

स्थूल सूक्ष्म शरीरम् अनात्मा, अविक्रिये कर्म-रहिते आत्मनि सर्वैः अध्यस्तम् – everyone is throwing the अनात्मा's activity upon the आत्मा, referred to by the word I. Therefore कर्म-रहिते अविक्रिये आत्मनि – upon the actionless I, सर्वैः अध्यस्तम् – is thrown or transferred by everyone. It is not done by only the lay people, यतः पण्डितः अपि – even पण्डितs are committing the mistake. How is this mistake expressed? 'अहं करोमि' इति मन्यते – there is a constant feeling that I am doing the action, not only that I am accumulating पुण्यपापम्s also and I have to exhaust these पुण्यपापम्, this notion is there in the mind of lay people as well as even the scholars. This is the presentation of the mistake. Now शङ्कराचार्य will go further placing the opposite.

अतः आत्म-समवेततया सर्व-लोक-प्रसिद्धे 'कर्मणि' नदी-कूल-स्थेषु इव वृक्षेषु गतिः प्रातिलोभ्येन 'अकर्म' कर्माभावं यथा-भूतं गति-अभावम् इव वृक्षेषु 'यः पश्येद्' ।

So here शङ्कराचार्य says this verse will become clear when you remember the two-fold कर्मs. One is the कर्म at the body-mind-complex level regarding which there is no controversy at all, because body-mind-complex is involved in कर्म nobody disputes, भगवान् also knows and people also know, we are not talking about the कर्म in the body-mind-complex, but there is a second कर्म which is the कर्म that is transferred on to the आत्मा, that falsely transferred कर्म is kept in mind in the श्लोक. That is why when you read the word कर्मणि you should not observe the कर्म in the body level, कृष्ण is referring to the कर्म which is transferred on to the आत्मा like

in the example, in the boat there is कर्म we are not talking about the कर्म of the boat, but we are talking about the कर्म seen upon the tree on the shore. Therefore the entire श्लोक will become clear only when you remember tree instead of boat. Two-fold कर्मs are there – the boat कर्म and the tree कर्म. Boat कर्म is undisputed because boat is moving, nobody has a problem. But what is the problem here? People are seeing the movement on the part of the tree, the tree movement is being discussed here. Similarly here also body's action is not disputed, but आत्मा's action alone is disputed, and कृष्ण's aim is the negation of आत्मा's action, that is the श्लोक's topic. Therefore the most crucial word is आत्म-समवेततया सर्व-लोक-प्रसिद्धम् 'कर्म'. That सप्तमी we will read as प्रथमा and make into a separate sentence. आत्म-समवेततया – as आत्मा's action समवेत means associated, connected, seen, perceived, transferred, superimposed etc. So as connected to आत्मा सर्व-लोक-प्रसिद्धम् 'कर्म' – there is a false कर्म connected with आत्मा. And when I say false कर्म is connected with आत्मा, nobody is using the word आत्मा but everybody uses the word I. That I is equal to आत्मा and to that I, the आत्मा, actions are being connected, that is the focus of discussion here. कर्म belongs to आत्मा, कर्म belongs to I that is the focus of discussion. So आत्म-समवेततया सर्व-लोक-प्रसिद्धम् 'कर्म' भवति. What is the example? शङ्कराचार्य reminds us of the example, नदी-कूल-स्थेषु इव वृक्षेषु प्रातिलोभ्येन गतिः – there is a reverse movement seen upon the tree by the travelling person. प्रातिलोभ्येन means reverse movement located on the वृक्ष, the tree, that alone is disputed here and nobody is disputing the movement of the



boat, nobody is disputing the action of the body, body's action is not disputed, आत्मा's action आत्मा meaning अहम्, I, that action alone is disputed. Therefore नदी-कूल-स्थेषु इव वृक्षेषु प्रातिलोभ्येन गतिः दृश्यते. You can supply the verb दृश्यते and make this into another sentence. Thus आत्मा's action and the tree's movement these are the focused discussion. Here what is the vision of the wise person? That is the correction involved, यथा-भूतं 'अकर्म' कर्म अभावम् पश्येद्'. Through correction 'यः पश्येद्' – one should perceive the यथा-भूतं 'अकर्म' – the actual inaction otherwise called कर्म अभावम्, अकर्म is equal to कर्म अभावम्. The word यथा-भूतम् is crucial, the actual inaction, at what level, not body-mind inaction, we are not disputing that, body-mind is active, but here कृष्ण is talking about the actual inaction of Me, the आत्मा, one should perceive. And this one should perceive not during meditation, one should perceive even when the body is involved in the action, one should learn to say I am neither कर्ता nor भोक्ता इति पश्येद्. So this is another sentence. The third sentence is आत्मनि यथा-भूतं 'अकर्म' कर्म अभावम् पश्येद्'. Then what is the fourth sentence? Connecting this to the example. वृक्षेषु गति-अभावम् इव भवति – it is like non-movement of the tree, even when the traveler is experiencing the seeming movement of the tree, even while the eyes report the seeming movement of the tree, the wise man should see the actual non-movement of the tree. So वृक्षेषु गति-अभावम् इव भवति.

Here also you should be very careful. When we say non-movement of the tree we don't say the leaves are not moving. When we say non-movement of the tree, it doesn't travel like

the boat from one place to another that is all understood. I am assuming the student will not think too much wrongly. Non-movement must be understood contextually just as the boat is moving spatially similarly the tree doesn't run in the opposite direction, this I understand even when the tree appears to move. Or the example is even when I watch the sunrise, experiential sunrise is there but understanding is the Sun never rises similarly when the body is going through disease, pain etc., I should practice to say that I don't have any pain at all even when the experience is opposite because *the law of वेदान्त is knowledge cannot be challenged by a counter experience*. A powerful Vedantic law is knowledge cannot be challenged by a counter experience. Sunrise will not challenge my knowledge that Sun never rises, similarly even when the body goes through excruciating pain, a ज्ञानि can make a statement I don't have any pain whatsoever even though with the hand he is holding on to that body part where excruciating pain is going on, the experience is counter experience, the pain experience and ज्ञानि can parallelly make the statement I don't have pain, I don't have pain, in fact tears are rolling down, even at that time he can make that statement and the intellect doesn't see any contradiction in that statement, lay people may be laughing at the ज्ञानि, because lay people think it is a contradiction. But ज्ञानि will successfully say I have no pain holding on to the stomach or knee joint and his statement he will see no contradiction because he understands the law knowledge cannot be challenged by a counter experience. The Sun doesn't rise knowledge can never be challenged by sunrise experience.

Even when mental sorrow continues ज्ञानि will say I am free from all sorrows, this statement I am free from sorrow and sorrow in the mind can coexist for a ज्ञानि because the knowledge I am free from sorrow can never be challenged by the counter experience of emotional turmoil. Because the mind is the boat which has got emotional problem I is the tree which is on the bank. Therefore I, the tree on the bank will claim I am free from sorrow even when the boat on the river, the boat called the mind and the river called प्रारब्ध, in the प्रारब्ध river the mind boat has got emotional movement but I am the tree on the shore, and I can say I am free from pain even when the mind is agonizing on one situation or the other. This condition of a ज्ञानि intellectual freedom with emotional disturbance is कर्मणि अकर्म यः पश्येद्. Therefore it is possible, there is no contradiction. This is similar to the auspicious tune, *Getti melam*, played on the नादस्वरम् and the accompanying percussion instrument. Even when somebody is crying in the neighborhood, when the *Getti melam* is being played during the auspicious time, this sound overwhelms all other sounds, similarly I am free from pain वृत्ति overpowers the emotional pain वृत्ति. That is called wisdom. Continuing;

अकर्मणि च कार्य-करण-व्यापार-उपरमे कर्मवद् आत्मनि अध्यारोपिते, 'तूष्णीं अकुर्वन् सुखं आसे' इति-अहङ्काराभिसन्धि-हेतुत्वात्, तस्मिन् 'अकर्मणि च कर्म यः पश्येद्' ।

So this method is called निगमन वाक्यम्, you make a proposition and you elaborate by giving explanation, and you restate the proposition which is now reinforced by explanation.

Proposition, explanation, conclusion; proposition and conclusion will be the same statement only, the difference is while you present the proposition you have not given the reasoning, when you restate the proposition at the end, you have given the reasoning. These two paragraphs are निगमनम् of the whole thing. So if you see the previous paragraph, in the second line कर्मणि is there, in the third line अकर्म is there, in the fourth line पश्येद् is there, these three words are taken from the श्लोक. So now what शङ्कराचार्य expects is the कर्मणि अकर्म यः पश्येद् when you read this श्लोक again all these discussions which we have been going through for a long time, they all must come in one sweep in your brain and then that श्लोक must make sense when you read again. So similarly you can see in this particular paragraph अकर्मणि in the first line and कर्म यः पश्येद् in the fourth line again he is bringing those two words, the idea is when you read the eighteenth श्लोक all the भाष्यम् discussion should go in one sweep. Otherwise even if you listen to the गीता मूलम् five courses then you will come and say I nodded the head all right but the श्लोक is not clear and you will listen to and nod the head after one year again repeat the same question and again nod the head. The question will never be put to rest totally, only if you remember the entire भाष्यम् that श्लोक will be clear for good.

Therefore he says in the same way अकर्मणि. What type of अकर्म? The temporary अकर्म of the body should be understood as कर्म only. कार्य-करण-व्यापार-उपरमे – which belongs to the body-mind-complex कर्मवद् आत्मनि अध्यारोपितम्, we can convert all of them to the nominative case

and read as one sentence. कार्य-करण-व्यापार-उपरमम् अकर्म कर्मवद् आत्मनि अध्यारोपितम् भवति. Just as the action of the body is superimposed on आत्मा, the inaction of the body is also superimposed on आत्मा. The permanent inaction is the nature of आत्मा, temporary inaction is superimposed from the body upon the आत्मा. The superimposed temporary inaction should be dismissed; that is the idea. कर्मवद् means just as action is superimposed, similarly the inaction of the body is also superimposed on आत्मा, which is also a mistake.

What is the tragedy of this mistake? The tragedy of the mistake is when the temporary inaction of the body I superimpose on the आत्मा and I feel the comfort, we will always crave for rest in the future because whenever we enjoy the temporary rest of the body we will get addicted to the temporary rest and because of the addiction of the temporary rest, we always look for completion of all the duties. After completing all the duties, स्वामिजि I am planning to complete my duties and by that time you should also collect enough donations and build an आश्रम, I am waiting for rest after retirement. This is the biggest blunder because we have enjoyed the temporary rest now and then and we think that freedom is completing all the duties, going to आश्रम, and स्वामिजि also will start an आश्रम and three times listening to गीता भाष्यम्, उपनिषत् भाष्यम् only when the bell rings you just take the plate and eat. There is no travel, there is no cooking. So will we not get that rest, what we are waiting for is the body's rest. Why, because we think that rest is मोक्ष. कृष्ण is teaching never look for that retirement rest, completion of duties and later relaxation

that is never going to come, in fact, that rest will be body's end. That rest is not going to come, learn to find rest even now. That rest is not really rest at all, that is also another form of कर्म only. Therefore आत्मनि अध्यारोपितम् भवति. Unfortunately that rest is taken as my rest. And during that rest what does he think? Next sentence, 'तूष्णीं अकुर्वन् सुखं आसे' इति अध्यारोपितम् भवति. Again अध्यारोपितम् भवति we have to supply. When this body-mind-complex is resting he is committing a blunder, the blunder is I am resting now, I am comfortable, I am relaxed, तूष्णीम् means silently अकुर्वन् सुखं आसे' – I am resting. आसे' is the verb because of सन्धि rules it has become आस. And next sentence, तस्मिन् 'अकर्मणि च कर्म यः पश्येद्' – don't get addicted, attached to that temporary rest of the body. The more you get attached to that temporary rest the more you will crave for that. When you go to an आश्रम or a retreat no doubt that retreat will be enjoyable but don't get attached to that temporary rest because that belongs to the अनात्मा only and it will go away and again another duty is going to come. In fact, after resting coming back will be more miserable because you will think that rest was good. Never get attached to the temporary rest of the body, remember that is also another form of कर्म only which will cause संसार. Therefore तस्मिन् अकर्मणि – in the temporary rest also कर्म पश्येद् – learn to see another form of कर्म, which is subject to beginning and which is subject to end also. Why is that rest of the body is seen as कर्म? Because अहङ्काराभिसन्धि-हेतुत्वात् – because of the five-fold reasons given before. अहङ्काराभिसन्धि-हेतुत्वात् is a clue word for the five reasons given before – कारक जन्यत्वात्, प्रयत्न

साध्यत्वात्, चोदना विषयत्वात्, पुण्यपाप जनकत्वात्, बहुविधत्वात् – five reasons I have given that you have to connect here. **अहङ्काराभिसन्धि-हेतुत्वात्** बहुव्रीहि समास. That is also connected with **अहङ्कार**. **अहङ्काराभिसन्धि** means **अहङ्कार अभिमानः हेतुः यस्य अकर्मणः**. Therefore superficial rest is technically a कर्म only. This a ज्ञानि understands.

For lay people generally we prescribe मूलम् study and भाष्यम् study is not generally prescribed. For सन्न्यासिs भाष्यम् study is compulsory. प्रस्थानत्रय भाष्यम् they have to regularly revise and for नित्य पारायणम् for सन्न्यासिs or for the people who are committed like सन्न्यासिs, all the नित्य पारायणम्s are only भाष्य पारायणम्s. No विष्णु सहस्रनाम, no ललिता सहस्रनाम, all the पारायणम्s are dropped by a सन्न्यासि, and he doesn't feel any guilt also because शास्त्र itself prescribes enough of सगुण ईश्वर पूजा and सगुण ईश्वर पारायणम्, and they have to do कर्मणि अकर्म यः पश्येद्, he has to keep studying this भाष्यम् only. When you read the भाष्यम् regularly, then you almost get the भाष्यम् by heart. And when you get anything by heart it will appear to become small. When you don't know by heart विष्णु सहस्रनाम appears too big, when you get it by heart you can chant the same in three minutes! When it shrinks, not only timewise विष्णु सहस्रनाम shrinks, spatially also it shrinks. Thus the entire भाष्यम् appears a small half a page then the mind is able to remember कर्तृ-तन्त्रत्वात् of the beginning when it reads **अहङ्काराभिसन्धि-हेतुत्वात्** that is how these concepts become very very simple and effortless. Therefore that कर्तृ-तन्त्रत्वात् you have to connect here **अहङ्काराभिसन्धि-हेतुत्वात्**. Thus the third sentence should be

तरिमन् अकर्मणि अहङ्काराभिसन्धि-हेतुत्वात् कर्म पश्येद्.

Continuing;

यः एवं कर्म-अकर्म-विभाग-ज्ञः 'सः बुद्धिमान्' पण्डितः 'मनुष्येषु'  
। 'सः युक्तः' योगी । 'कृत्स्न-कर्म-कृत्' च सः । अशुभाद् मोक्षितः  
कृत-कृत्यः भवति इति अर्थः ।

Suppose a student repeatedly goes through the भाष्यम् minimum twenty-five times, suppose a student goes through this analysis again and again and every paragraph of the भाष्यम् becomes evident and clear and not only that, after every paragraph we have to go back कर्मणि अकर्म यः पश्येद् अकर्मणि च कर्म यः read the भाष्यम् go to the first half repeatedly he does that, what will happen, initially it is vaguely understood, then it becomes clearer and clearer. Therefore शङ्कराचार्य says एवम् – in this manner कर्म-अकर्म-विभाग-ज्ञः भवति – lay person's कर्म becomes ज्ञानि's अकर्म and it should make a sense for my intellect, lay person's कर्म becomes a ज्ञानि's अकर्म and lay person's अकर्म becomes the ज्ञानि's कर्म इति कर्म-अकर्म-विभाग-ज्ञः – the knower of the division between कर्म and अकर्म and the reversal of कर्म and अकर्म. And remembering this example the sunrise should become the non-sunrise, and stationary earth should become the moving earth, and the rising Sun should become non-rising. This stationary becoming non-stationary and the rising becoming non-rising, these are the two examples for कर्मणि अकर्म and अकर्मणि कर्म. इति विभाग-ज्ञः – विभागः – the distinction, ज्ञः means the knower. 'सः बुद्धिमान्' भवति – assuming that the first half of the eighteenth verse of the fourth chapter of गीता is assimilated, now we can connect



to the second half 'सः बुद्धिमान्' – the one who has assimilated this distinction is बुद्धिमान् – he is called enlightened, because even when there is pain in the body he will say I have no pain and he doesn't feel any contradiction in the statement. He might be even screaming in pain, screaming continues at the mouth level, tears may roll down, but he can entertain the thought I am not screaming, I am not in pain, I don't have tears at all because I am the आत्मा, the साक्षि of the screaming mouth and shedding tear eyes and I am free from this, he can make the statement and stick on to the statement without feeling any contradiction in that statement. Thus when I can say I am free from sorrow without feeling any contradiction even when the mind is in pain I should make the statement, even when the body is in pain I should make the statement, the world may laugh at me but I should not feel any contradiction in that statement अहम् नित्यमुक्त आत्मा अस्मि. मनोबुद्ध्यहंकार चित्तानि नाहं । न मे द्वेषरागौ न मे लोभमोहौ चिदानन्दरूपः शिवोऽहम् शिवोऽहम्. When I make that statement where is the contradiction. One is मिथ्या अनात्मा, I am सत्य आत्मा and I will loudly proclaim without feeling any contradiction. That awareness of the law that knowledge can never be challenged by a counter experience. 'सः बुद्धिमान्', बुद्धिमान् means पण्डितः, मनुष्येषु – he is wise amongst the human beings सः युक्तः' योगी – he is the greatest योगि, 'कृत्स्न-कर्म-कृत्' – he says I have no duties and I am not waiting for going to स्वामिजि's आश्रमम् I am already in आश्रमम् only at home.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

यः एवं कर्म-अकर्म-विभाग-ज्ञः 'सः बुद्धिमान्' पण्डितः 'मनुष्येषु'  
। 'सः युक्तः' योगी । 'कृत्स्न-कर्म-कृत्' च सः । अशुभाद् मोक्षितः  
कृत-कृत्यः भवति इति अर्थः ।

In this paragraph शङ्कराचार्य concludes his commentary on the eighteenth verse of the fourth chapter. Hereafter he is going to take up somebody else's commentary and negate that commentary as false commentary. Before entering into that critical analysis शङ्कराचार्य formally concludes his व्याख्यानम् in this paragraph. यः एवं कर्म-अकर्म-विभाग-ज्ञः – that person who understands कर्म and अकर्म as described in the foregone commentary which is nothing but the first half of the eighteenth verse of the fourth chapter. So कर्म-अकर्म-विभाग-ज्ञः means कर्मणि अकर्म द्रष्टा, अकर्मणि कर्म द्रष्टा. एवम् means in this manner as explained by me. 'सः बुद्धिमान्' onwards is connecting the portion to the second half of the श्लोक. 'सः बुद्धिमान्' – that person alone is a wise person who is in binary format and who is called ज्ञान कर्म सन्न्यासि which is the title of this very chapter. 'सः बुद्धिमान्' means he is ज्ञान कर्म सन्न्यासि, पण्डितः 'मनुष्येषु, पण्डितः is the meaning of the word बुद्धिमान्, बुद्धिमान् is equal to पण्डितः. The word पण्डितः has been commented in the second chapter, if you remember

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासून्श्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

there the meaning of पण्डितः शङ्कराचार्य had given. पण्डा means आत्मज्ञानम्. पण्डितः means आत्मज्ञानवान् or आत्मज्ञानि, that meaning we should remember here. पण्डितः आत्मज्ञानि. मनुष्येषु is in the मूलम्, after that we should put a full stop. Then 'सः युक्तः' is in the मूलम्, is equal to योगी, he alone is the highest योगि, the others are also called योगि like कर्मयोगि, उपासन योगि etc. But this ज्ञानि alone is the greatest योगि. And 'कृत्स्न-कर्म-कृत्' च सः you have to read it in the reverse order सः 'कृत्स्न-कर्म-कृत्' च भवति he alone has completed all his duties. When we say ज्ञानि has completed all his duties it is not the conventional meaning, because duties can never be completed by anyone in the entire life, because अहङ्कार will always have some duties or the other. *Completion of duties must be understood as distancing myself from अहङ्कार.* As अहङ्कार, nobody in the world can complete the duties, even भगवान् as अहङ्कार can never complete the duties because सृष्टि स्थिति लय is भगवान्'s duty and when will भगवान् complete the duty? Even after one प्रलयम् is over again सृष्टि will have to continue, अवतार He will have to continuously take. Therefore according to वेदान्त no अहङ्कार can complete the duties. To take rest after the completion of duties is like waiting for the stoppage of the waves to take a dip in the ocean; you can never complete the duties. *Vedantic* completion of duties is distancing myself from अहङ्कार, distancing from अहङ्कार is shifting from triangular format to binary format, other than that duties will never be over. Therefore 'कृत्स्न-कर्म-कृत्' means falsification of अहङ्कार. सः भवति. And as a result of this ज्ञानम् what is the

benefit he will get? When the duties are falsified, life is no more a burden because the greatest burden is the duty alone, especially in Indian culture duty is the greatest burden, falsify the duty and burden is over, संसार is over, अशुभ is over, when, right now it is over. This is the statement from कृष्ण, the great गृहस्थ. When सन्न्यासि says this, all गृहस्थs will say what does he know about the burden of duties of a गृहस्थ? When सन्न्यासि says this, a गृहस्थ will always take with a pinch of salt only. महा गृहस्थ कृष्ण is saying this. अशुभाद् means संसार भारात् – from the burden of संसार, मोक्षितः भवति – he is released instantaneously by changing the format from triangular format to binary format. After ‘कृत्स्न-कर्म-कृत्’ च सः we should put a full stop. Then the next sentence is सः – such a person अशुभाद् मोक्षितः सन् – freed from the भारम् of worldly duties, अशुभाद् means संसार, मोक्षितः means released, derived from the √मोक्ष् and its past passive participle is मोक्षितः released from संसार, कृत-कृत्यः भवति – he becomes fulfilled instantaneously. That sense of fulfillment can be felt in the mind and the consequent inner leisure and relaxation can be instantaneously felt mentally, कृत-कृत्यः भवति इति अर्थः. This is the meaning of the eighteenth श्लोक as commented by me and शङ्कराचार्य says my commentary alone is the right commentary, it is not said out of arrogance, but my commentary is the right commentary because it is in keeping with उपनिषत् प्रमाणम्, उपनिषत् प्रमाणम् is निर्दुष्ट ईश्वर प्रमाणम् and my commentary is in keeping with उपनिषत्, therefore this alone is the right commentary.

If this is the right commentary then what is the wrong commentary? There is a wrong commentary also which I will give as a sample in the following portion. That is going to be the topic hereafter. For all practical purposes eighteenth श्लोक is over with this paragraph. The following portion if you read and understand it is all right, if you don't read or understand also it is ok. It is a nice exercise for the intellect.

अयं श्लोकः अन्यथा व्याख्यातः कैश्चित् । कथम्? नित्यानां किल कर्मणाम् ईश्वरार्थे अनुष्ठीयमानानां तत्-फलाभावाद् 'अकर्माणि' तानि उच्यन्ते गौण्या वृत्त्या । तेषां च अकरणम् अकर्म । तत् च प्रत्यवाय-फलत्वात् 'कर्म' उच्यते गौण्या एव वृत्त्या ।

So from this paragraph we are entering into परव्याख्यान दूषणम्, दूषणम् means criticism or critical assessment of परव्याख्यानम् which means the commentary given by somebody else. परव्याख्यानम् or अन्यव्याख्यान दूषणम् and the other commentary is वृत्तिकार मतम् or भर्तृप्रपञ्च मतम् which we had analyzed before. ज्ञानकर्म समुच्चयवादि is called वृत्तिकार, that वृत्तिकार's commentary is criticized here. So अयं श्लोकः – this eighteenth verse of the fourth chapter अन्यथा व्याख्यातः – has been commented in a different way especially the first half, there is no problem with the second half, with regard to the first half अन्यथा व्याख्यातः कैश्चित् – by some other commentators referring to वृत्तिकार, the भर्तृप्रपञ्च. कथम्? – he himself raises the question how has this श्लोक been commented differently by the वृत्तिकार and what is that different commentary. After कथम् we have to put a question mark. And from नित्यानाम् onwards it is the

commentary given by वृत्तिकार, this is not शङ्कराचार्य's opinion, but it is the opinion of वृत्तिकार, it is very interesting and seemingly convincing also. I will present that independently and then we will see the भाष्यम्.

According to वृत्तिकार, here कर्मणि अकर्म यः पश्येद् when it is said, the word कर्म must be taken as नित्यकर्म अनुष्ठानम्. कर्म means नित्यकर्म अनुष्ठानम्. The performance of the compulsory duties especially पञ्चमहायज्ञ अनुष्ठानम्. And that कर्मणि अकर्म पश्येद् one should see it as non-performance of any कर्म. The performance of नित्यकर्म should be seen as non-performance of any कर्म. Therefore कर्मणि नित्यकर्म अनुष्ठाने अकर्म कर्म अभावम् पश्येद्. What is the logic? He gives a logic also. He says according to his philosophy नित्यकर्म performance will not produce any benefit at all because it is a duty to be done, wherever duty comes one should not ask what benefit will I get, like paying the tax. For paying the tax what benefit will I get you should not ask. Paying the tax is a duty. Non-payment of the tax will attract punishment. But payment will not give any benefit, similarly according to वृत्तिकार नित्यकर्म अनुष्ठानम् will not produce any फलम्. And since it does not produce any फलम् it is as good as अकर्म only. Therefore फल अभाव दृष्ट्या from the standpoint of the non-production of result, its performance is as good as non-performance. We don't say it is non-performance, but it is as good as non-performance which is called गौण वृत्ति – figurative language or expression. So in figurative expression नित्यकर्म अनुष्ठानम् is as good as non-performance of कर्म,

this understanding is called कर्मणि अकर्म पश्येद्. This is the explanation of the first quarter of the श्लोक.

Then comes the second quarter अकर्मणि कर्म पश्येद्. अकर्मणि means नित्यकर्म अननुष्ठानम्. कर्म is नित्यकर्म अनुष्ठानम् we said, and अकर्मणि means नित्यकर्म अननुष्ठानम्. अननुष्ठानम् means omission of the नित्यकर्म. And this omission of नित्यकर्म even though it is non-performance of action, वृत्तिकार says it is as good as कर्म. The omission is to be taken as some kind of a कर्म only. So अकर्मणि नित्यकर्म अननुष्ठाने कर्म पश्येद् one should see as though कर्म figuratively. Naturally the question will come, how can the omission which is non-performance be taken as a कर्म. For that he gives the answer that the omission is capable of producing a result. The omission which is non-performance is capable of producing a result, it produces a negative result, पाप फलम् it produces and that पापम् is given a special name also. That पापम् is called प्रत्यवाय पापम् and therefore since the non-performance or omission produces पापम्, the non-performance is as though a type of wrong action or negative action, not directly but figuratively. Figurative speech is called गौण वृत्ति. Therefore वृत्तिकार says गौण्या वृत्त्या figuratively नित्यकर्म अननुष्ठानम् is a type of कर्म only. Therefore अकर्मणि कर्म पश्येद्. नित्यकर्म अनुष्ठाने अकर्म पश्येद्, नित्यकर्म अननुष्ठाने कर्म पश्येद्. This is the figurative expression given by कृष्ण. And whichever person understands this significance that duties should be performed and that performance is as good as doing nothing because it will not produce any result and the non-performance of duties one should see it as पापम् because it will



produce पापम् and whoever understands the significance of this unique status of नित्यकर्म otherwise called विहित कर्म otherwise called पञ्चमहायज्ञ, this unique status whoever understands is बुद्धिमान्. And not only is he बुद्धिमान्, he is कृत-कृत्यः कृत्स्न-कर्म-कृत् he is अशुभाद् मोक्षयते he will be free from अशुभम् or पापम्. This is the commentary of वृत्तिकार. Look at the भाष्यम्. नित्यानां किल कर्मणाम् – नित्यकर्म and here the word नित्यम् should not be translated as daily. Normally the dictionary meaning of the word नित्यम् is daily, but in the शास्त्र in certain शास्त्रs including वेदान्त, पूर्व मीमांसा वृत्तिकार मतम् etc., नित्यम् means compulsory. It may be weekly कर्म and even a weekly कर्म is called a नित्यकर्म when it is compulsory, दर्शपूर्णमास which is done monthly even that monthly कर्म is called नित्यकर्म, नित्य means it has to be compulsorily done. And all the forty-one संस्कारs prescribed in our शास्त्र come under नित्यकर्म only. So those नित्यानां किल कर्मणाम् the word किल means indeed, as it is well known from the धर्मशास्त्र, ईश्वरार्थे अनुष्ठीयमानानाम् – all the कर्मs performed for ईश्वरप्रीति ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् or नारायण प्रीत्यर्थम्, some प्रीति is there, ईश्वरार्थे अनुष्ठीयमानानाम् because he is वृत्तिकार मतम् he talks about ईश्वर अर्पण बुद्धि. पूर्व मीमांसा will not say ईश्वरार्पणम् because पूर्व मीमांसा philosophy doesn't believe in ईश्वर. The पूर्व मीमांसक is a peculiar type he believes in वैदिक कर्म but he doesn't believe in ईश्वर's existence. From the standpoint of ईश्वर he is नास्तिक and from the standpoint of वेद प्रमाणम् he is आस्तिक. Therefore he is called आस्तिक नास्तिक. From the वेद दृष्ट्या he is आस्तिक and from ईश्वर दृष्ट्या he is नास्तिक.

Here we are not talking about पूर्व मीमांसक, here we are not talking about वृत्तिकार because he believes in ईश्वर. Therefore ईश्वरार्थे अनुष्ठीयमानानाम्. What about Vedantin? Vedantin also accepts नित्यकर्म have to be done with ईश्वरार्पण भावना. And for those कर्म तत्-फल-अभावाद् – according to the वृत्तिकार नित्यकर्म अनुष्ठानम् will not produce any फलम्. In this regard वेदान्त is different, we do not accept this philosophy. He says नित्यकर्म will not produce फलम्, whereas Vedantin says नित्यकर्म does produce two फलम्s – the direct result is चित्तशुद्धि and indirect result is पुण्यम्. Two फलम्s are there according to वेदान्त, but according to वृत्तिकार no फलम् is there. Therefore he says तत्-फल-अभावाद् – नित्यकर्म फल-अभावाद् – being absent, तानि ‘अकर्माणि’ उच्यन्ते – those नित्यकर्मs are looked upon as non-कर्म. It is like fake 500 rupee note but it is as good as not money because it cannot purchase anything, similarly नित्यकर्मs are like fake rupee notes it will not purchase anything. Therefore, तत्-फल-अभावाद् तानि नित्यकर्मणि ‘अकर्माणि’ उच्यन्ते – तानि is subject and अकर्माणि is subjective complement. They are said to be अकर्म, as good as inaction. How are they said so? गौण्या वृत्त्या means figuratively they are said so. And what is the गौणि वृत्ति? Because of some common faculties or features that metaphorical language is used. And what is the common feature? Inaction also doesn’t produce result, पञ्चमहायज्ञs also doesn’t produce any result. Therefore पञ्चमहायज्ञs are as though inaction. Therefore कर्मणि अकर्म पश्येद्. Everything looks fine. In fact we feel like voting for वृत्तिकार. This is the commentary upon कर्मणि अकर्म पश्येद्.

Now the second quarter is being commented अकर्मणि कर्म. तेषां च अकरणम् – नित्यकर्माणाम् पञ्चमहायज्ञानाम्, अकरणम् means omission or skipping or non-performance अकर्म – is said to be अकर्म in the eighteenth श्लोक second quarter. The omission of पञ्चमहायज्ञ is said in this श्लोक by the word अकर्म. अकर्म is a reference to the word in this श्लोक. How should we understand? अकर्म is equal to तेषाम् अकरणम् omission of नित्यकर्मा. After अकर्म you have to put a full stop. तत् च – that omission of पञ्चमहायज्ञ ‘कर्म’ उच्यते – is looked upon as though it is a कर्म. That omission itself is looked upon as though a कर्म, it is not a कर्म, but figuratively, metaphorically it is looked upon as though कर्म गौण्या एव वृत्त्या – figuratively गुण साम्यात्.

Then the next question is what is the commonness between omission and कर्म. He says प्रत्यवाय-फलत्वात् – because the omission of नित्यकर्म is capable of producing प्रत्यवाय पापम्. From the standpoint of the production of पापम् the omission is as good as committing a sin. It amounts to sinful action. Therefore प्रत्यवाय-फलत्वात्. Therefore अकर्मणि कर्म पश्येद् omission is performance of a sinful action. Not doing सन्ध्यावन्दनम् according to all the systems is as good as committing a positive पापम् even though you may say you have not done anything. Not doing सन्ध्यावन्दनम् is adding पापम्. Therefore it is as good as a कर्म. Continuing;

तत्र नित्ये ‘कर्मणि अकर्म यः पश्येत्’ फलाभावात्, यथा धेनुः अपि गौः ‘अगौः’ उच्यते क्षीरस्थं फलं न प्रयच्छति इति, तद्वत्। तथा

नित्याकरणे तु 'अकर्मणि च कर्म यः पश्येत्' नरकादि-प्रत्यवाय-फलं प्रयच्छति इति ।

This particular idea वृत्तिकार is connecting to the eighteenth श्लोक first line making some more clarification. The idea is the same. In the previous paragraph he has generally said that, now he is connecting that to the श्लोक properly. So तत्र – this being so नित्यकर्म performance is like inaction, नित्यकर्म non-performance or omission is like action. Sinful action, that being so एवम् सति, नित्ये 'कर्मणि अकर्म यः पश्येत्'. He is connecting to the श्लोक. नित्ये 'कर्मणि'. In this श्लोक कर्मणि alone is there, he is adding the adjective नित्ये 'कर्मणि'. Whereas in our commentary what was the adjective that we added? We have to contrast the adjective added by वृत्तिकार and the adjective added by us. If we can give the adjective properly and contrast that means we have understood the श्लोक properly. Otherwise we will not be able to contrast. You know how you should contrast? You know how you should contrast? In वेदान्त व्याख्यानम् the adjective that we add is आत्मसमवेते कर्मणि, आत्मसम्बद्धे कर्मणि, आत्म-अध्यस्ते कर्मणि is our adjective. He doesn't accept आत्म-अध्यस्ते adjective, he is adding a different adjective नित्ये 'कर्मणि'. Therefore नित्ये 'कर्मणि अकर्म यः पश्येत्' – the one who sees inaction because of फल-अभावात् – because नित्यकर्म doesn't produce any results. And he gives an example for that. It is a very nice example. यथा धेनुः गौः अपि 'अगौः' उच्यते – in certain context a cow is called a non-cow even though physically we see a cow standing, धेनुः means a cow. Even though I physically see a cow standing गौः अपि even though it is a cow, 'अगौः' उच्यते it is said to be a non-cow. How

can you say so? In certain contexts figuratively you can say so. And what is the context? He says you can understand **क्षीराख्यं फलं न प्रयच्छति** – people keep a cow primarily for getting milk only. If it is home for coffee purpose, if it is an **आश्रम** for **अभिषेकम्** purpose; the primary benefit people expect from cow is milk and when the cow stops to give milk it is as though a non-cow. Therefore **क्षीराख्यं फलम्** – the benefit of milk **न प्रयच्छति** – when it doesn't give, **गौः** is called '**अगौः**'. Similarly **कर्म**, **नित्यकर्म** is called **अकर्म** because it doesn't produce any result. According to **वृत्तिकार** it doesn't produce any result. So **यथा धेनुः** a cow **गौः अपि** – even though it is a cow, '**अगौः**' **उच्यते** – is said to be non-cow. In **संस्कृत** language the word **धेनुः** is derived from the **√धे** to give milk. The very word **धेनुः** means a milch cow or a milk giver, it doesn't deserve that status because the very word **धेनुः** means that which gives milk. That is why in English also a bank is called a bank when you can bank upon that. And suppose when you want loan it doesn't give you then bank **किम् भवति?** **अbank भवति**. Why? Because you cannot bank upon it. It is my explanation. So **क्षीराख्यं फलं न प्रयच्छति इति, इति** means **हेत्वर्थे, तद्वत्** – exactly like that **कर्म** becomes **अकर्म** in the case of **नित्यकर्म**. **तथा** – in the same way **नित्याकरणे तु 'अकर्मणि** – in the inaction which is in the form of the omission of **नित्यकर्म**, it is only a repetition connecting with the **श्लोक**, **नित्याकरणे तु 'अकर्मणि च कर्म यः पश्येत्** – an intelligent person should seek **कर्म** that too what **कर्म**, omission is a sinful action. And why is it a sinful action, as good as a sinful action? **नरकादि-प्रत्यवाय-फलं प्रयच्छति** – because that omission produces **प्रत्यवाय फलम्** in the form of **नरक आदि**

like hell etc. Etcetera means an inferior जन्म either one goes to नरक or he is born in भूलोक itself as a lower living being, all these are a result of omitting पञ्चमहायज्ञ. Therefore better don't omit that. इति – this knowledge is called कर्मणि अकर्म दर्शनम् अकर्मणि कर्म दर्शनम्, which is called wisdom. This is the statement from वृत्तिकार. Continuing;

न एतद् युक्तं व्याख्यानम् । एवं ज्ञानाद् अशुभाद् मोक्षानुपपत्तेः ।  
'यज्ज्ञात्वा मोक्षयसेऽशुभात्' [गीता ४-१६] इति भगवता उक्तं वचनं  
बाध्येत ।

Up to this is वृत्तिकार मतम् paraphrasing by शङ्कराचार्य. So the previous both paragraphs together is पूर्वपक्षि मतम्. Our reply starts with this paragraph only. एतद् व्याख्यानम् न युक्तम् – such a commentary on the eighteenth verse is improper. This approach of वृत्तिकार we can accept and understand if it is said independently. Without bringing in this eighteenth श्लोक context if the statement is independently made, somehow we can accept. नित्यकर्म performance is as though अकर्म and the omission is as good as sinful action, outside you can somehow manage, there also problems are there, but somehow we can manage but in this context this statement is not acceptable. Why it is not acceptable? शङ्कराचार्य is going to discuss this in the following three to four paragraphs. I will give you the gist of the answer. It is very simple only.

What शङ्कराचार्य says is this understanding may be right understanding, but this understanding cannot give any benefit. Whereas कृष्ण in this श्लोक says this very ज्ञानम् will

liberate. In the first half He says कर्मणि अकर्म दर्शनम् and अकर्मणि कर्म दर्शनम्. In the second half He says this understanding will give liberation. शङ्कराचार्य says according to my interpretation alone the understanding will give liberation, according to your interpretation the understanding will not give any benefit at all. Why? शङ्कराचार्य's argument is suppose a person understands omission of नित्यकर्म will produce पापम्, therefore omission of नित्यकर्म is like a sinful action, the inaction is like a sinful action. शङ्कराचार्य asks the question by knowing this will a person get any benefit at all. He will not get any benefit. Whereas कृष्ण is talking about an understanding which will produce मोक्ष फलम्, but if you interpret in this manner this understanding cannot produce मोक्ष फलम्, this understanding cannot produce पुण्यम् also, this understanding cannot produce चित्तशुद्धि also because what produces चित्तशुद्धि is not this understanding, what produces चित्तशुद्धि is नित्यकर्म अनुष्ठानम् alone will produce some benefit, knowing that omission of नित्यकर्म is a पापम्, that knowledge is of no use. Very very subtle difference he is making. What he says is knowing that omission of नित्यकर्म is sinful that knowledge will not produce anything. In the case of आत्मज्ञानम् the very knowledge produces फलम्. That is the topic here. But in your interpretation, let us analyze, knowing that omission of नित्यकर्म is पापम् is of no use. What is of some use? After knowing this one has to do नित्यकर्म. The performance alone produces पुण्यम्, knowledge doesn't produce any benefit. Therefore in your interpretation कृष्ण's statement will go wrong, because कृष्ण's statement is

knowledge will produce फलम् but through your interpretation the knowledge will not produce any फलम्. Therefore your interpretation is wrong. Now look at that. एतद् व्याख्यानम् न युक्तम्. Why? एवं ज्ञानाद् – by knowing in this manner, the omission of नित्यकर्म is पापम्. It is like there are many people who understand not doing exercise is a problem for health, they know very well. But they are becoming fatter and fatter despite the fact that they know the omission of exercise is bad for health, still they don't get any benefit, because that knowledge is of no use, you have to do exercise. Similarly शङ्कराचार्य argues knowing that omission of नित्यकर्म is a पापम् will not give any benefit at all, whereas in my interpretation आत्मा is अकर्ता ज्ञानम् कृष्ण is talking about and that ज्ञानम् gives मोक्ष instantaneously. Therefore एवं ज्ञानाद् – by such a knowledge, अशुभाद् मोक्षानुपपत्तेः – freedom from अशुभम् can be taken as पापम् as well as संसार also. Freedom from पापम् or freedom from संसार मोक्ष means freedom, either from पाप or संसार अनुपपत्तेः is not possible according to वृत्तिकार himself. Suppose I ask the वृत्तिकार will a person get any benefit by knowing that omission of नित्यकर्म is a पापम्, by knowing will a person get any benefit. Even according to वृत्तिकार himself no benefit is there, after knowing that you have do नित्यकर्म; that alone is important. Therefore मोक्षानुपपत्तेः. Therefore 'यज्ज्ञात्वा मोक्षयसेऽशुभात्' [गीता ४-१६] इति भगवता उक्तं वचनं बाध्येत – whereas भगवान् is talking about a knowledge which is capable of liberation. इति उक्तम् वचनम्. वचनम् should be connected with 'यज्ज्ञात्वा मोक्षयसेऽशुभात्' [गीता ४-१६] इति वचनम्. The sentence यज्ज्ञात्वा मोक्षयसेऽशुभात् said by



भगवान् in the second half of the eighteenth verse बाध्येत – will be contradicted if your interpretation is taken because कृष्ण's statement is the knowledge will liberate, but according to your interpretation the knowledge cannot liberate a person. Therefore your commentary is wrong. This is the answer in a nutshell. शङ्कराचार्य himself is going to elaborate in the following paragraph which we will see later.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

न एतद् युक्तं व्याख्यानम् । एवं ज्ञानाद्, अशुभाद् मोक्षानुपपत्तेः ।  
'यज्ज्ञात्वा मोक्षयसेऽशुभात्' [गीता ४-१६] इति भगवता उक्तं वचनं  
बाध्येत ।

We are seeing the long commentary of शङ्कराचार्य on  
the eighteenth verse of the fourth chapter of गीता.

कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः ।

सः बुद्धिमान् मनुष्येषु सः युक्तः कृत्स्न-कर्म-कृत् ॥ गीता ४-१८ ॥

In this portion शङ्कराचार्य said that कर्मणि अकर्म यः पश्येद्  
means a ज्ञानि is one who sees the absence of that action which  
is attributed to the आत्मा by the expression I am doing this कर्म.  
When you say I am doing this कर्म, the word 'I' refers to आत्मा  
and when you say I am doing this कर्म, a कर्म is attributed to  
आत्मा. A ज्ञानि sees the absence of that action which action is  
attributed to आत्मा by the expression I am doing this कर्म. This  
is शङ्कराचार्य's interpretation.

And secondly अकर्मणि च कर्म यः शङ्कराचार्य said  
ज्ञानि sees the presence of action in the place of the temporary  
inaction attributed to the आत्मा by the expression I am  
withdrawing from this कर्म. When a person says I am  
withdrawing from this कर्म, the word I means आत्मा and when  
we say I am withdrawing from this कर्म, a temporary inaction  
is attributed to आत्मा, ज्ञानि sees the presence of action in the

place of the temporary inaction which is attributed to the आत्मा by the expression I am withdrawing from this कर्म.

And by this paradoxical expression what कृष्ण conveys, the message or the bottom line of this paradox is *the real I is ever free from कर्म and the false I is never free from कर्म*. This is the message conveyed through this paradoxical line.

And a ज्ञानि's mind is predominantly occupied by the real I and an अज्ञानि's mind is predominantly occupied by the false I. Based on this we can assess ourselves, whether we come under ज्ञानि list or अज्ञानि list, based on which I predominantly occupied the mind during the vacation. This is the message of the eighteenth verse.

Having given the message now शङ्कराचार्य has entered into the second phase of his commentary from the fourth paragraph अयं श्लोकः अन्यथा व्याख्यातः कैश्चित् । शङ्कराचार्य presented another commentary given by some other वृत्तिकार or some other commentator. And what is that commentary? We saw that before, I would like to remind that wrong commentary. They say कर्मणि अकर्म पश्येद् means one should see the नित्यकर्म as equivalent to inaction. One should see the नित्यकर्म or the performance of नित्यकर्म as equal to अकर्म or inaction. नित्यकर्म is as good as no कर्म. What is the logic kept in mind? According to them नित्यकर्म performance will not produce any result. Very careful. According to them and not according to us, the Vedantins. We claim नित्यकर्म performance will produce पुण्यम् and चित्तशुद्धि etc. But

according to them नित्यकर्म performance will not produce any result therefore it is as good as no कर्म. This is the first point.

Similarly अकर्मणि च कर्म यः means the non-performance of नित्यकर्म, the inaction with regard to नित्यकर्म should be taken as equal to an action. The non-performance of नित्यकर्म or omission of नित्यकर्म should be taken as an action or a commission, because the non-performance will produce पापम् like a पापम् produced by a wrong action. Just as a wrong action produces पापम्, the non-performance of नित्यकर्म will produce पापम् called प्रत्यवाय पापम्. Therefore with regard to नित्यकर्म inaction is equal to action that too wrong action. This also is according to the वृत्तिकार, *Vedantin* never says inaction will produce पापम्. *Vedantin* does not accept inaction produces पापम् but the पूर्वपक्षि claims inaction produces पापम्, therefore it is equal to an action. This is the meaning of अकर्मणि च कर्म यः and based on this the वृत्तिकार makes a statement, he comments upon the eighteenth verse whoever knows this fact is a wise person. This fact means performance of नित्यकर्म is as good as inaction, the non-performance of नित्यकर्म is as good as action, this fact whoever knows is a wise person. This is the commentary. And he also adds such a wise person gets liberation. This is the commentary of वृत्तिकार and शङ्कराचार्य is refuting this commentary elaborately.

A brief refutation was given, सङ्क्षेप उत्तरम् was given in the last paragraph which we completed before the vacation. In that paragraph शङ्कराचार्य said एतद् व्याख्यानम् न युक्तम्, such a commentary is not correct. What is the reason? Even

though we need not know other people's commentary and we need not refute them, for our मोक्ष we don't have to read other commentaries but शङ्कराचार्य is worried that we may read some other commentaries, in fact, there are many people who read different commentaries on गीता. In fact, it will lead to confusion only. The best thing is not to read any other commentaries but suppose by mistake some people read other commentaries to augment their knowledge, in fact, they are augmenting their confusion only but they think they are expanding their horizon of wisdom. With this misconception if we read other commentaries we will get into confusion. And therefore शङ्कराचार्य is rejecting or negating that commentary elaborately.

Here what is the approach of शङ्कराचार्य? He says even though I don't accept your two statements that performance of नित्यकर्म will not produce पुण्यम् or any result and non-performance will create पापम्, these two statements are really not facts. I don't accept really speaking, but शङ्कराचार्य says, for the sake of argument let us assume that it is a fact. This temporary acceptance for the sake of argument is called अभ्युपेत्य वादः which means accepting a non-fact as a fact temporarily for the sake of argument. And शङ्कराचार्य says even if that is a fact, in the eighteenth verse कृष्ण is not referring to that particular fact.

Now the question is why? Why do you say कृष्ण is referring to your fact only which means आत्मा is ever अकर्ता that fact only, why can't कृष्ण refer to this particular fact that I

have said. शङ्कराचार्य's ingenious argument is even if that is a fact, the knowledge of that fact is not going to give liberation. Whereas कृष्ण is referring to some fact whose knowledge will give liberation. Remember there are several facts in the creation. Water, pure water, boils at 100° centigrade at normal temperature and pressure, that is also fact. There are several facts in the world, in the eighteenth verse कृष्ण is referring to which fact is the question. And शङ्कराचार्य's argument is कृष्ण is referring to a particular fact whose knowledge itself will give liberation. So in the eighteenth verse you have to see a particular fact and what fact should it be, that fact whose knowledge will give liberation. The physical body is born out of पञ्चभूतs, that is also a fact. A cat is moving behind me, that is also fact. There are several facts, but in the eighteenth verse कृष्ण is referring to a fact whose knowledge will give liberation. And how do you know that? शङ्कराचार्य says refer to the sixteenth verse of the fourth chapter wherein कृष्ण has said यत् ज्ञात्वा मोक्षयसे अशुभात्. कृष्ण is referring to a unique knowledge which will give liberation. भगवान् is सर्वज्ञः is also a knowledge but that knowledge will not give liberation. Similarly नित्यकर्म is as good as inaction, that is also a knowledge but that knowledge doesn't give liberation. Omission of नित्यकर्म will produce पापम्, that also may be a knowledge but that knowledge doesn't give liberation. Whereas I am नित्य अकर्ता is a knowledge which will give liberation. Therefore the eighteenth verse must be interpreted in such a way that it is referring to the fact that I am अकर्ता, such a fact should be extracted out of this verse. That is the contextual

interpretation. What you say is a fact alright but the knowledge of that fact will not give liberation but कृष्ण is teaching here about a fact whose knowledge will give liberation.

Now hereafter शङ्कराचार्य is going to show how your fact is a useless fact because that knowledge is not going to give liberation. That is going to be explained in the following paragraph, we will read. So the explanation here is your fact may be a fact but that knowledge doesn't give liberation therefore that fact is not mentioned in the eighteenth verse.

कथम्? नित्यानाम् अनुष्ठानाद्, अशुभात् स्यात् नाम मोक्षणम्; न तु तेषां फलाभाव-ज्ञानात् । न हि नित्यानां फलाभाव-ज्ञानम् अशुभ-मुक्ति-फलत्वेन चोदितम्, नित्य-कर्म-ज्ञानं वा । न च भगवता एव इह उक्तम् ।

Here शङ्कराचार्य is referring to a subtle point, we have to clearly distinguish then only we can enjoy this portion. शङ्कराचार्य says performance of नित्यकर्म is certainly useful, we are not questioning that here. Performance of नित्यकर्म can give चित्तशुद्धि फलम् immediately, it can give even मोक्ष remotely by giving गुरु प्राप्ति, श्रवण प्राप्ति, ज्ञान प्राप्ति etc. Performance of नित्यकर्म has got a फलम्, that फलम् we are not questioning. But the knowledge of नित्यकर्म will not produce any फलम्. Here the eighteenth verse is talking about the result gained out of knowledge that is the topic here. Therefore शङ्कराचार्य says the knowledge of नित्यकर्म is not going to give any benefit at all, performance gives benefit and knowledge doesn't give benefit. You may say knowledge will lead to performance, remember then also it is not the knowledge

that is producing the benefit but it is the performance, knowledge doesn't produce any benefit.

Similarly the knowledge of नित्यकर्म being equal to inaction, that is what पूर्वपक्षि said, नित्यकर्म is as good as अकर्म, even that knowledge is not going to produce any result. Knowledge of नित्यकर्म is also useless, knowledge of the fact that नित्यकर्म is as good as अकर्म that knowledge also is not going to give any benefit. Therefore eighteenth verse is not talking about the knowledge of either नित्यकर्म or the knowledge of नित्यकर्म being equal to अकर्म. That is not the context at all because कृष्ण is talking about some other knowledge which will produce the benefit of मोक्ष, this knowledge doesn't produce any benefit. Therefore he says नित्यानाम् अनुष्ठानाद् – the performance of नित्यकर्म, – अशुभात् मोक्षणं स्यात् नाम – will produce results, I have no objection with regard to that. न तु तेषां फल-अभाव-ज्ञानात् – but no benefit is possible. न means अशुभात् मोक्षणं न भवति – no benefit of freedom from अशुभ or संसार is possible by फल-अभाव-ज्ञानात् – the emphasis is on ज्ञानम् by knowing this fact there will be no benefit at all. So तेषाम् refers to नित्यानाम् फल-अभाव-ज्ञानात् मोक्षणम् न भवति. That is explained further, न हि नित्यानां फल-अभाव-ज्ञानम् चोदितम् – in the sixteenth verse as well as in the eighteenth verse कृष्ण or शास्त्र is not prescribing the knowledge with regard to नित्यकर्म. So नित्यानाम् ज्ञानम् न चोदितम् – the knowledge of नित्यकर्म is not prescribed or फल-अभाव-ज्ञानम् – the knowledge of absence of फलम् for नित्यकर्म is also not prescribed. Neither the knowledge of नित्यकर्म is prescribed nor the absence of फलम्,



the knowledge of the absence of फलम् for नित्यकर्म is not prescribed here. In what capacity is it not prescribed? अशुभ-मुक्ति-फलत्वेन – as a means of liberation from संसार. In short नित्यकर्म is not a topic of this श्लोक itself. Then what is the topic of this श्लोक? आत्मा being free from all actions, is the topic of this श्लोक. Why, because that knowledge alone is the liberating knowledge. फल-अभाव-ज्ञानम् अशुभ-मुक्ति-फलत्वेन – as a means of liberation from संसार is not prescribed. नित्य-कर्म-ज्ञानं वा – you have to supply न चोदितम् – the knowledge of नित्यकर्म is also not prescribed in the शास्त्रs as a means of liberation. Not only is it not prescribed in the शास्त्र, in general in the भगवद्गीता also knowledge of नित्यकर्म is never prescribed as a means of liberation. न च भगवता एव – moreover इह means in the गीता also. So the previous portion is it is not prescribed in the वेद or any other शास्त्र, now he says in the गीता also न उक्तम् – both types of knowledge are never prescribed as a means of liberation. नित्यकर्म is prescribed for performance, but नित्यकर्म ज्ञानम् is not prescribed as a means of liberation. Continuing;

एतेन 'अकर्मणि कर्म-दर्शनं' प्रत्युक्तम्। न हि अकर्मणि 'कर्म' इति दर्शनं कर्तव्यतया इह वोद्यते, नित्यस्य तु कर्तव्यतामात्रम्।

Similarly the second fact that you say also is a fact perhaps but that is not the topic in the eighteenth verse. The second fact that पूर्वपक्षि is referring to is the omission of duty will produce पापम्. It may be a fact but that fact is not discussed in the eighteenth verse because knowledge of that fact is not going to give liberation. Whereas here the topic is liberation,

and that knowledge doesn't give liberation therefore that fact why are you bringing in this particular eighteenth verse. Therefore he says एतेन – by the same argument your interpretation of 'अकर्मणि कर्म-दर्शनम्' प्रत्युक्तम् – has been refuted by me indirectly. By refuting कर्मणि अकर्म दर्शनम् I have indirectly refuted 'अकर्मणि कर्म-दर्शनम्' also. And how have I refuted indirectly? That is explained here. न हि अकर्मणि 'कर्म' इति दर्शनम्. अकर्मणि that is he is referring to his interpretation, अकर्म means omission of नित्यकर्म 'कर्म' is as good as an action which will produce प्रत्यवाय पापम्. This is the पूर्वपक्षि's statement. The omission of नित्यकर्म is 'कर्म' is as good as an action producing पापम्, इति दर्शनम् – knowledge of such a fact, न चोद्यते – such a knowledge is not at all taught in the eighteenth verse. कर्तव्यतया – as something to be pursued by a मुमुक्षु, such a knowledge is never taught because that knowledge it may be factual but it doesn't give liberation, which is the context here. Therefore the word इह is very significant. इह means in the context of liberation that fact is not at all useful fact. On the other hand कृष्ण is teaching some other fact in गीता नित्यस्य तु कर्तव्यतामात्रम् – with regard to नित्यकर्म performance alone is important, knowledge is not of any use. We have to complete that portion by adding चोद्यते – alone is prescribed. Continuing;

न च 'अकरणाद् नित्यस्य प्रत्यवायो भवति' इति विज्ञानात् किञ्चित् फलं स्यात्। न अपि नित्याकरणं ज्ञेयत्वेन चोदितम्।

The same idea is reinforced here. The first line within inverted commas is पूर्वपक्षि's idea. 'नित्यस्य अकरणाद् –

because of the omission of the duty, any duty for that matter, प्रत्यवायः भवति' – by the omission of नित्यम्. In all these portions we have to note the word नित्य in this context doesn't refer to the eternal ब्रह्मन्, नित्यम् in this context means duty both worldly duty as well as scriptural duty, both of them are referred to by the word नित्य. अकरण means omission. By the omission of duty प्रत्यवायः भवति'. प्रत्यवायः is a technical word you know, a special पापम्, भवति – arises. इति विज्ञानात् – by that knowledge किञ्चित् फलं स्यात् – one will not get any benefit at all. It is like regularly saying I know if I don't do exercise body will be fat and continue to be fat, I know this स्वामिजि. So saying is of no use. Therefore knowledge will not give any benefit, on the other hand body will put on more weight only. If at all there is one knowledge which will give benefit there is only one thing in the world whose knowledge will give benefit and that is the five capsules of वेदान्त which is talking about my real nature. Other than this all other knowledge will produce result only if they are implemented. Therefore he says इति विज्ञानात् किञ्चित् फलम् – even a little bit of benefit न स्यात् – न is in the previous line, स्यात् is in the second line and you have to combine those two words, न स्यात् – that knowledge cannot produce any benefit. Therefore न अपि नित्याकरणं ज्ञेयत्वेन चोदितम् – in the context of liberation नित्याकरणं न चोदितम् – the omission of duty is never talked about, the disadvantage of the omission of duty or the sin of the omission of duty is never talked about as a subject matter to be known in the context of liberation. Why are you bringing that topic in the context of liberation? Therefore ज्ञेयत्वेन – as

something to be known, न चोदितम् – is never talked about, *in the context of liberation* we have to supply. In the context of चित्तशुद्धि that subject matter is very important, in the context of liberation that subject matter is irrelevant. Continuing;

न अपि ‘कर्म अकर्म’ इति मिथ्या-दर्शनात् अशुभात् मोक्षणं बुद्धिमत्त्वं युक्तता कृत्स्न-कर्म-कृत्वादि च फलम् उपपद्यते, स्तुतिः वा ।

Here शङ्कराचार्य gives another argument to refute this पूर्वपक्ष, this argument or any argument for that matter may not be relevant to us because for us that पूर्वपक्ष doesn’t exist. Therefore our mind may be closed to that पूर्वपक्ष. Remember the पूर्वपक्ष is alive now and therefore शङ्कराचार्य is reinforcing that by giving another argument. What is that? We have to carefully understand. पूर्वपक्ष said a wise person sees नित्यकर्म as अकर्म because it doesn’t produce any result, it is as good as inaction even though actually one is performing the action one perceives this as inaction because it doesn’t produce any result. शङ्कराचार्य ask the question seeing an action as inaction is the right perception or wrong perception. We will have to admit it is wrong perception. You may give any amount of reason, I am seeing it as inaction because it doesn’t produce any result but the fact remains an action is always an action. And that action whether it is नित्यकर्म or नैमित्तिक कर्म an action is an action, and if a person sees an action as inaction, it will come under मिथ्या दर्शनम् only. Similarly the omission of नित्यकर्म comes under inaction only. And if a person sees inaction as action, just because it produces पापम् you may give

the reason but remember inaction is inaction only. Therefore seeing inaction as action also will come under erroneous false perception only. In संस्कृत it is called मिथ्या दर्शनम्.

Therefore शङ्कराचार्य says your interpretation of the eighteenth verse is a prescription of two false perceptions. Whereas my interpretation is correcting a false perception. *Vedantic* interpretation of the eighteenth verse is correcting a false perception. You are prescribing not one but two wrong perceptions. शङ्कराचार्य asks the question how can any wrong perception produce any positive benefit, we all know that ignorance and error can cause only problems in life. Not only with regard to आत्मा, with regard to anything ignorance and wrong perception can produce only negative result, and how can कृष्ण prescribe two wrong perceptions which can produce only negative results. And not only that if two wrong perceptions are prescribed in the first line of the eighteenth verse, look at the second line of the श्लोक, कृष्ण says by these two wrong perceptions, सः बुद्धिमान् भवति, युक्तः भवति, कृत्स्न-कर्म-कृत् भवति. सः बुद्धिमान् मनुष्येषु सः युक्तः कृत्स्न-कर्म-कृत् बुद्धिमान् means wise, युक्तः means integrated person, कृत्स्न-कर्म-कृत् means fulfilled person. According to your interpretation what will the eighteenth verse mean? Whoever has got two wrong perceptions will be a wise person, will be an integrated person, will be a fulfilled person. What a brilliant commentary you are giving. This is called महा बृहस्पति. Now look at this line. ‘कर्म अकर्म’ इति मिथ्या-दर्शनात् – by the wrong perception of कर्म as अकर्म, अशुभात् मोक्षणं न अपि. After मोक्षणम् we have to read न अपि. That अशुभात् मोक्षणम्

is referring to the sixteenth verse second line, बुद्धिमत्त्वम् refers to the eighteenth verse second line, युक्तता refers to the eighteenth verse second line, कृत्स्न-कर्म-कृत्वादि also refers to the eighteenth verse second line. All these positive benefits of मोक्ष, of wisdom, of integrity, of fulfillment, all these four benefits can never come because of the wrong perception which is said according to your interpretation. कृत्स्न-कर्म-कृत्वादि च फलम् न उपपद्यते – is not possible. स्तुतिः वा – even glorification of wrong perception is never possible. You can glorify the correction of a wrong perception, you can never glorify the wrong perception itself, if your interpretation is taken into account. Why? That is explained further. After स्तुतिः वा we have to supply न उपपद्यते – is not possible.

मिथ्या-ज्ञानम् एव हि साक्षात् अशुभ-रूपम् । कुतः अन्यस्मात् अशुभात् मोक्षणम्? न हि तमः तमसो निवर्तकं भवति ।

कृष्ण in the sixteenth chapter talks about freedom from अशुभ. The word अशुभ literally means the inauspicious thing. And by the word inauspiciousness कृष्ण refers to संसार because संसार is inauspicious or अमङ्गलम्. So कृष्ण is here talking about a means of removing अमङ्गलम् from life. अमङ्गलम् removal is the context. अमङ्गल निवृत्ति. अशुभ is equal to अमङ्गल is equal to संसार. अशुभ निवृत्ति, अमङ्गल निवृत्ति, संसार निवृत्ति is the topic here. And कृष्ण is prescribing a means for that. And according to your interpretation what is that means? Two types of wrong perceptions. मिथ्या दर्शनम् is the means according to पूर्वपक्षि interpretation. शङ्कराचार्य says wrong perception itself comes under अमङ्गलम्. Any

wrong perception is always अमङ्गलम् because it gives sorrow, problems etc. Even रज्जुसर्प दर्शनम् is अमङ्गलम्. Even शुक्तिरजत दर्शनम् is अमङ्गलम्. Seeing silver on shell is अमङ्गलम् because even though we have got a temporary joy that I have seen the silver on the shell, but it is going to lead to greater disappointment. Therefore any wrong perception being दुःख कारणम् is अमङ्गलम्. Therefore शङ्कराचार्य asks the question how can one अमङ्गलम् called मिथ्या दर्शनम् remove another अमङ्गलम् called संसार. One अमङ्गलम् can only reinforce another अमङ्गलम्, it can never remove another अमङ्गलम्. Therefore मिथ्या-दर्शनात् संसार निवृत्ति नैव भवति. ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

मिथ्या-ज्ञानम् एव हि साक्षात् अशुभ-रूपम् । कुतः अन्यस्मात्  
अशुभात् मोक्षणम्? न हि तमः तमसो निवर्तकं भवति ।

Any type of commentary work, either be it गीता or उपनिषत् commentary, should have two portions. One is the analysis of the message or the teaching and the other is the analysis of the text or the textual analysis. Message analysis and the textual analysis both of them are an integral part of any commentarial work. And how much importance one gives to the message analysis, equal or more importance must be given to the textual analysis also. The purpose of the textual analysis is to show that the message analyzed in the commentary doesn't come from the commentator, he wants to show that the message analyzed in the commentary comes from the text only. It is not the commentator's message but it is the message coming from the text. For example a message that is found in शङ्कर भाष्यम्, शङ्कराचार्य has to show that the message in the भाष्यम् is not his message, he has to vehemently establish that the message in the शङ्कर भाष्यम् is not शङ्कर's message, but it is a message coming from the text proper on which he is writing a commentary and therefore शङ्कराचार्य will take all pains in doing the textual analysis to show that the message comes from the texts only. And by showing that the message is coming from the text, i.e., गीता in this case, शङ्कराचार्य wants to show that the message is not coming from himself but it is coming from



the author of the text, viz., भगवान्. Therefore textual analysis is done to show that शङ्कर भाष्यम्'s message is not शङ्कर's message, but it is कृष्ण's message. In order to show that, शङ्कराचार्य has to do the textual analysis establishing that the message belongs to the text only.

And why should शङ्कराचार्य do that? Why should he do a textual analysis? The purpose being शङ्कर भाष्यम्'s message is not शङ्कर's message, but it is भगवान्'s message, this is what he wants to show by the textual analysis. And why should he do that? Because शङ्कर भाष्यम्'s message gets validity not because of शङ्कराचार्य, but it gets validity from the author of the text, भगवान्. Therefore through textual analysis शङ्कराचार्य wants to show that the validity of शङ्कर भाष्यम् comes from भगवान्, therefore it is like getting a signature from भगवान् Himself. Therefore every textual analysis is getting a signature from the author भगवान्. Suppose that signature is not received, what will happen? Even the best message of शङ्कर भाष्यम् will become invalid because he is giving the message without getting the signature of the author. It is like a person claiming that I have become very rich because he has got a cheque of ten lakhs or ten crore rupees and he is jumping up and down claiming that I am very rich and I am looking at the cheque where one thing is missing, the signature. Remember jumping up and down claiming that I have got a cheque for one crore is useless because I am missing the signature. Remember the best message coming from the भाष्यम् is not at all valid without the signature of the author. *Signature of the author is received only when शङ्कराचार्य shows that the*

message is coming from the text and not from his head. Therefore in any commentarial work textual analysis is important, but many students accept the message coming from शङ्कराचार्य directly, therefore they will be wondering why are we wasting the time unnecessarily doing the textual analysis because students don't understand the purpose of the textual analysis, remember शङ्कर भाष्यम् doesn't have validity however great शङ्कराचार्य may be because शङ्कराचार्य is deriving validity not from his head, not from his reasoning power, he is getting validity from the अपौरुषेय प्रमाणम् of श्रुति and स्मृति. And therefore whenever we read any commentary we should have lot of patience when we are doing the textual analysis because that is getting the signature, without signature the best message is an invalid cheque.

Suppose for the same text somebody has written a different commentary, refutation of the commentary also is equally important that becomes a part of textual analysis. What is the significance of refuting another's commentary? So when somebody else is writing a different commentary, what is he indirectly doing? He is indirectly challenging the textual analysis of शङ्कराचार्य, that means he is challenging the very signature of the author. A different commentary is nothing but questioning the signature of the author. Imagine a case I have got one crore cheque. First my problem was I did not have the signature, and somehow I got the signature, I am very happy but imagine somebody says this signature is a forgery. Remember even if I have got a signature, if somebody is questioning the signature still the cheque becomes an invalid

cheque. I don't know whether I am communicating to you, similarly any particular words of the text have got a different commentary that means शङ्कराचार्य will be uncomfortable because indirectly his textual analysis is challenged that means the signature from भगवान् is challenged. Therefore शङ्कराचार्य has to take pains. But our problem is शङ्कर भाष्यम् we are willing to accept as valid because it comes from शङ्कराचार्य, remember the validity of शङ्कर भाष्यम् is not because it comes from शङ्कराचार्य but because it comes from either गीता or उपनिषद् or ब्रह्मसूत्र. Therefore in the eighteenth verse of the fourth chapter शङ्कराचार्य is analyzing somebody else's commentary because his textual analysis is being challenged by another commentator. Therefore you should learn to tolerate the textual analysis even though it is not directly connected with the message itself, it is connected with the signature of the author, which is extremely important because otherwise the best message becomes invalid without the signature of the author. Therefore whoever comes to भाष्यम् class must prepare for textual analysis and this you are saved from when I am teaching the मूलम् class.

In the मूलम् class I avoid textual analysis as well as counter interpretation. Therefore if you go to my मूलम् class the entire eighteenth verse of the fourth chapter I have completed in one class or one and half class whereas in भाष्यम् I don't know how many classes I have taken and you may wonder why are we wasting time. If you feel you are wasting time then (nobody here has said so, I am telling this) you have to go back to the मूलम् class, you should not attend the भाष्यम् class,

भाष्यम् class will involve grammar analysis as a part of textual analysis and textual analysis is important because शङ्कराचार्य derives validity not from himself but he is deriving validity from the author. Therefore he has to establish कृष्ण is meaning this particular message, when somebody else claims some other meaning he has to take pains to refute that meaning. Therefore भाष्यम् study is different, मूलम् study is different. भाष्यम् study will take a lot of time and unless we have that time and patience, भाष्यम् study will appear a waste of time. For those people ideal thing will be attend the मूलम् classes and all these headaches will be not there. Therefore you should have a lot of patience, the eighteenth verse is continuing भाष्यम् is continuing and शङ्कराचार्य will go on and on for I don't how many classes more. Therefore remember the purpose of these digressions.

Now here some other commentator is questioning not शङ्कराचार्य but question the message given by the author. He says कर्मणि अकर्म यः पश्येद् has nothing to do with आत्मा being कर्ता or अकर्ता, it doesn't deal with आत्मज्ञानम् at all, unnecessarily you are importing your own ideas and falsely getting the signature of poor कृष्ण, it doesn't talk about आत्मा's अकर्तृत्वम्, eighteenth verse according to *Advaitin* deals with आत्मा अकर्तृत्वम्. But this commentator says it has nothing to do with आत्मा, it is talking about नित्यकर्म only. What is the message of the eighteenth verse? नित्यकर्म is as good as अकर्म because it will not produce any result. And omission of नित्यकर्म which appears as अकर्म is as good as कर्म because the omission is going to produce पापम्. This is the message of this verse. Therefore the debate is whether this verse deals with

आत्मा or with नित्यकर्म. We say it deals with आत्मा, पूर्वपक्षि says it deals with नित्यकर्म. What a very big difference between him and us.

Here शङ्कराचार्य's argument is when the पूर्वपक्षि says नित्यकर्म is as good as कर्म because it doesn't produce result, that perception of नित्यकर्म as अकर्म is an erroneous perception or a false perception. Who is telling whom? शङ्कराचार्य is telling the other commentator, if according to you कृष्ण's message is perceiving नित्यकर्म as अकर्म, seeing performance as non-performance, seeing action as inaction, this will be the first erroneous perception. And seeing inaction as action will be the second erroneous perception. And शङ्कराचार्य asks the question how can erroneous perceptions release a person from the अमङ्गलम् called संसार. Because from the eighteenth verse कृष्ण is talking about freedom from संसार. How can that freedom come if erroneous perception is prescribed by कृष्ण? That is what is asked here. मिथ्या-ज्ञानम् एव हि साक्षात् अशुभ-रूपम्, the wrong perception, and the wrong perception is the message of the eighteenth verse according to पूर्वपक्षि; not that कृष्ण is giving wrong perception, पूर्वपक्षि interprets the message of the eighteenth verse as the erroneous perception, if that is the message how can it release a person from संसार. And for that शङ्कराचार्य gives a logic also. The logic is संसार is अमङ्गलम्. अमङ्गलम् means inauspicious which means दुःख रूपम्. And erroneous perception is also अमङ्गलम्. Any wrong perception is inauspicious only. If you say wrong perception will release a person from संसार it is equal to saying अमङ्गलम् will remove

अमङ्गलम्. How can अमङ्गलम् remove another अमङ्गलम्, how can one impurity remove another impurity, it is like washing clothes in *Coovam* water. It is only going to add to the impurity. Therefore he says मिथ्या-ज्ञानम् एव हि साक्षात् अशुभ-रूपम् – wrong perception itself is indeed अशुभ-रूपम् – is in the form of अमङ्गलम् itself, साक्षात् means directly, by itself. कुतः अन्यस्मात् अशुभात् मोक्षणम्? – how can this अमङ्गल मिथ्या दर्शनम् lead to मोक्षणम् – freedom from अन्यस्मात् अशुभात् – another अमङ्गलम् which is in the form of संसार itself. How can a wrong perception remove the संसार, it is not a question, it contains the answer, wrong perception cannot remove संसार. In support of that he gives an example न हि तमः तमसो निवर्तकं भवति – darkness cannot remove darkness. Imagine there is one room which is dark, and another room which is dark, and you want to remove the darkness of one room. For that you want to take the help of the darkness of another room and you want to remove the wall in between. Imagine this situation. If you remove the wall, if in the other room there is light, removing the wall will be useful because the light of that room will spread into this room and remove the darkness. Imagine the other room is dark and you pull down the wall so that the darkness of the other room will come to this room and remove the darkness, how foolish it is? Similarly how can this मिथ्या दर्शनम् remove संसार, it is not possible. Therefore the श्लोक has nothing to do with नित्यकर्म at all. Continuing;

ननु कर्मणि यद् अकर्म-दर्शनम् अकर्मणि वा कर्म-दर्शनं न तद् मिथ्या-ज्ञानम्; किं तर्हि? गौणं फल-भावाभाव-निमित्तम्।

Here पूर्वपक्षि is not convinced with our argument. Here whether शङ्कराचार्य has received the signature from कृष्ण or whether it is a forgery is the analysis we are going through now. पूर्वपक्षि says I am not such a fool, I understand that wrong perception is अमङ्गलम्, and wrong perception cannot give liberation. But I don't say कर्मणि कर्म दर्शनम् is wrong perception, it is नित्यकर्म topic only. First I want to make sure it is नित्यकर्म topic only. And कृष्ण's message is we have to see नित्यकर्म as अकर्म only. That is the message which has nothing to do with आत्मा. And कृष्ण is indeed saying अकर्मणि कर्म दर्शनम् and omission of नित्यकर्म is पापम्, as good as कर्म. This alone is the perception prescribed by कृष्ण.

But you are saying this is a wrong perception because how can नित्यकर्म be inaction is your question. पूर्वपक्षि says seeing नित्यकर्म as inaction is not a wrong perception. A wrong perception is a wrong perception only when that perception is born out of ignorance. When there is no ignorance, and when I am deliberately entertaining a wrong perception, you cannot call it wrong perception, it is a visualization and that statement will come under a metaphorical statement. A deliberate wrong perception doesn't come under wrong perception, अध्यास and it comes under आरोप only. It is like when a child is very intelligent and bright you say he is a lion etc., when somebody's face is beautiful we say it is brilliant like the Sun or the moon or when we say the fire of knowledge will burn down संसार, when you look upon knowledge as fire, everybody knows knowledge is not fire. Suppose really knowledge is fire, in the class when you get the knowledge into your head, your head

will become hotter and hotter, you can get food cooked with the help of that fire also. We all know the knowledge is not fire and fire is not knowledge. But we use the expression the knowledge fire burns. It doesn't come under मिथ्या दर्शनम्, it comes under गौण दर्शनम्.

Deliberate misperception is called गौण दर्शनम् and since गौण दर्शनम् is not मिथ्या दर्शनम्, गौण दर्शनम् is not अमङ्गलम्. मिथ्या दर्शनम् is अमङ्गलम्, accepted. But here कृष्ण is prescribing not मिथ्या दर्शनम्, but गौण दर्शनम्, knowing that नित्यकर्म is not अकर्म, we know but still deliberately may you see नित्यकर्म as अकर्म like उपासन taking the inert stone as sentient देवता. When I do अभिषेकम् upon the stone it is not मिथ्या दर्शनम् but it is a गौण दर्शनम् only. I know that it is inert rock only, but I deliberately do the आवाहनम् अस्मिन् हरिद्राबिम्बे श्री महागणपति ध्यायामि । आवाहयामि ॥ and I also talk to the विग्रहम् even though I know that it is inert stone, it doesn't listen to my talk, still I talk. How? Because I have invoked a sentient देवता that comes under उपासनम्. Just as उपासन is a deliberate misperception similarly कर्मणि अकर्म दर्शनम् is not मिथ्या दर्शनम् but गौण दर्शनम्. Therefore it is not अमङ्गलम् therefore this गौण दर्शनम् can liberate a person, it is like a form of उपासन. That is what is said here. ननु. Who is telling whom? पूर्वपक्षि is arguing that eighteenth verse is dealing with नित्यकर्म only and not आत्मा. Whereas we say it is dealing with आत्मा only. That is the difference. So ननु to object the statement of शङ्कराचार्य in the previous paragraph पूर्वपक्षि says कर्मणि अकर्म दर्शनम् – the misperception of नित्यकर्म as inaction, misperception of action as inaction यद् –



which has been prescribed by Lord कृष्ण in the present verse, similarly अकर्मणि वा कर्म-दर्शनम् – the deliberate misperception of inaction, of omission of नित्यकर्म as कर्म दर्शनम् – a type of पाप कर्म, you have to read यद् again, which has been prescribed by कृष्ण in this verse, तद् – this two-fold misperception न मिथ्या-ज्ञानम् – is not a wrong perception, किं तर्हि? – then what, गौणं तद् – it is a deliberate misperception equivalent to उपासनम्, not a misperception born of ignorance but a deliberate misperception like उपासन done as a means of liberation. And for this deliberate misperception there should be some logic also. When you say he is brilliant like the Sun, what is the logic? He is brilliant physically or at least intellectually. Therefore what is the common feature between Sun and him? Sun is also brilliant and this boy also is brilliant. Brilliance becomes the common feature. There must be a common feature for a deliberate misperception.

गौणम् must be based on गुण सामान्यम्. When you say he is a lion, lion of Punjab and all, what is the common feature? He is majestic, courageous etc. Similarly any deliberate misperception must have गुण सामान्यम्, and पूर्वपक्षि says नित्यकर्म and अकर्म have got a common feature. So सन्ध्यावन्दनम् and also laziness has got some common feature. See the comparison! Idleness and सन्ध्यावन्दनम् have got a common feature. What is the common feature? If you remain idle you won't get any benefit, नित्यकर्म also will not give you any benefit; according to पूर्वपक्षि. Therefore नित्यकर्म and अकर्म both have got फल-अभावम् is the common feature between नित्यकर्म and अकर्म. And also नित्यकर्म परित्याग the

omission of the नित्यकर्म and performance of a पाप कर्म they have got a common feature – the omission also produces पापम् and पाप कर्म also produces पापम्. Because of the common feature, omission is compared to a type of पाप कर्म. Therefore he says फल-भाव and फल-अभाव-निमित्तम्, here निमित्तम् is गुण सामान्यम् because of the गुण सामान्यम् there is गौण दर्शनम् therefore कर्मणि अकर्म दर्शनम् and अकर्मणि कर्म दर्शनम् both of them deal with नित्यकर्म only and it is prescribing a deliberate misperception and which is equivalent to उपासन and it will remove संसार. Therefore you don't require आत्मज्ञानम् at all, this is the message of पूर्वपक्षि who also wants to claim the signature from भगवान्. Then only you will know the seriousness of this problem. Ok, शङ्कराचार्य has to answer that.

न । कर्माकर्म-विज्ञानात् अपि गौणात् फलस्य अश्रवणात् । न अपि श्रुत-हानि-अश्रुत-परिकल्पनया कश्चिद् विशेषो लभ्यते ।

Now शङ्कराचार्य answers that question. He says Ok, let us assume for argument sake again अभ्युपेत्य वाद, that the eighteenth verse is dealing with नित्यकर्म only. And let us assume it is talking about a deliberate misperception which is called गौण दर्शनम् which is equivalent to an उपासन only, it is not a misperception born out of ignorance, not अमङ्गलम्. And out of this गौण दर्शनम्, कृष्ण is talking about freedom from संसार because the eighteenth verse deals with मोक्ष, not only the eighteenth verse the whole context is मोक्ष only. Let us assume that this गौण दर्शनम् is prescribed by कृष्ण as मोक्ष

साधनम्. Let us assume this is the message of the eighteenth verse.

Now शङ्कराचार्य says this I cannot accept because there is no प्रमाणम् in support of this message. The deliberate misperception of नित्यकर्म as अकर्म and नित्यकर्म परित्याग as कर्म, deliberate misperception practiced as a गौण दर्शनम् उपासन will give liberation for this message of the eighteenth verse which you claim as the message giving मोक्ष. We don't have any प्रमाणम् either in the form of श्रुति प्रमाणम् or युक्ति प्रमाणम् or अनुभव प्रमाणम्. Especially here शङ्कराचार्य says there is no श्रुति प्रमाणम् in support of this message because no उपासन can give मोक्ष, how can this उपासन or misperception produce मोक्ष. Therefore neither logic supports nor is there any उपनिषत् प्रमाणम्, remember शङ्कराचार्य wants to draw validity from कृष्ण, remember कृष्ण Himself derives validity from the श्रुति. We may say कृष्ण is भगवान् therefore He has got independent validity. But कृष्ण Himself claims in the गीता that अर्जुन I am not giving my message,

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः । ॥ गीता ४-२ ॥

कृष्ण Himself derives validity from the श्रुति प्रमाणम्, and शङ्कराचार्य says there is no श्रुति support for such a conclusion of yours. Therefore he says न. न means your statement is not acceptable even if कर्मणि अकर्म दर्शनम् is not मिथ्या दर्शनम् but गौण दर्शनम्, even then it is not correct. Your statement is not acceptable, why, because कर्म-अकर्म-विज्ञानात् अपि – even by this deliberate गौण दर्शनम् like उपासन, गौणात् – गौण must be adjective to विज्ञानात्, even by this deliberate misperception

which is equivalent of an उपासन, फलस्य अश्रवणात् – no फलम् has been promised in any part of the वेदs. Then where is the question of मोक्ष फलम्? Whereas कृष्ण is talking about यत् ज्ञात्वा मोक्षयसे अशुभात्. The context is आत्मज्ञानम् and मोक्ष फलम्, for this उपासन even the worldly फलम् is not there, where is the question of मोक्ष फलस्य अश्रवणात्. अश्रवणम् here means in the श्रुति there is no statement. अश्रवणात् means श्रुति प्रमाण अभावात्. And therefore श्रुत-हानि-अश्रुत-परिकल्पनया कश्चिद् विशेषो न लभ्यते – by writing such a commentary which is not supported by the वेदs you are not getting any benefit at all. Therefore श्रुत-हानि which means giving up the message of the original उपनिषत्, and अश्रुत-परिकल्पनाया – imagining a new message which is not in the गीता. And what is the new message? Deliberate misperception leading to मोक्ष is a nonexistent message, by interpolating such a wrong message अश्रुत-परिकल्पनया कश्चिद् विशेषो न लभ्यते – you are not getting any advantage, not only are you not getting any advantage but you are misleading the society also. Especially those people who do not have access to the संस्कृत language and there is गीतोपदेशम् there is a write up which is going all over. I don't know whether you are aware of it. It has become so widespread internationally everywhere this text is printed.

“O man! Why do you worry without cause? Whom do you fear without reason? Who can kill you? The soul is neither born, nor does it die. Whatever happened, happened for the good; whatever is happening, is happening for the good; whatever will happen, will also happen for the good only.”

“You need not have any regrets for the past. You need not worry for the future. The present is happening... What did you lose that you cry about? What did you bring with you, which you think you have lost?”

“What did you produce, which you think got destroyed? You did not bring anything, whatever you have, you received from here. Whatever you have given, you have given only here. Whatever you took, you took from God. Whatever you gave, you gave to Him. You came empty handed, you will leave empty handed.”

“What is yours today, belonged to someone else yesterday, and will belong to someone else the day after tomorrow. You are mistakenly enjoying the thought that this is yours. It is this false happiness that is the cause of your sorrows.”

“Change is the law of the universe. What you think of as death, is indeed life. In one instant you can be a millionaire, and in the other instant you can be steeped in poverty.”

“Yours and mine, big & small erase these ideas from your mind. Then everything is yours and you belong to everyone. This body is not yours, neither are you of the body. The body is made of fire, water, air, earth and ether, and will disappear into these elements. But the soul is permanent - so who are you?”

“Dedicate your being to God. He is the one to be ultimately relied upon. Those who know of his support are forever free from fear, worry and sorrow. Whatever you do, do it as a

dedication to God. This will bring you the tremendous experience of joy and life-freedom forever.”

It is printed all over as गीतोपदेशम् and almost everybody thinks that this is what is written in the गीता but no single statement mentioned there is said in the गीता. But since the majority doesn't have access to the original गीता, in fact, hundreds of books are going all over in the name of गीता message and गीता भाष्यम् but unfortunately that is not there, they have all done the forgery of कृष्ण's signature. And this forged signature is called in संस्कृत as श्रुत-हानि-अश्रुत-परिकल्पना and it is a great crime. This is an expression often used in the commentary you should note, श्रुत-हानि-अश्रुत-परिकल्पना means forged signature. What benefit are you going to get by this श्रुत-हानि-अश्रुत-परिकल्पनया? Continuing;

स्व-शब्देन अपि शक्यं वक्तुम् 'नित्य-कर्मणां फलं न अस्ति, अकरणात् च तेषां नरक-पातः स्यात्' इति, तत्र व्याजेन पर-व्यामोह-रूपेण 'कर्मणि अकर्म यः पश्येत्' इत्यादिना किम्? ।

पूर्वपक्षि is not convinced with this argument also. He says forgery may be a crime, but even that has got a utility. शङ्कराचार्य says श्रुत-हानि-अश्रुत-परिकल्पनया कश्चिद् विशेषो न लभ्यते – you are not going to get any advantage by this forgery. Now पूर्वपक्षि says I do have an advantage. It is like many people spreading the message that नाम-सङ्कीर्तन itself will give liberation. You don't have to do any other difficult कर्म and difficult गीता भाष्य study, textual analysis, all this headache you don't require at all, हरे राम हरे राम you do दिव्य नाम-सङ्कीर्तनम् you do, they are spreading this message and

presenting it as a means of liberation, it is really speaking forgery only, it is a very very big misleading that is being done because nowhere in the उपनिषत् it is accepted that नाम-सङ्कीर्तनम् can give liberation. Similarly here also this person is presenting this deliberate misperception will give liberation and he says I am deliberately doing this forgery and there is an advantage also. What is that advantage? Before that शङ्कराचार्य is questioning that. शङ्कराचार्य says that suppose the message is नित्यकर्म will not produce any result, that is the view of पूर्वपक्षि; number one. Then the second message is the omission of नित्यकर्म will produce पापम्. This message itself we don't accept but let us assume this is the message to be given. शङ्कराचार्य asks the question this message can be given directly by कृष्ण. He can say नित्यकर्म will not produce any फलम्. नित्यकर्म's omission will produce पापम्. If that is the message to be given by कृष्ण, why should कृष्ण unnecessarily present this message in a complex manner, that कर्मणि अकर्म दर्शनम् which is more confusing and अकर्मणि कर्म दर्शनम् which is again more confusing, why should कृष्ण use a confusing method of communication when a nonconfusing method is available. When the message according to you is that नित्यकर्म will not produce फलम्, omission will produce पापम्, this message can be directly given, why should Lord कृष्ण give this message in a complex manner? That is what शङ्कराचार्य argues. स्व-शब्देन अपि शक्यं वक्तुम् – if कृष्ण's message is as you claim स्व-शब्देन means by His own direct expression, स्व refers to direct expression वक्तुम् शक्यम् it can be communicated instead of presenting in a complex manner of

गौण दर्शनम् नित्यकर्मणि अकर्म दर्शनम् etc. Directly itself वक्तुम् शक्यम्. And how can it be directly communicated? All these things शङ्कराचार्य says, स्व-शब्देन अपि शक्यं वक्तुम्. How? Within quotation. 'नित्य-कर्मणां फलं न अस्ति – कृष्ण could have said नित्यकर्म will not produce फलं. Instead of confusing कर्मणि अकर्म पश्येद् He could have said this, 'नित्य-कर्मणां फलं न अस्ति. तेषाम् अकरणात् च नरक-पातः स्यात्' – by the omission of नित्यकर्म one will go to नरकम् because of प्रत्यवाय, कृष्ण could have directly communicated, why should He put in this form of the गौण दर्शनम्, अकर्मणि कर्म पश्येद्. इति upto this is within quotation. In this direct language कृष्ण could have communicated if that were the message. And when this direct method is available why should कृष्ण use a confusing indirect disguised language. This is शङ्कराचार्य's question. तत्र which means that being so, when the message can be directly communicated, व्याजेन किम्? – why should कृष्ण use a disguised language. व्याज means disguised language or indirect language of गौण दर्शनम्. किम्? – what is the purpose, पर-व्यामोह-रूपेण – which language will be confusing the readers. When direct method is available why should कृष्ण use an indirect method which is confusing to others, if the message is what you want to convey.

What is the confusing disguised language? Within quotation. 'कर्मणि अकर्म यः पश्येत्' इत्यादिना. Like using the language of light of Consciousness which has become the most confusing language in the world because Consciousness is often compared to light. It is गौण दर्शनम् only. Even though this गौण दर्शनम् has been presented with all good intention,



because of this language light of Consciousness ninety percent of meditators are waiting for what you know, they wait for some light, because of this one word light of Consciousness has created maximum problem in the spiritual field, many people are waiting and some people have seen some lights also, and they have concluded that we had realization because of this light दर्शनम्. शङ्कराचार्य says like that why would कृष्ण use all this confusing language, tell me what is the benefit of that. It is शङ्कराचार्य's question for which पूर्वपक्षि has to say something, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

स्व-शब्देन अपि शक्यं वक्तुम् 'नित्य-कर्मणां फलं न अस्ति,  
अकरणात् च तेषां नश्य-पातः स्यात्' इति, तत्र व्याजेन पर-  
व्यामोह-रूपेण 'कर्मणि अकर्म यः पश्येत्' इत्यादिना किम्? ।

Commenting upon the eighteenth verse of the fourth chapter शङ्कराचार्य has taken up one of the previous commentaries on this verse and he is refuting that interpretation. According to us, the *Siddhantins*, the eighteenth verse is dealing with अकर्ता आत्मा and the negation of कर्म is the highlight of the श्लोक. Whereas the पूर्वपक्षि looks upon the very same श्लोक as कर्म प्रधान श्लोक which is diagonally opposite of what we say. We say कर्म निषेध is the तात्पर्यम् of this श्लोक and पूर्वपक्षि says कर्म glorification is the तात्पर्यम् of this श्लोक. And therefore शङ्कराचार्य is vehemently refuting because throughout the गीता शङ्कराचार्य's aim is to bring in the concept of सन्न्यास. The तात्पर्यम् of उपनिषत् is कर्म निषेध or सन्न्यास because सन्न्यास सहितात् ज्ञानात् एव मोक्ष is the *Upanishadic* vision, and शङ्कराचार्य wants to bring out that सन्न्यास प्राधान्यम् in the भगवद्गीता also. Even though superficially भगवद्गीता seems to be an action oriented scripture, शङ्कराचार्य wants to say भगवद्गीता is not an action oriented scripture, it is a सन्न्यास oriented scripture. Therefore whenever any commentator highlights कर्म in the गीता it becomes a red rag for शङ्कराचार्य, and therefore he takes a lot

of pain to refute that idea and establish that अकर्तृ आत्मा or नैष्कर्म्यसिद्धि is the topic of the गीता.

And even this word नैष्कर्म्यसिद्धि is not the invention of *Advaitin*, भगवान् कृष्ण Himself tells in eighteenth chapter

नैष्कर्म्यसिद्धिं परमां सन्न्यासेनाधिगच्छति ॥ गीता १८-४९ ॥

what better line do you require, from कृष्ण's mouth the above statement comes and it is not an intermediate goal, परमां नैष्कर्म्यसिद्धिं अधिगच्छति and that too सन्न्यासेन नैष्कर्म्यसिद्धिम्. Therefore शङ्कराचार्य will never leave an opportunity to demolish the कर्म oriented commentators. And this कर्म oriented commentator said that the eighteenth श्लोक is highlighting the नित्यकर्म. What did he say? नित्यकर्म अनुष्ठानम् will not give any benefit, it is as good as अकर्म and नित्यकर्म omission will produce पापम् that is as good as a पाप कर्म.

And this reversed vision of seeing नित्यकर्म कर्म as अकर्म and नित्यकर्म अकर्म as कर्म this is the गौण दर्शनम्, deliberate reverse perception. गौण दर्शनम् means deliberate reverse perception. And this perception is prescribed by Lord कृष्ण in the eighteenth verse exactly like the उपासन prescribed in the उपनिषत्s. In the पञ्चाग्नि विद्या a man has to be seen as अग्नि and a woman has to be seen as अग्नि, just as in पञ्चाग्नि विद्या a deliberate misperception is prescribed as उपासन for positive benefit, this eighteenth verse is also prescribing a deliberate misperception of कर्मणि अकर्म and अकर्मणि कर्म. And when this was said by पूर्वपक्षि शङ्कराचार्य refuted that by saying no doubt deliberate misperceptions are prescribed in the शास्त्र but

the eighteenth verse of the fourth chapter is not the topic of गौण दर्शनम्. And what is the reason he gave? Because here मोक्ष is prescribed as the फलम्. If deliberate misperception is prescribed in the eighteenth verse, मोक्ष cannot be the फलम् because for all the उपासन्s greater फलम्s are there but मोक्ष is never the फलम्. But here कृष्ण is giving अशुभाद् मोक्षयसे [गीता ४-१६] मोक्ष फलम् is given. Therefore you cannot interpret the श्लोक as गौण दर्शनम् of नित्यकर्म and if you interpret in such a way it will be a twisting of the शास्त्र which is called श्रुत-हानि-अश्रुत-परिकल्पना covering up the right teaching and presentation of the wrong teaching, which is a great दोष in interpretation. And शङ्कराचार्य asked a question to पूर्वपक्षि, by twisting the fact what benefit are you going to get. श्रुत-हानि-अश्रुत-परिकल्पनया कश्चिद् विशेषो लभ्यते he asked in the last paragraph. And for this पूर्वपक्षि may give a possible answer, that answer is not said here, we have to supply a possible answer. What पूर्वपक्षि may say is I am deliberately twisting the fact so that the नित्यकर्म's status can be highlighted. I am deliberately twisting the fact, the twisting of the fact is the गौण दर्शनम् as a means of मोक्ष, even though गौण दर्शनम् cannot give मोक्ष I am interpreting this श्लोक as a गौण दर्शनम् and also I am saying गौण दर्शनम् will give मोक्ष through the mouth of the Lord that is the teaching here. And I am interpreting in such a way so that the status of नित्यकर्म will be highlighted. Exactly like in the पुराणs it is said नाम-सङ्कीर्तनम् itself will give मोक्ष, even though that is a deliberate twisting of the fact, because नाम-सङ्कीर्तनम् can never give मोक्ष, but still in the पुराणs they give this as an अर्थवाद so that the glory of नाम-

सङ्कीर्तनम् is highlighted, similarly the नित्यकर्म's status will be highlighted if we deliberately twist the fact and say that नित्यकर्म गौण दर्शनम् can give मोक्ष. This may be the possible answer that is bringing the status of नित्यकर्म by presenting in this गौण दर्शनम् page.

Suppose the पूर्वपक्षि argues like that I don't know whether you follow पूर्वपक्षि's argument, शङ्कराचार्य's answer is even if you want to highlight this unique status of नित्यकर्म, नित्यकर्म performance will not produce any benefit and its non-performance will produce पापम्, even if you want to highlight this unique status of नित्यकर्म, कृष्ण need not highlight this by presenting such a गौण दर्शनम्. गौण दर्शनम् method should be used only when direct description is not possible. गौण दर्शनम् method of highlighting the status of नित्यकर्म is an indirect method because any गौण दर्शनम् is a misperception, therefore it is an indirect method of highlighting the नित्यकर्म's status. An indirect method must be employed only when a direct method is not available. शङ्कराचार्य argues कृष्ण need not use such an indirect method if his intention is to talk about नित्यकर्म, because he could have talked about it directly itself.

Therefore he says without using श्रुत-हानि-अश्रुत-परिकल्पना which is the गौण दर्शनम् method, स्व-शब्देन अपि – by directly describing वक्तुम् शक्यम्, कृष्ण could have easily said if you do नित्यकर्म you won't get any benefit and if you omit नित्यकर्म you will get पापम्. Thus when कृष्ण could have directly communicated why should He use the गौण दर्शन श्रुत-हानि-अश्रुत-परिकल्पना method. Therefore 'नित्य-कर्मणां फलं

न अस्ति, अकरणात् च तेषां नरक-पातः स्यात्' इति स्व-शब्देन  
by direct communication He could have given the message.

And according to your interpretation what happened is कृष्ण is a bad teacher and He is misleading the audience by using the indirect method of teaching when direct method is available. कृष्ण will come across as a poor communicator. So तत्र – this being so व्याजेन पर-व्यामोह-रूपेण 'कर्मणि अकर्म यः पश्येत्' इत्यादिना किम् प्रयोजनम्? – what benefit will कृष्ण get by communicating indirectly when direct communication is possible. And therefore गौण दर्शनम् cannot be accepted. Continuing;

तत्र एवं व्याचक्षाणेन 'भगवता उक्तं वाक्यं लोक-व्यामोहार्थम्' इति व्यक्तं कल्पितं स्यात्।

शङ्कराचार्य continues the same topic and says if you interpret the eighteenth verse in this manner then you are not raising the status of Lord कृष्ण as an आचार्य. By such an interpretation you are only bringing down the status of कृष्ण as an आचार्य because from your interpretation the message given will be कृष्ण doesn't know how to talk about नित्यकर्म in a proper way. That will be the consequence. He says तत्र – this being so, एवम् व्याचक्षाणेन त्वया – by you who are interpreting the eighteenth verse as नित्यकर्म प्रधान श्लोक, व्यक्तं कल्पितं स्यात् – the following message will be given by you. After the word व्याचक्षाणेन you have to connect with व्यक्तम् कल्पितम्, it should not be connected with भगवता, एवम् व्याचक्षाणेन त्वया व्यक्तं कल्पितं स्यात् – by you who interpret the eighteenth verse in such a manner the following wrong message will be

given by you. **व्यक्तम्** means clearly, clearly means a wrong message will be clearly given by you. And what will be the wrong message? **‘भगवता उक्तं वाक्यं लोक-व्यामोहार्थम्’ इति** – भगवान्’s statement in the eighteenth verse is given to deliberately mislead the entire humanity. The statement is **कर्मणि अकर्म यः पश्येद् इति उक्तम् वाक्यम् लोक-व्यामोहार्थम्** – it is meant to deliberately mislead the world. What is the reason? When directly **नित्यकर्म** can be talked about, if भगवान् is deliberately talking about that in a hidden language, that can be only meant for covering up and misleading the universe. That will be the message, like the double language used by some people where they don’t want others to know what they say. If you don’t want others to know then you talk in a hidden language, that may be good for people who want to cover up their message, but an **आचार्य** cannot use such a language because his aim is to communicate and not to hide the message. According to your interpretation **कृष्ण** will become the hider of a message. Therefore **लोक-व्यामोहार्थम्** – to deliberately mislead. As the politicians say in the parliament the Honorable Minister misled the house, instead of saying he told a lie, they say the honorable minister misled the house. **कृष्ण** will be the honorable minister misleading humanity. **इति व्यक्तं कल्पितं स्यात्**. Continuing;

**न च एतत् छद्म-रूपेण वाक्येन रक्षणीयं वस्तु, न अपि शब्दान्तरेण पुनः पुनः उच्यमानं सुबोधं स्यात् इति-एवं वक्तुं युक्तम् ।**

So sometimes people will have to use a hidden language when it cannot be communicated directly as in the case of आत्मा.

अन्यदेव तद्विदितादथो अविदितादधि । ॥ केनोपनिषत् १-४ ॥

etc., and also निर्गुणम् सगुणम् etc., in thirteenth chapter कृष्ण uses a paradoxical language to reveal the आत्मा, such a hidden language will have to be used when the revealed subject matter is अतिसूक्ष्म वस्तु, but if नित्यकर्म is the subject matter to be talked about by कृष्ण, कृष्ण need not use कर्मणि अकर्म यः पश्येद् अकर्मणि च कर्म यः etc., because नित्यकर्म is not a subtle subject matter requiring a hidden and paradoxical language. Such a paradoxical language is required in the case of आत्मा,

अपाणिपादो जवनो ब्रहीता पश्यत्यचक्षुः ॥ श्वेताश्वतरोपनिषत् ३-१९ ॥

Without hands and feet He moves swiftly and grasps; without eyes He sees. But if नित्यकर्म is the topic of the eighteenth verse कृष्ण need not have used. Not only that it is not a secret also to be hidden from humanity. Therefore he says एतत् – this topic न रक्षणीयं वस्तु – it is not a secret topic to be hidden from humanity, at least in the case of ज्ञानयोग you cannot talk about that to all the people, न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ॥ गीता ३-२६ ॥ Therefore शास्त्र says don't talk about आत्मा, ज्ञानयोग etc., to all people, it is रहस्यम्, it is गुह्यात् गुह्यतरम्, even if you want to talk about you use indirect language, all these are required for ज्ञानयोग and आत्मा but नित्यकर्म is a topic not to be hidden from humanity by using an indirect language. Therefore he says एतत् – this topic of नित्यकर्म न



रक्षणीयं वस्तु – is not to be protected secretly by hiding. Here वस्तु refers to the topic of नित्यकर्म, छद्म-रूपेण वाक्येन – by using a hidden language, by method of covering up. छद्म means a hidden method, secret method वाक्येन – by such a statement this need not be protected or hidden. Not only that, in the case of आत्मा the शास्त्र uses several methods, in certain cases it uses positive language called विधि वाक्यम्, in certain contexts it uses negative method called निषेध वाक्यम्, in the case of आत्मज्ञानम् different methods of communication will have to be used, positive method, negative method etc., but if नित्यकर्म is the topic it doesn't require different methods of communication also because नित्यकर्म is not such a subtle topic like the आत्मा topic. Therefore कृष्ण would not use कर्मणि अकर्म and अकर्मणि कर्म etc., for talking about the नित्यकर्म. Therefore he says शब्द-अन्तरेण – by using different methods, पुनः पुनः उच्यमानम् – if नित्यकर्म is talked about repeatedly by using different types of communication positive, negative, open, hidden etc., पुनः पुनः उच्यमानम् सुबोधं स्यात् – that नित्यकर्म will be better understood. The पूर्वपक्षि cannot say the following statement – if नित्यकर्म is talked about in different languages then नित्यकर्म can be understood in a better way. This cannot be said because नित्यकर्म doesn't require communication in different methods for better understanding because it is an easier subject, you can directly communicate. Therefore he says सुबोधं स्यात् इति-एवं वक्तुं युक्तम् – you cannot even argue like that. Therefore if नित्यकर्म is the subject matter कृष्ण would not have used such an indirect method of

communication. Therefore नित्यकर्म is not the topic here. Continuing;

‘कर्मणि एवाधिकारस्ते’ [गीता २-४७] इति अत्र हि स्फुटतर उक्तः अर्थः, न पुनः वक्तव्यो भवति ।

Here शङ्कराचार्य says Lord कृष्ण has talked about this unique status of नित्यकर्म in direct language in the third chapter before as well as in the second chapter also through the famous verse ‘कर्मणि एवाधिकारस्ते’ [गीता २-४७]. Therefore शङ्कराचार्य says ‘कर्मणि एवाधिकारस्ते’ इति अत्र – in this श्लोक. अर्थः – this particular topic regarding the unique status of नित्यकर्म अर्थः स्फुटतर उक्तः – has been very clearly said मा ते सङ्गः अस्तु अकर्मणि – नित्यकर्म you should never drop, अकर्मणि सङ्गः मा अस्तु – may you not take to the omission of अकर्म, on the other hand कर्मणि एव अधिकारः – you have to do कर्म, this has been very very clearly stated directly स्फुटतर उक्तः अर्थः – it has been clearly said, and it is not too subtle requiring a repetition in this manner. न पुनः वक्तव्यः भवति – it need not be told again and again and again because it is not a subtle topic that is difficult to comprehend. Continuing;

सर्वत्र च प्रशस्तं बोद्धव्यं च कर्तव्यम् एव । न निष्प्रयोजनं बोद्धव्यम् इति उच्यते ।

Not only that this गौण दर्शनम्, I have told before, will not produce any benefit at all. पूर्वपक्षि says नित्यकर्म will not produce any benefit. He also says this knowledge that ‘नित्यकर्म will not produce any benefit’ is prescribed here. नित्यकर्म will not produce any benefit is the idea of पूर्वपक्षि. And here he says नित्यकर्म will not produce benefit, this

दर्शनम्, this meditation or thought process one has to repeat is the message of the eighteenth श्लोक.

Now शङ्कराचार्य says this दर्शनम् also doesn't produce any benefit. This दर्शनम् that 'नित्यकर्म' will not produce any benefit' also will not produce any benefit. When गौण दर्शनम् will not produce any benefit why should कृष्ण talk about that repeatedly in a different language. Therefore he says सर्वत्र च – in the entire शास्त्र, प्रशस्तं बोद्धव्यम् – whatever is glorious, producing a great benefit and कर्तव्यम् – therefore whatever has to be practiced by people for great benefit तत् एव बोद्धव्यम् – that alone has to be learnt from the शास्त्र. Here अन्वय must be properly written. यत् प्रशस्तं यत् कर्तव्यम् तत् एव बोद्धव्यम्. Whatever is glorious, capable of producing benefit and whatever should be pursued by the student, that alone must be learnt by the student through all the शास्त्र. This गौण दर्शनम् doesn't produce any benefit and it is not worth pursuing also, why should कृष्ण give us a special श्लोक here in the शास्त्र. Therefore कर्तव्यम् एव च बोद्धव्यम् भवति. न निष्प्रयोजनम् बोद्धव्यम् इति उच्यते – whatever is निष्प्रयोजनम् बोद्धव्यम् इति न उच्यते – that cannot be said to be worth knowing. Continuing; न च मिथ्या-ज्ञानं बोद्धव्यं भवति, तत्-प्रत्युपस्थापितं वा वस्तु-आभासम्।

Whether it comes under गौण दर्शनम् or whether it comes under मिथ्या दर्शनम्, in both ways कर्मणि अकर्म दर्शनम् is not worthy of knowing. गौण दर्शनम् is not worthy of knowing or practicing because it doesn't produce any benefit and now शङ्कराचार्य adds मिथ्या दर्शनम् also is not worthy of

practicing because that also doesn't produce any benefit. न च मिथ्या-ज्ञानं मिथ्या दर्शनम् बोद्धव्यं भवति – is not worth learning or practicing or तत्-प्रत्युपस्थापितं वा वस्तु-आभासम् – a false idea or a false message तत्-प्रत्युपस्थापितम् – which is conveyed through a wrong knowledge. प्रत्युपस्थापितम् means presented by the false knowledge. So neither a false knowledge nor a false idea conveyed through false knowledge both of them are not worthy of knowing or studying or understanding. वस्तु-आभासम् means मिथ्या पदार्थः. Here the word मिथ्या-ज्ञानम् and वस्तु-आभासम् शङ्कराचार्य is differentiating based on a concept in वेदान्त that every thought has got a corresponding object outside either a gross object or a subtle object. When you have got a false perception of snake, rope snake is there that rope snake itself they divide into two, one is the rope snake which exists in your mind in the form of a thought which is called ज्ञानाध्यासः. And corresponding to the false thought there is a false snake outside that false snake outside is called अर्थाध्यासः. Thus wherever there is an error there are two things – one is called ज्ञानाध्यासः which is internal and the other is अर्थाध्यासः which is external. When a person sees silver in the shell, the shell silver, there are two varieties ज्ञानाध्यास shell silver inside the mind and अर्थाध्यास shell silver is outside. And when this person travels to the pick up the silver is he going towards ज्ञानाध्यासः or अर्थाध्यासः? Remember the silver is not only in the mind, wherever there is अध्यास there is a false object outside also. If the silver is only in the mind he will not travel to pick up the silver, therefore *Vedantin* vehemently argues in every erroneous perception there is an erroneous thought also,

there is a false object also. There is both a वृत्ति and a पदार्थ. वृत्ति is inside called ज्ञानाध्यासः, पदार्थ is outside called अर्थाध्यासः. And शङ्कराचार्य says in the case of this मिथ्या दर्शनम् also both अर्थाध्यासः and ज्ञानाध्यास will not give any benefit. मिथ्या-ज्ञानम् stands for ज्ञानाध्यासः, वस्तु-आभासम् means अर्थाध्यासः. Both will not give any benefit in the case of कर्मणि अकर्म दर्शनम्. Now शङ्कराचार्य changes the topic.

न अपि नित्यानाम् अकरणाद् अभावात् प्रत्यवाय-भावोत्पत्तिः, 'न असतो विद्यते भावः' [गीता २-१६] इति वचनात्, 'कथम् असतः सज्जायेत' [छान्दोग्योपनिषत् ६-२-२] इति च दर्शितम्।

Now the topic is changing. Until now शङ्कराचार्य used one method to dismiss the पूर्वपक्षि's interpretation. Hereafter he is going to use another method to dismiss the पूर्वपक्षि's interpretation of the eighteenth श्लोक.

What was पूर्वपक्षि's interpretation? He said through the eighteenth verse कृष्ण is giving a particular message. The message is नित्यकर्म will not produce any फलम्, and नित्यकर्म's omission or non-performance will produce पापम्. This is the message. Now whether this message itself is correct or not is one question. Until now शङ्कराचार्य assumed this message is correct. That नित्यकर्म will not produce फलम्, omission will give पापम्. This message शङ्कराचार्य assumes is correct. Such an assumption is called अभ्युपेत्य वाद.

And until now शङ्कराचार्य's approach was assuming such a message is correct, his argument was that is not the message conveyed through this श्लोक. The message may be correct, even if that message is correct, कृष्ण doesn't want to

convey that message in the present श्लोक which actually says आत्मा is नित्य अकर्ता, अहङ्कार is नित्य कर्ता. That message as interpreted by पूर्वपक्षि even if it is right, that is not the message in the eighteenth verse. What is the primary argument in favor of that? This verse is dealing with मोक्ष. In the मोक्ष context such a message cannot be given, that is the argument till now. And that method is called अभ्युपेत्य वाद. Now from this paragraph शङ्कराचार्य is telling that that message itself is wrong.

When that message itself is wrong, where is the question of कृष्ण conveying that message either in the eighteenth verse or anywhere in the entire भगवद्गीता. Therefore such a message doesn't exist in the गीता or in the उपनिषत्, श्रुति युक्ति अनुभव प्रमाणेन that message cannot be accepted. Therefore refutation of this message and dropping अभ्युपेत्य वाद is the topic here.

Now the wrong message has got two components. The performance of नित्यकर्म will not produce any result. This aspect of the message has not been discussed here by शङ्कराचार्य. Our view is नित्यकर्म does produce result. शङ्कराचार्य mentions that in the later context also. And he proves through the शास्त्र वाक्यम्s also you can never say नित्यकर्म cannot produce result, on the other hand he vehemently argues नित्यकर्म produces result. If you perform नित्यकर्म diligently the primary result will be साधन चतुष्टय सम्पत्ति and the byproduct is worldly prosperity. Materialistic benefits will come if one performs नित्यनैमित्तिक कर्म properly, the material benefits come as a byproduct and as a

primary benefit चित्तशुद्धि also comes. Thus there are two results for नित्यकर्म. How can you say नित्यकर्म will not produce any benefits? That शङ्कराचार्य doesn't say here, but we have to note.

शङ्कराचार्य is attacking the second component of पूर्वपक्षि's message. And the second component is omission of नित्यकर्म will produce पापम्. Shirking the duty will produce पापम्. शङ्कराचार्य here argues that is not acceptable, because when a person doesn't do नित्यकर्म, non-performance of नित्यकर्म comes under absence of नित्यकर्म. Absence comes under अभाव रूपम् or असत् रूपम्. And logically speaking even going by our own experience अभावः cannot produce any पुण्यम् or पापम् or मिश्रम् because अभाव doesn't have the capacity to do anything. Therefore how can नित्यकर्म अकरणम् produce पापम्? It is not acceptable. नित्यानाम् अकरणाद् – suppose a person doesn't do नित्यकर्म, अभावात् – which is in the form of अभाव, अभाव means absence or nonexistence, from such an अभाव, nothingness or nonexistence भावोत्पत्तिः – a production of something positive, प्रत्यवाय – in the form of प्रत्यवाय पापम् न अपि – is never never possible. You cannot produce something out of nothing. From the rice you can produce rice dish. But with nonexistent rice why can't I produce some other dish? It is never possible, no dish can be produced out of rice अभाव. It is illogical and also it is प्रत्यक्ष विरोध. And why it is illogical? Because the existence of the कारणम् alone is transferred to the कार्यम्. Therefore if कारणम् is nonexistent then the कार्यम् will not have existence because it doesn't have something to borrow from. Therefore अनुमानम् also proves its

impossibility and our अनुभव also proves impossibility because we cannot produce anything out of a nonexistent thing. Therefore श्रुति युक्ति अनुभव प्रमाणात् नित्यकर्म अकरणम् can never produce पापम्. Let it be very clear. शङ्कराचार्य says न सम्भवति. This is supported by कृष्ण Himself. शङ्कराचार्य says, 'न असतः विद्यते भावः' [गीता २-१६] इति वचनात्. Because of कृष्ण's own statement in the second chapter sixteenth verse, from nonexistence existence cannot come, nonexistence cannot get converted into existence. इति वचनात्. Not only is there स्मृति वाक्यम्, गीता वाक्यम्, there is श्रुति वाक्यम् also. छान्दोग्योपनिषत् ६-२-२ 'कथम् असतः सज्जायेत' – how can a positive entity called पापम् be created out of a nonexistent entity called non-performance of नित्यकर्म? That nonexistence how can it produce any सत्, सत् means a positive entity कथम् जायेत् – how can it be created? इति च दर्शितम् – such a statement is also available in the श्रुति. Therefore your message is not correct. And when the message itself is wrong where is the question of कृष्ण conveying that wrong message in a language of contradiction, it is not possible. More we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

न अपि नित्यानाम् अकरणाद् अभावात् प्रत्यवाय-भावोत्पत्तिः, 'न  
असतो विद्यते भावः' [गीता २-१६] इति वचनात्, 'कथम् असतः  
सज्जायेत' [छान्दोग्योपनिषत् ६-२-२] इति च दर्शितम् ।

We are seeing the शाङ्कर भाष्यम् of the eighteenth  
verse of the fourth chapter. After presenting his commentary  
शङ्कराचार्य is now refuting the पूर्वपक्ष who happens to be a  
वृत्तिकार, therefore it is called वृत्तिकार मत निरासः. And we are  
now at the fag end of that, and in this portion शङ्कराचार्य is  
refuting two views of वृत्तिकार with regard to the नित्यकर्म.  
And these two views of वृत्तिकार are very close to पूर्व मीमांसा  
मतम्. We don't categorize the वृत्तिकार as पूर्वमीमांसक. Here  
the वृत्तिकार who is ज्ञानकर्म समुच्चयवादि is closer to  
पूर्वमीमांसक, and these two views are close to पूर्वमीमांसक.  
What are those two views? Omission of नित्यकर्म will produce  
पापम्, non-performance of नित्यकर्म will produce पापम् and  
performance of नित्यकर्म will not produce any result. These  
two views शङ्कराचार्य is taking now. Of them the first view is  
being taken here – non-performance of नित्यकर्म will produce  
पापम्. This view of वृत्तिकार is based on शास्त्र वाक्यम्. There  
is a famous वाक्यम् attributed to the श्रुति which शङ्कराचार्य  
himself refers to in his कठोपनिषत् भाष्यम् and the famous  
वाक्यम् is अकरणे प्रत्यवायः – non-performance of नित्यकर्म  
will have adverse consequences. This is श्रुति वाक्यम्. Not only  
is there श्रुति support, there is a similar स्मृति support also.

अकुर्वन् विहितं कर्म निन्दितं च समाचरन् ।

प्रसज्जंश्चेन्द्रियार्थेषु नरः पतनमृच्छति ॥ मनुस्मृति ११-१४ ॥

All these शङ्कराचार्य analyzes in his तैत्तिरीय शीक्षावल्ली भाष्यम्. Therefore I am not going to those details now. There is a स्मृति प्रमाणम् also. अकुर्वन् विहितं कर्म निन्दितं च समाचरन् । प्रसज्जंश्चेन्द्रियार्थेषु नरः पतनमृच्छति ॥ This स्मृति प्रमाणम् also says non-performance of नित्यकर्म will have adverse consequences. And since there is शास्त्र वाक्यम् itself that there will be adverse consequences by the non-performance of नित्यकर्म, which वाक्यम् is acceptable to वेदान्त also. There is no controversy with regard to this. The non-performance of नित्यकर्म will have adverse consequences वृत्तिकार also accepts, we the *Vedantins* also accept, because that there are adverse consequences is mentioned by both श्रुति and स्मृति. Therefore our debate is not with regard to that fact. Non-performance of नित्यकर्म will have adverse consequences we do accept. Where do we have problem? When you say adverse consequences what type of adverse consequences? That there are adverse consequences due to the non-performance of नित्यकर्म, we don't differ but in the explanation of adverse consequences we differ. What is the explanation of पूर्वमीमांसक and वृत्तिकार? He says non-performance produces a new type of पापम्. This is the explanation of adverse consequences by पूर्वमीमांसक and वृत्तिकार. Non-performance which is अभाव produces a special type of पापम् called प्रत्यवाय पापम्. We *Vedantins* vehemently refute that explanation. Our answer is अभाव, non-performance cannot produce anything because it is श्रुति विरोध, स्मृति विरोध and युक्ति विरोध.

Therefore non-performance doesn't produce a पापम्. Then naturally a question will come, does that means non-performance will not lead to adverse consequences. *Vedantin* says it will lead to adverse consequences in some other way. It will not produce a special पापम्, but non-performance will lead to adverse consequences in some other way. What is that some other way? शङ्कराचार्य doesn't say that here. Keeping it in suspense he only says the production of पापम् through non-performance I cannot accept. How it leads to adverse consequences in some other way he explains in तैत्तिरीय भाष्यम्, which I will mention after this paragraph. Now we are refuting his explanation of adverse consequences. Therefore शङ्कराचार्य says नित्यानाम् अकरणाद् – this is the paragraph we did in the last class, I am repeating it deliberately to get the thread – नित्यानाम् अकरणाद् – the non-performance of नित्यकर्म, अभावात् – which is nothing but an अभाव, non-performance of नित्यकर्म is equal to nonexistence of नित्यकर्म. From that nonexistence प्रत्यवाय-भावोत्पत्तिः – the origination of a positive entity called प्रत्यवाय पापम् भावोत्पत्तिः न – is not acceptable, because अभाव can never produce भाव. Nonexistence can never produce existence. A nonexistent cause can never produce an existent effect. Nonexistent cause producing an existent effect is called असत्कार्य वाद which belongs to न्याय philosophy, we have vehemently refuted the असत्कार्य वाद in माण्डूक्य कारिका and you will be resorting to the असत्कार्य वाद of न्याय philosopher if you say the nonexistent cause produces an existent effect. It is never acceptable both by शास्त्र प्रमाणम् as well as अन्य प्रमाणम्.

What is the शास्त्र प्रमाणम्? शङ्कराचार्य quoted two quotes, ‘न असतः विद्यते भावः’ [गीता २-१६] कृष्ण has said nonexistent cause can never produce an existent effect. इति वचनात् – गीता वचनात्. Not only is there a स्मृति प्रमाणम्, there is a श्रुति प्रमाणम् also. ‘कथम् असतः सज्जायेत’ [छान्दोग्योपनिषत् ६-२-२] असतः means असत् कारणात्, सत् जायेत. सत् means सत्कार्यम्, असत् कारणात्, असत् which is नित्यकर्म अभाव रूप असत् कारणात्, सत्कार्यम् which is प्रत्यवाय पाप रूप सत्कार्यम् कथम् जायेत? How is it possible? How is it producible? इति च दर्शितम् – this is also found in छान्दोग्योपनिषत्. Therefore प्रत्यवाय नूतन पाप उत्पत्ति is शास्त्र प्रमाण विरोध. Upto this we saw, continuing;

असतः सज्जन्म-प्रतिषेधात्। असतः सद्-उत्पत्तिं ब्रुवता ‘असद् एव सद् भवेत्, सत् च असद् भवेद्’ इति उक्तं स्यात्। तत च अयुक्तम्, सर्व-प्रमाण-विरोधात्।

In this portion there is an alternative reading which is a better reading. According to this reading you have to make a small correction for presenting a better version. In the previous paragraph end we had इति च दर्शितम्. That दर्शितम् we have to remove, perhaps we can put it in a circle. After इति च the sentence must continue into the next paragraph असतः सज्जन्म-प्रतिषेधात्. After इति च we should read असतः सज्जन्म-प्रतिषेधात् and after सज्जन्म-प्रतिषेधात् you have to put a full stop. Thus the previous paragraph will become longer. So the previous paragraph will now be read as

न अपि नित्यानाम् अकरणाद् अभावात् प्रत्यवाय-भावोत्पत्तिः, ‘न असतो विद्यते भावः’ [गीता २-१६] इति वचनात्, ‘कथम् असतः

सज्जायेत' [छान्दोग्योपनिषत् ६-२-२] इति च असतः सज्जन्म-प्रतिषेधात्.

Thus असतः सज्जन्म-प्रतिषेधात् goes with छान्दोग्योपनिषत् वाक्यम्. शङ्कराचार्य says the छान्दोग्योपनिषत् वाक्यम् is also doing सज्जन्म-प्रतिषेध – the negation of the origination of a positive entity from असतः – a nonexistent cause in the form of नित्यकर्म अभाव. असतः सज्जन्म-प्रतिषेधात्. It is an explanation of छान्दोग्योपनिषत् वाक्यम्. Then from असतः सद्-उत्पत्तिम् onwards is a separate sentence. In this शङ्कराचार्य says by such a statement of yours, not only are you contradicting शास्त्र प्रमाणम्, you are contradicting all other प्रमाणम्s also like प्रत्यक्ष, अनुमान, अर्थापत्ति etc., by making such a statement. असतः सद्-उत्पत्तिं ब्रुवता – you the पूर्वपक्षि are making a contradicting statement, असतः सद्-उत्पत्तिम् – from the nonexistent नित्यकर्म you are talking about the creation of प्रत्यवाय पापम्, creation of existent from the nonexistent you are making such a statement. इति उक्तम् स्यात् – the following message is conveyed. By talking about the origination of the existent from the nonexistent you are giving the following message. इति उक्तम् स्यात् means you are giving the following message. That message is within quotation. 'असद् एव सद् भवेत्, loud proclamation. You the पूर्वपक्षि are making a loud unfortunate proclamation that 'असद् एव सद् भवेत् – the nonexistent can get converted into existence. सत् च असद् भवेद्'. On the same score you are loudly proclaiming सत् will become असत्. Because नित्यकर्म अभाव is getting converted into प्रत्यवाय भाव. Because of that the conclusion is all the existent things will suddenly become nonexistent. How can a

thing turn into something nonexistent? Like the तेनालि राम story, he borrowed ten vessels from the neighbor and kept it for six months. After that he gave twenty vessels in return. That person asked I gave you only ten vessels, why are you giving twenty? He said all the ten vessels gave birth to ten vessels, so now it has become twenty. Even though it is illogical the neighbor was happy because it was favorable to him. After sometime तेनालि राम asked for hundred vessel on loan. This person happily gave because if ten can become twenty, he thought the hundred will become two hundred or perhaps even three hundred. He said perhaps you can keep for two years so that I can get more vessels. Then after some time he did not return at all. Then the neighbor asked you are never returning my vessels. He said all the vessels died. The neighbor asked how can vessels die. He said if they can produce children they can die also. Therefore if असत् can become सत्, सत् also can become असत्. We will find suddenly in the middle of the class there will be eight hundred students and suddenly in the middle of the class only ten will be there. All these things can never happen, and your प्रत्यवाय explanation will amount to such a statement. And such a message is अयुक्तम् – totally unacceptable or impossible because it is सर्व-प्रमाण-विरोधात् – it is contradictory to all the प्रमाणम्s other than शास्त्र, शास्त्र विरोध has been mentioned in the previous paragraph. Here he is talking about शास्त्र भिन्न अन्य प्रमाणम् like प्रत्यक्ष, अनुमान etc. Therefore अकरणे प्रत्यवायः should be accepted but should not be explained as you explain.

Now the question is how does *Vedantin* explain which will come in तैत्तिरीय भाष्यम् but long way to go, therefore I will give you a clue to that. *Vedantin* also says non-performance of नित्यकर्म will lead to adverse consequences but he will not accept that non-performance will produce प्रत्यवाय पापम्. We say it leads to adverse consequences in two ways.

The first way is this. When I do नित्यकर्म I will be generally regularly washing away my accumulated प्रारब्ध पापम्. By the performance of नित्यकर्म, I will be regularly washing my पापम् because the very सङ्कल्प is ममोपात्त समस्त दुरितक्षय. दुरितक्षय would have taken place if I had performed नित्यकर्म, and when I don't perform the दुरितक्षय doesn't take place. Since I am not washing off my past पापम् all of them will get accumulated. Daily पापम्s are getting accumulated because I don't do नित्यकर्म. This regular पापम् we are accumulating day after day. In सन्ध्यावन्दनम् he says पापमकार्षं मनसा वाचा हस्ताभ्यां पद्भ्यामुदरेण शिश्ना यत्रिस्तदवलुम्पतु. During the morning सन्ध्यावन्दनम् the previous night's accumulation goes away and by evening सन्ध्यावन्दनम् the days accumulation goes away. Thus नित्यकर्म helps in washing the past पापम्. When I omit the washing doesn't take place therefore the adverse consequence is accumulation of the पापम्. Like if I don't take bath I am accumulating that. Therefore one explanation is not production of new पाप but the accumulation of the acquired पाप day after day. That is the adverse consequence.

The second thing is suppose a person doesn't perform नित्यकर्म. He will be doing some other कर्म because a person cannot remain quiet. Why cannot a person remain quiet? न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ॥ गीता ३-७ ॥ An अज्ञानि पुरुषः who is riddled with राग-द्वेष can never remain quiet. And in the eighteenth chapter न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥ गीता १८-११ ॥ A person can never give up all the कर्म totally. And therefore this person is omitting his नित्यकर्म and he cannot remain quiet therefore he will be doing some other कर्म and that some other कर्म will be either अधर्म or परधर्म. नित्यकर्म is स्वधर्म, when a person avoids the स्वधर्म नित्यकर्म he will be invariably doing परधर्म or अधर्म. Therefore in the स्मृति श्लोक अकुर्वन् विहितं कर्म निन्दितं च समाचरन् ॥ मनुस्मृति ११-१४ ॥ it is said. Therefore नित्यकर्म अभाव implies परधर्म अधर्म अनुष्ठानम्. नित्यकर्म अभाव is not an अभाव that is indicated in the शास्त्र वाक्यम्, नित्यकर्म अभाव by लक्षण or उपलक्षण refers to भाव कारणम्. What is the भाव कारणम्? परधर्म अनुष्ठानम् or अधर्म अनुष्ठानम् called in the स्मृति as निन्दित आचरणम्. This भाव कारणम् will produce पापम्. Therefore the adverse consequences are generated not from अभाव as you say, the adverse consequences are produced from परधर्म अनुष्ठानम् and अधर्म अनुष्ठानम्.

Thus in two ways this affects. One is accumulation of past पापम् and also the addition of new पापम् caused by परधर्म and अधर्म अनुष्ठानम्. This is our explanation. Therefore your explanation is not acceptable. Continuing;



न च निष्फलं विदध्यात् कर्म शास्त्रं दुःख-स्वरूपत्वाद्, दुःखस्य च बुद्धि-पूर्वकतया कार्यत्वानुपपत्तेः ।

With the previous paragraph the first view of वृत्तिकार with regard to नित्यकर्म has been negated. The non-performance produces पापम्, that view has been negated. Now he is coming to the second view of वृत्तिकार, the performance of नित्यकर्म will not produce any result. शङ्कराचार्य says that is an indirect degradation of शास्त्र itself. If you say नित्यकर्म doesn't produce any result it will only bring bad name to शास्त्र because it will mean शास्त्र is prescribing a useless कर्म.

Can anybody be great if he is prescribing a worthless and useless कर्म? So you are bringing down शास्त्र. And not only that, prescribing a useless कर्म has got a two-fold disadvantage. First it is useless, the second is the performance of कर्म is painful because it involves physical strain which is called दुःखम्. And if शास्त्र is prescribing a नित्यकर्म which produces दुःखम् and which doesn't produce any positive benefit who will respect that शास्त्र. Everybody will ignore that शास्त्र and nobody will follow that शास्त्र.

Therefore he says शास्त्रम् निष्फलं कर्म न विदध्यात् – the great शास्त्र, सर्व प्रमाण मूर्धन्य रूप शास्त्रम्, which is given out not by ordinary person but भगवान् Himself such a शास्त्र न विदध्यात् – will never prescribe नित्यकर्म निष्फलम् – which is fruitless, which is useless, which is worthless, and also दुःख-स्वरूपत्वाद् – which is strain ridden. Every vedic ritual involves a lot of strains acquiring the material, getting the priest and then doing so many नमस्कारम्s etc. He has to do several activities.

Therefore शास्त्र is prescribing pain and that too worthless pain. How will the शास्त्र do this? शास्त्र will never prescribe such a कर्म. Why, दुःख-स्वरूपत्वाद् – कर्म being always painful; any कर्म is pain. And if people are doing कर्म, you know why, any कर्म is painful and if people are doing कर्म it is only with the hope that it will produce a फलम् which will amply compensate for the pain. It is only expecting a better compensation; why do people go for work regularly, not for enjoyment, they go because they expect compensation which is at least one percent greater than the effort that is put in. Therefore शास्त्र will never prescribe a worthless, painful नित्यकर्म. Why will शास्त्रम् not prescribe? Because of two reasons.

The first reason is शास्त्रम् is not unintelligent because it comes from भगवान्, and the second reason is if such a कर्म is prescribed शास्त्र knows no one will follow. Even if we say it will give स्वर्ग and वित्तशुद्धि etc., nobody is ready to do सन्ध्यावन्दनम्. If it doesn't produce any benefit no human being will follow because he will not even fear about पापम्, because it doesn't produce anything. Therefore निष्फलं कर्म न विदध्यात्. And even if it prescribes दुःखस्य च – painful नित्यकर्म कार्यत्वानुपपत्तेः – there is no possibility of performance or implementation of such a worthless, painful नित्यकर्म बुद्धि-पूर्वकतया – deliberately by any human being such a कर्म will never be implemented. Continuing;

तद्-अकरणे च नरक-पाताभ्युपगमे अनर्थाय एव उभयथा अपि करणे च अकरणे च शास्त्रं निष्फलं कल्पितं स्यात्।

Suppose वृत्तिकार says that even though नित्यकर्म doesn't produce any result still you have to do नित्यकर्म, because if you don't perform the कर्म you will have प्रत्यवाय पापम् and you will go to नरक which we have already negated previously. Suppose taking back that statement if you argue that non-performance will lead to नरक therefore better you perform even if it doesn't give any benefit not for benefit at least to avoid नरक. Suppose you say that then also it is a wrong statement. Why? शङ्कराचार्य says तद्-अकरणे च नरक-पाताभ्युपगमे – suppose you argue that performance will not produce any result but non-performance will produce नरक therefore to avoid नरक you should perform. If you don't perform नित्यकर्म नरक-पाताभ्युपगमे – suppose you accept the नरक पातम् – falling into hell after death, and to avoid that you should perform नित्यकर्म, शास्त्रम् अनर्थाय भवति – then शास्त्र will become only a headache for humanity. शास्त्रम् will be known as headache or pain in the neck etc. All our respect for शास्त्र will go because according to your interpretation we are in a double bind. What is that double bind? Performance of नित्यकर्म is also negative, non-performance of नित्यकर्म is also negative. How is performance negative? It gives the strain, physical strain and also mental strain because every कर्म has got so many rules and regulations. You should know what you should offer, one mistake you commit the कर्म will not be performed. Therefore performance of नित्यकर्म is negative because there is physical and mental strain without any benefit.

Ok, seeing that it is full of strain I drop it. Then also negative. According to you if I omit also I am going to get

नरक. If I perform I have नरक now – physical and mental strain and if I don't perform I will get नरक after death. Remember नित्यकर्म is not confined to सन्ध्यावन्दनम् alone, it includes अग्निहोत्रम् and अग्निहोत्रम् should never be performed alone, it goes with several other कर्मस. Thus शास्त्र is prescribing either current नरक or future नरक. Thus according to your interpretation शास्त्र will be demonized, शास्त्र will never be glorified. Everyone will turn a नास्तिक in one second. Therefore he says शास्त्रम् उभयथा अपि means either way शास्त्रम् will be a pain in the neck करणे means in the performance of नित्यकर्म present नरकम् and अकरणे – in the non-performance future नरकम्. शास्त्र will only push me into नरकम्. शास्त्रं त्वया निष्फलं कल्पितं स्यात् – शास्त्र will be taken by you as absolutely worthless and problematic. Therefore अकरणे प्रत्यवायः your interpretation is wrong and नित्यकर्म will not produce result is also wrong. नित्यकर्म will happily produce result, not only spiritual result but materialistic result also. Thus it will produce both spiritual and material result. What is primary and what is byproduct will depend upon your सङ्कल्प. Continuing;

स्वाभ्युपगम-विरोधः च 'नित्यं निष्फलं कर्म' इति अभ्युपगम्य 'मोक्ष-फलाय' इति ब्रुवतः ।

There is another problem also for you, when you say नित्यकर्म doesn't produce any benefit you are contradicting your own commentary of भगवद्गीता in the third chapter. Because वृत्तिकार while writing his commentary in the third chapter, there is a श्लोक कर्मणैव हि संसिद्धिमास्थिता

जनकादयः ॥ गीता ३-२० ॥ where कृष्ण says कर्मणा especially through नित्यकर्म जनक etc have attained संसिद्धि, a great benefit in the form चित्तशुद्धि initially and मोक्ष later. Thus नित्यकर्म produces benefit it is said in the गीता third chapter and you have accepted the statement in your commentary in keeping with कृष्ण's वाक्यम्. Thus in your third chapter commentary you say नित्यकर्म produces संसिद्धि, example being जनकादयः. And having accepted फलम् in the third chapter, now in the fourth chapter commentary you say नित्यकर्म doesn't produce any फलम्. You might have forgotten your commentary but I remember it. Therefore go and read your own commentary. Therefore he says स्वाभ्युपगम-विरोधः च – you are contradicting your own accepted statement of the third chapter. What have you accepted in the third chapter? 'नित्यं निष्फलं कर्म' इति अभ्युपगम्य 'मोक्ष-फलाय' इति ब्रुवतः – you are making the statement 'मोक्ष-फलाय' – 'नित्यं कर्म' that is नित्यकर्म is meant for 'मोक्ष-फलाय'. This is within quotation. 'नित्यं कर्म मोक्ष-फलाय' भवति means नित्यकर्म will lead to मोक्ष. This is your acceptance in the third chapter. And in this chapter you say 'नित्यं कर्म निष्फलं' भवति. Therefore 'नित्यं निष्फलं कर्म' इति अभ्युपगम्य, having accepted in the fourth chapter 'मोक्ष-फलाय' इति ब्रुवतः when you say it gives मोक्ष फलम् in the third chapter you have the self-contradiction. For you who are making such statements there is a defect of contradiction. Therefore from all angles your commentary on the eighteenth verse is wrong. Therefore my commentary alone should be accepted not because I am great

but because it is in keeping with श्रुति, युक्ति and अनुभव. Therefore शङ्कराचार्य concludes, we will read.

तस्माद् यथा-श्रुत एव अर्थः ‘कर्मणि अकर्म यः’ इत्यादेः, तथा च व्याख्यातः अस्माभिः श्लोकः ॥ ४-१८ ॥

तस्माद् – because of these reasons since your commentary is not acceptable यथा-श्रुत एव अर्थः – the meaning given in keeping with श्रुति alone is the right meaning. For what? ‘कर्मणि अकर्म यः’ इत्यादेः – for the श्लोक beginning with ‘कर्मणि अकर्म यः’. This श्रुति complying meaning which is in concordance with श्रुति, युक्ति and अनुभव that meaning alone is correct. And तथा च व्याख्यातः अस्माभिः – I have also given the commentary only in keeping with श्रुति, युक्ति and अनुभव, I don’t have any subjective personal view, my view is शास्त्र view. Therefore that alone must be accepted. With this the commentary on the eighteenth verse is over.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-18 Continuing:*

तस्माद् यथा-श्रुत एव अर्थः ‘कर्मणि अकर्म यः’ इत्यादेः, तथा च  
व्याख्यातः अस्माभिः श्लोकः ॥ ४-१८ ॥

After presenting his commentary on the eighteenth verse शङ्कराचार्य refuted the commentary given by the वृत्तिकार and the वृत्तिकार मत निरासः negation of वृत्तिकार मतम् started from ‘अयं श्लोकः अन्यथा व्याख्यातः कैश्चित् ।’ which continued till ‘स्वाभ्युपगम-विरोधः च ‘नित्यं निष्फलं कर्म’ इति अभ्युपगम्य ‘मोक्ष-फलाय’ इति ब्रुवतः ।’. Now in the fourth and final paragraph शङ्कराचार्य comes back to his own commentary and says that my commentary alone stands not because it is my commentary, I am not claiming the propriety of my commentary, it is not based on my ego but I claim the propriety because that alone is in keeping with श्रुति युक्ति अनुभवः. And there the subcommentators make a small note. In verse seventeen कृष्ण had said

कर्मणो ह्यापि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ गीता ४-१७ ॥

He said one should know the तत्त्वम् of कर्म, अकर्म and विकर्म. Thus He introduced three topics कर्म, अकर्म and विकर्म, and in the eighteenth verse He talked about the तत्त्वम् of only two. कर्मणि अकर्म यः पश्येत् and अकर्मणि च कर्म यः but कृष्ण did not talk about the third तत्त्वम् which He introduced in the seventeenth श्लोक. Therefore does it mean कृष्ण is a poor

teacher, He promises a topic and doesn't fulfill the promise? शङ्कराचार्य doesn't say anything about विकर्म. Therefore the sub-commentators and other commentators like मधुसूदन सरस्वती add a note, you have to include the विकर्म topic also in the eighteenth verse which कृष्ण leaves as a homework to us; not that कृष्ण has forgotten. Therefore you have to read the eighteenth verse once again and read it as विकर्मणि अकर्म यः पश्येद् सः बुद्धिमान् मनुष्येषु.

Even when the अहङ्कार is performing a विकर्म (विपरीत कर्म) a ज्ञानि doesn't transfer the विकर्म of अहङ्कार also upon himself, the आत्मा, he understands विकर्म also belongs to अहङ्कार and therefore it is also मिथ्या, it doesn't belong to me, the सत्य आत्मा. Therefore विकर्मणः तत्त्वम् is also मिथ्या is one तत्त्वम् that also belongs to अहङ्कार is another तत्त्वम् and that doesn't belong to आत्मा is the third तत्त्वम्. Therefore I am free from विकर्म also. This तत्त्वम् also a ज्ञानि understands. We have to extract from the eighteenth verse.

And therefore what is the conclusion now? To put the conclusion in our language अहङ्कार is never free, this the ज्ञानि knows; अहङ्कार is never free from कर्म also, अहङ्कार is never free from कर्मफलम् also. And आत्मा is ever free is the second point, आत्मा is ever free from कर्म also, ever free from कर्मफलम् also, ever free from सञ्चितम् also, ever free from आगामि also, and without hesitation we should add आत्मा is ever free from प्रारब्ध also. This is the second principle of the eighteenth verse. अहङ्कार is never free, आत्मा is ever free.



Then the third principle is अहङ्कार is मिथ्या and आत्मा is सत्यम्. That is why आत्मा is able to remain असङ्गः even when अहङ्कार is involved in कर्म and कर्मफलम्. The very असङ्गत्वम् of आत्मा is possible because अहङ्कार is मिथ्या and आत्मा is सत्यम्. This is the third lesson.

The fourth lesson is I am the आत्मा only, I am never the मिथ्या अहङ्कार. This is the most important lesson, I am never the अहङ्कार, I am ever the आत्मा.

Then the fifth lesson is my मोक्ष doesn't depend upon the type of future of अहङ्कार. Whether the अहङ्कार is going to survive for ten years or twenty years, whether अहङ्कार is going to have पुनर्जन्म or not, the type of अहङ्कार's journey doesn't determine my मोक्ष, my मोक्ष is determined by the very falsification of अहङ्कार. मोक्ष is defined as the falsification of अहङ्कार, it has nothing to do with the type of अहङ्कार's future. Therefore whether जीवन्मुक्ति is going to come or विदेहमुक्ति is going to come or पुनर्जन्म is going to be avoided all these are not the topics of my discussion, whatever belongs to अहङ्कार I am not bothered about because अहङ्कार is falsified with this knowledge. And therefore the fifth principle is मोक्ष is the falsification of अहङ्कार.

These five principle we have to extract from the eighteenth verse. And since several principles have to be extracted from this profound श्लोक the eighteenth श्लोक is called सूत्र श्लोक from which several important corollaries have to be extracted.

कृष्ण is worried whether we the students will be able to extract all the corollaries, whether we are intelligent students or other wise students कृष्ण doesn't know that is why कृष्ण himself writes a commentary on eighteenth श्लोक in the following verses beginning from nineteen upto twenty-four and they are called व्याख्यान श्लोकs. It is commentary on the सूत्र श्लोक which is verse eighteen. व्याख्यानम् is concluded in the famous verse ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ. We have reduced that श्लोक into food श्लोक. By ब्रह्मार्पणम् we remember food only, in fact that is the मोक्ष श्लोक. With this the eighteenth verse is over. The अन्वय is, यः कर्मणि अकर्म पश्येद्, यः च अकर्मणि कर्म (पश्येद्) सः मनुष्येषु बुद्धिमान् (भवति), सः युक्तः कृत्स्न-कर्म-कृत् (च भवति) । Now we will enter into the introduction of nineteen.

#### *Verse 04-19 Introduction;*

**तद् एतत् कर्मणि अकर्मादि-दर्शनं स्तूयते —**

So in the following verses from nineteen upto twenty-four कृष्ण is glorifying the सूत्र श्लोक, the liberating wisdom is glorified. दर्शनं स्तूयते – the wisdom is glorified, तद् एतत् दर्शनम् – the wisdom given in the eighteenth verse, that wisdom is कर्मणि अकर्मादि – seeing अकर्म in कर्म, and आदि means the reverse also, seeing कर्म in अकर्म. To put in our language the wisdom that I am ever अकर्ता, अहङ्कार is ever कर्ता, and because of the falsification of अहङ्कार I am नित्य मुक्त आत्मा अस्मि इति दर्शनम् स्तूयते. We will go to the verse.

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ गीता ४-१९ ॥

All these are corollaries to the eighteenth verse. The first corollary is this ज्ञानि doesn't have any expectations in life after gaining this knowledge. Therefore expectation based stress, expectation based struggle, expectation based anxiety and expectation based संसार way of thinking is not there. संसार way of thinking is looking upon life as MBBS which means looking upon life as Meaningless, Burdensome, Boring Struggle, that is not there. Life is seen as an entertainment with नवरस.

The logic behind this benefit is any amount of activities of अहङ्कार and the consequent results ज्ञानि doesn't look upon as a great accomplishment because whatever अहङ्कार does and it accomplishes or loses all of them come under मिथ्या. Increase and decrease at the worldly level will not make any difference in me, because मिथ्या increase cannot be taken as increase, मिथ्या loss cannot be taken as decrease also. This is stated in the famous बृहदारण्यकोपनिषत् वाक्यम्

न वर्धते कर्मणा नो कनीयान् ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

Whatever event happens in the world it cannot increase my status nor can it decrease my status because मिथ्या addition of another grandchild and मिथ्या deletion or loss of one member of the family, मिथ्या addition and deletion doesn't make any difference. Therefore मिथ्यात्व दर्शनम् is one logic.

And the second logic is आत्मनः पूर्णत्वम्. I as the आत्मा am ever पूर्णः, पूर्णत्वम् cannot be increased or decreased. As I said the other day, somebody made a beautiful statement ‘as long as I have something losable, as long as I possess something losable I will have fear’. Fear can never be avoided as long as I have something losable, ज्ञानि doesn’t have anything losable because मिथ्या world he doesn’t possess to loose, and even if he looses, मिथ्या loss is not a loss. सत्यम् पूर्णत्वम् is never losable, because it is my very nature. Because of this logic ज्ञानि is relaxed. And freedom from anxiety is here referred to as काम-सङ्कल्प-वर्जिताः समारम्भाः. समारम्भाः means activity. All the activities of a ज्ञानि are free from desire and fancy. सङ्कल्प means fancy. In our language expectation, stress and anxiety. Since he doesn’t have identification with अहङ्कार, because he claims I am the आत्मा and never the अहङ्कार, whatever कर्म the अहङ्कार does in his presence will not come under कर्म category, it will come under कर्म आभास category. What is the difference between कर्म and कर्म आभास? कर्म will produce आगामि पुण्यपापम्, कर्म आभास will not produce आगामि पुण्यपापम्. What is the example? Like the seed and the roasted seed. Unroasted seed is also a seed, roasted seed also is a seed. For appearance both of them look alike, but the unroasted seed will produce आगामि पुण्यपापम्, roasted seed will not produce आगामि पुण्यपापम्.

The next question is the local seed is roasted by the local fire. How do you roast the कर्म? What is the fire you use to roast the कर्म, can you have the local oven or something? Can you do

such thing? कर्म is roasted in another fire called ज्ञान-अग्नि-दग्ध-कर्माणम्. Therefore ज्ञानि has got कर्म आभास.

Since ज्ञानि has only कर्म आभास and he doesn't have कर्म, you can never talk about ज्ञानकर्म समुच्चय because ज्ञानि doesn't have कर्म at all for समुच्चय, what he has is कर्म आभास. And कृष्ण says such a ज्ञानि is called पण्डितः by the wise people and which पण्डित alone कृष्ण introduced in the second chapter eleventh verse, the beginning of गीता.

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ गीता २-११ ॥

So the definition of पण्डित is कर्मणि अकर्म दर्शि अकर्मणि कर्म दर्शि. Thus verse 4-18 is the explanation for the word पण्डित occurring in the verse 2-11. Generally when we study the verse 2-11 we won't know the verse 4-18 and when we study the verse 4-18 we would have forgotten the verse 2-11. We should know 4-18 is a commentary of the word पण्डित of 2-11. Look at the भाष्यम् now.

यस्य यथोक्त-दर्शिनः सर्वे यावन्तः समारम्भाः कर्माणि, समारभ्यन्ते इति समारम्भाः, काम-सङ्कल्प-वर्जिताः कामैः तत्-कारणैः च सङ्कल्पैः वर्जिताः मुधा एव चेष्टामात्रा अनुष्ठीयन्ते, प्रवृत्तेन चेत् लोक-सङ्ग्रहार्थं, निवृत्तेन चेत् जीवनमात्रार्थम् ।

यस्य यथोक्त-दर्शिनः. यस्य is in the मूलम्, is equal to यथोक्त-दर्शिनः – that ज्ञानि who is endowed with the above mentioned wisdom said in the eighteenth verse, सर्वे is in the मूलम्, is equal to all यावन्तः – all means. What is the

significance of the word all? Even the पाप कर्म of a ज्ञानि which is looked upon as पाप कर्म by the world even those पाप कर्म if they look like पाप कर्म they will not affect a ज्ञानि. Many people will think it is better to become a ज्ञानि so that they can happily do पाप कर्म. Remember once a person becomes a ज्ञानि he will not do पाप कर्म, but if it happens because of the प्रारब्ध of the victim, ज्ञानि has not done it with motivation, it is like a sleeping man kicking the neighbor who is lying down nearby. When I am sleeping if I kick someone it will not produce पाप or a child's कर्म will not produce पुण्यपापम्. Similarly ज्ञानि will come under persona non grata with regard to पुण्यपापम्, his file is removed. Therefore सर्वे means even if पाप कर्म happens, समारम्भाः is equal to कर्मणि – all the activities. And thereafter शङ्कराचार्य gives the derivation of समारम्भाः. It is कर्म व्युत्पत्ति समारभ्यन्ते इति समारम्भाः. In English समारम्भाः means initiatives, all types of initiatives initiated by a ज्ञानि. काम-सङ्कल्प-वर्जिताः is in the मूलम्, is equal to कामैः तत्-कारणैः च सङ्कल्पैः. शङ्कराचार्य says it is तृतीया तत्पुरुष समास. वर्जिताः means free from काम and सङ्कल्प. What is the connection between काम and सङ्कल्प? काम is the effect and सङ्कल्प is the cause of काम. Therefore he says तत्-कारणैः. तत् means काम, and तत्-कारणैः means काम-कारणैः, the cause of काम is सङ्कल्प. That means अहङ्कार never develops a काम directly, it only first develops a सङ्कल्प called fancy, that सङ्कल्प or fancy alone if that is retained in the mind for a length of time that सङ्कल्प will get converted into काम, and only when सङ्कल्प becomes काम, काम will become कर्म. सङ्कल्प can never get converted directly into

कर्म. Thus fancy to desire to action which we have seen in the second chapter of the गीता,

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते । सङ्गात्सञ्जायते कामः ॥ गीता २-६२ ॥

That सङ्गः is called here as सङ्कल्प and both mean fancy.

Then the question is what is the definition of fancy. In वेदान्त fancy is defined as शोभनाध्यासः. The definition of शोभनाध्यासः is repeatedly looking upon an object as a cause of my पूर्णत्वम्. I place the object near me mentally and take away the object. When I bring the object I feel better and without the object I feel terrible. Better near the object and terrible when the object is not there. This better terrible feeling I repeatedly do rehearsal. This is what is so called love marriage, it is this miserable शोभनाध्यास with that person. ॐ இன்றி நானும் இல்லை (नी इन्नि नाणुम् इल्लै – I can't live if living is without you). In your presence I am, in your absence I am not. Extend it to every object, every person in the family, when the mind repeatedly does the शोभनाध्यास अन्वय व्यतिरेक शोभनाध्यास if it is there I am comfortable and if it is not there I am not, this is called सङ्कल्प. That सङ्कल्प wants either to acquire the object or it wants to hold on to the object. सन्न्यास is frightening. Why, because I don't want to leave. शङ्कराचार्य doesn't comment on the words काम and सङ्कल्प because he assumes we know that. Therefore मुधा एव चेष्टामात्रा भवन्ति – they are only कर्म आभास. मुधा चेष्टा means pseudo कर्मस, कर्म आभासs or roasted कर्मस. And roasted कर्मस meaning incapable of generating आगामि पुण्यम् and पापम्,

**अनुष्ठीयन्ते** – they are performed, they are actions with inner relaxation. **मुधा** means mere, **चेष्टा** means physical movement. They are only physical movements, they don't get the technical status of **कर्म** capable of producing **आगामि पुण्यपापम्**. It is exactly like a real hundred rupee note and the fake hundred rupee note, both are paper and both look similar, one can purchase and the other cannot purchase. That fake **कर्म** is called **मुधा चेष्टा**. **शङ्कराचार्य** says this **ज्ञानि** can be either **गृहस्थ** or **सन्न्यासि**. Even though in the heart of heart **शङ्कराचार्य** would not like to include **गृहस्थ**s but because of **कृष्ण** he is including **गृहस्थ**s also as a rare and exceptional category. Therefore **प्रवृत्तेन** means **गृहस्थेन**. If they are the activities of a **गृहस्थ**, if he is a **गृहस्थ लोक-सङ्ग्रहार्थम्** – all his activities are for **लोकसङ्ग्रहः**, they are not even for **मोक्ष** because he is already in binary format, he is already **नित्यमुक्त स्वरूपः**. They are all meant for four things.

- 1) Either it is done as a gratitude to the Lord,
- 2) Or they are done as a **गुरुदक्षिणा**,
- 3) Or they are done as **वेदान्त प्रचार**,
- 4) Or they are done as **लोकसेवा**.

They are never done for **मोक्ष**. **निवृत्तेन चेत्** – if the activities are done by a **सन्न्यासि जीवनमात्रार्थम्** – they are only limited activities meant for the survival of the body. For a **सन्न्यासि** the only duty is **भिक्षाटनम्, स्नानम्, पानम्** etc. for the maintenance of the body. **सन्न्यासि**s taking to worldly activities are compromised. Gradually as the **वर्णाश्रम धर्म** got



compromised, thereafter only सन्न्यासिs got involved in all other activities, but strictly speaking सन्न्यासिs cannot do all the activities. This is not allowed in traditional शास्त्र. But one thing is a ज्ञानि being beyond विधि and निषेध, his worldly activities will not bind him.

If a सन्न्यासि is a विविदिषा सन्न्यासि who has taken सन्न्यास for gaining ज्ञानम् he should not involve in other activities, why, because the original purpose will be defeated, he will not have time for श्रवणमनननिदिध्यासनम्. Therefore a विविदिषा सन्न्यासि forming a trust and taking to worldly activities is the greatest danger because it obstructs वेदान्त विचार.

As far as विद्वत् सन्न्यासि is concerned it is preferable for him also, respecting सन्न्यासाश्रम, not embarking upon worldly activities is preferable for him also but if विद्वत् सन्न्यासि violates that, for him no harm is done because already he is a विद्वान्, his worldly activities will not bind him and they cannot be any obstructions for ज्ञानम् also and those violations will not produce पापम् also. Therefore विद्वत् सन्न्यासि need not bother but a विविदिषा सन्न्यासि must be extremely alert and if he gets into worldly व्यवहार, श्रवणम् will be out followed by मननम् and निदिध्यासनम्. Here we are talking about a विविदिषा सन्न्यासि, he should strictly limit his activities to the protection of the body. So the meaning of this sentence is ज्ञानि's activities are कर्म आभास without काम and सङ्कल्प. Continuing;

तं ज्ञानाग्नि-दग्ध-कर्माणं – कर्मादौ अकर्मादि-दर्शनं ज्ञानं । तद् एव अग्निः । तेन ज्ञानाग्निना दग्धानि शुभाशुभ-लक्षणानि कर्माणि यस्य तम् आहुः परमार्थतः पण्डितं बुधाः ब्रह्म-विदः ॥ ४-१९ ॥

Now शङ्कराचार्य goes to the second half of the श्लोक. तं ज्ञानाग्नि-दग्ध-कर्माणम्. A very beautiful title given to a ज्ञानि. The title is ज्ञानाग्नि-दग्ध-कर्म. शङ्कराचार्य explains each word of that compound. It is a compound word consisting of ज्ञानम्, अग्नि, दग्ध and कर्म. ज्ञानम् is equal to कर्मादौ अकर्मादि-दर्शनम्. तद् एव अग्निः – that ज्ञानम् itself is figuratively known as or metaphorically known as अग्निः, the fire of knowledge. तद् meaning ज्ञानम्. ज्ञानम् एव अग्निः ज्ञानाग्निः. तेन ज्ञानाग्निना दग्धानि – by that fire of knowledge is burnt शुभ-अशुभ-लक्षणानि कर्माणि, शुभ means good, अशुभ means bad or evil, लक्षणानि means of the nature of कर्माणि, all the good and evil कर्म's. So the question will come whether ज्ञानि will have evil कर्म's to be burnt. This will be a very sensitive and logical question. The first answer is ज्ञानि will not do any पाप कर्म, period. Then secondly even if some पाप कर्म's happen on the part of a ज्ञानि, and once we know he is a ज्ञानि, if a pseudo ज्ञानि does पाप कर्म we need not explain that. ज्ञानि will not do पाप कर्म and if at all ज्ञानि does पाप कर्म, our answer is it can happen only rarely, and even if it rarely happens the cause of that कर्म will not be a motivated deliberate action done by a ज्ञानि, it must be caused by the will of God and caused by the समष्टि प्रारब्ध, not because of the deliberate motivated will of a ज्ञानि. And because of समष्टि प्रारब्ध and because of the will of God even mysterious events

can happen, inexplicable events can happen, and one of the inexplicable event is some ज्ञानि doing a पाप कर्म. In fact, they say Lord कृष्ण did several कर्म which are generally questioned by धार्मिक people. Right from stealing butter, stealing clothes of the गोपि so many कर्म of Lord कृष्ण are questionable from धर्मशास्त्र angle and कृष्ण does that not for teaching the world to do अधर्म, the message given is after ज्ञानम् even पाप कर्म will not affect if it is genuine ज्ञानम्. And those पाप कर्म of a ज्ञानि will not be deliberate motivated पाप कर्म, it will be caused by समष्टि प्रारब्ध otherwise called the will of God. That is why शङ्कराचार्य adds शुभ-अशुभ कर्मणि even ज्ञानि पाप कर्म as a rare exception. दग्धानि – they are burnt because of ज्ञानम्. And यस्य such a ज्ञानि is called ज्ञानाग्नि-दग्ध-कर्म. तम् आहुः – such a wise person आहुः – is known परमार्थतः पण्डितं – as a real पण्डित. कृष्ण says पण्डितम्. शङ्कराचार्य adds an adjective real पण्डित. And subcommentators raise a question, why should you say real पण्डित. Are there unreal पण्डितs? For that the answer is there are unreal पण्डितs because those people who are experts in other शास्त्रम्s like मीमांसा, तर्क etc., they are also called पण्डितs. The word पण्डित is used in अपरा विद्या also. अपरा विद्या पण्डितः अपरमार्थ पण्डितः. पराविद्या पण्डितः alone is परमार्थ पण्डितः. Therefore परमार्थतः पण्डितम्. बुधाः – thus the wise people declare. बुधाः is in the मूलम्, is equal to ब्रह्म-विदः. The अन्वय is, यस्य सर्वे समारम्भाः काम-सङ्कल्प-वर्जिताः (भवन्ति), ज्ञान-अग्नि-दग्ध-कर्माणम् तम् बुधाः पण्डितम् आहुः । ज्ञान-अग्नि-दग्ध-कर्माणम् तम् is the object of आहुः, पण्डितम् is objective complement of आहुः.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-19 Continuing:*

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ गीता ४-१९ ॥

We have completed the भाष्यम् of this nineteenth verse and from this nineteenth verse upto the twenty-fourth verse is a commentary on the eighteenth verse कर्मणि अकर्म यः पश्येत् by which Lord कृष्ण means that the ज्ञानि is identified with his साक्षि स्वरूपम् and he has falsified and is detached from the अहङ्कार costume. Therefore consequently he is free from the obsession and preoccupation with the अहङ्कार and the biography of the अहङ्कार. This freedom from obsession and preoccupation with a particular अहङ्कार's biography or the biography of a few अहङ्कारs called family biography, freedom from these two preoccupations alone is called मुक्तिः. That is going to be elaborated in the following verses. Introduction to the verse twenty.

यः तु अकर्मादि-दर्शी, सः अकर्मादि-दर्शनात् एव निष्कर्मा  
सन्न्यासी जीवनमात्रार्थ-वेष्टः सन् कर्मणि न प्रवर्तते । यद्यपि  
प्राक् विवेकतः प्रवृत्तः ।

So here Lord कृष्ण wants to talk about two types of ज्ञानिs – सन्न्यासि ज्ञानि and गृहस्थ ज्ञानि. कृष्ण accepts the possibility of a गृहस्थ ज्ञानि. And शङ्कराचार्य also accepts the possibility of a गृहस्थ ज्ञानि but only he adds a note – गृहस्थ ज्ञानिs are rare. Here also शङ्कराचार्य makes a difference

between सन्न्यासि ज्ञानिs – two types of सन्न्यासि ज्ञानिs. What are those two types?

The first type is a person who manages to get ज्ञानम् in ब्रह्मचर्याश्रम itself and therefore doesn't feel the necessity to enter गृहस्थाश्रम. Because primarily, according to शास्त्र गृहस्थाश्रम is meant for either धर्म-अर्थ-काम पुरुषार्थ or वित्तशुद्धि. These are the four goals of गृहस्थाश्रम. धर्म-अर्थ-काम or वित्तशुद्धि. Suppose there is a ब्रह्मचारि who is not interested in धर्म, अर्थ and काम (धर्म should be understood as पुण्यम्) and suppose a ब्रह्मचारि already has वित्तशुद्धि because of पूर्वजन्म गृहस्थाश्रम. Such a ब्रह्मचारि doesn't require गृहस्थाश्रम because all the four purposes of गृहस्थाश्रम have become irrelevant to him. Therefore there can be a सन्न्यासि ज्ञानि who has directly gone from ब्रह्मचर्याश्रम to सन्न्यासाश्रम and attained ज्ञानम्. Let us call him a direct सन्न्यासि.

And the second possibility is a ब्रह्मचारि enters गृहस्थाश्रम and there he practices all the साधनs and after गृहस्थाश्रम he takes to सन्न्यासाश्रम either for practicing श्रवण मननम् or for practicing निदिध्यासनम्. So after entering गृहस्थाश्रम a person becomes a सन्न्यासि, either a विविदिषा सन्न्यासि to practice श्रवण मननम् or a विद्वन् सन्न्यासि to practice निदिध्यासनम्, he is a गृहस्थ सन्न्यासि which means having been a गृहस्थ he becomes a formal सन्न्यासि and later becomes a ज्ञानि, he is a सन्न्यासि ज्ञानि.

Thus there are two types of सन्न्यासि ज्ञानिs, those who become सन्न्यासिs directly from ब्रह्मचर्याश्रम or those who become सन्न्यासिs through गृहस्थाश्रम, but all are ज्ञानिs.

Then the third group is called a गृहस्थ ज्ञानि. ब्रह्मचारि enters गृहस्थाश्रम and in गृहस्थाश्रम itself gains चितशुद्धि, follows श्रवणम्, follows मननम्, follows निदिध्यासनम् also in गृहस्थाश्रम itself without taking विविदिषा सन्न्यास, without taking विद्वत् सन्न्यास, practices श्रवणमनननिदिध्यासनम् and becomes a ज्ञानि and gets liberated. All the three possibilities are there. Two types of सन्न्यासि ज्ञानिs and one type of गृहस्थ ज्ञानि.

कृष्ण wants to say one thing is common to all of them. What is common to all of them? The falsification of अहङ्कार and therefore freedom from obsession with अहङ्कार and freedom from preoccupation with अहङ्कार. This is common to all of them.

In the twentieth verse गृहस्थ ज्ञानि is talked about. कृष्ण gives first position to the गृहस्थ ज्ञानिs and only in the twenty-first verse he talks about a सन्न्यासि ज्ञानि. You can understand the reason because कृष्ण Himself is a महा गृहस्थ. The compiler व्यास is also a गृहस्थ. And the listener अर्जुन is also a गृहस्थ. Therefore in गीता you will find गृहस्थाश्रम is highlighted a little bit. But it is शङ्कराचार्य's ingenuity that he interprets गीता also as a सन्न्यास ग्रन्थ. But you find more often गृहस्थाश्रम is highlighted and now शङ्कराचार्य talks about all these three groups.

Group number one is direct सन्न्यासि and ज्ञानि, group number two is गृहस्थाश्रम द्वारा सन्न्यासि and ज्ञानि, and group number three is गृहस्थ ज्ञानि.

He says यः तु अकर्मादि-दर्शी – suppose there is a person who has understood the gist of the eighteenth verse in ब्रह्मचर्याश्रम itself. अकर्मादि-दर्शी is a technical word referring to the eighteenth श्लोक, we can translate as आत्मज्ञानम्. Suppose there is an आत्मज्ञानि. So कर्मणि अकर्म दर्शी अकर्मणि कर्म दर्शी आत्मज्ञानि, सः अकर्मादि-दर्शनात् – that ब्रह्मचारि ज्ञानि because of the very ज्ञानम् itself अकर्मादि-दर्शनात् एव निष्कर्मा सन्न्यासी भवति – he transcends गृहस्थाश्रम; निष्कर्मा means he becomes free from गृहस्थाश्रम कर्माणि because all the important कर्म's belong to or are present in गृहस्थाश्रम also. In ब्रह्मचर्याश्रम also वैदिक कर्म's are miniscule, very few only and in वानप्रस्थ आश्रम also वैदिक कर्म's are minimal and in सन्न्यास आश्रम वैदिक कर्म's are zero. कर्म means, remember, in tradition गृहस्थाश्रम. कर्म is equal to वैदिक कर्म and वैदिक कर्म is equal to गृहस्थाश्रम. This equation you should remember whenever you read शङ्कर भाष्यम्. कर्म is equal to वैदिक कर्म, वैदिक कर्म is equal to गृहस्थाश्रम. Based on that formula निष्कर्मा means free from कर्म, free from कर्म means free from वैदिक कर्म and free from वैदिक कर्म is equal to free from गृहस्थाश्रम, therefore you see what he writes निष्कर्मा सन्न्यासी. Without entering गृहस्थाश्रम from ब्रह्मचर्याश्रम like the wild card entry in Wimbledon who wins prize also. So without any regular process, without being seeded directly they enter and they win the cup also, such a ब्रह्मचारि is a wild card entry and he has become a सन्न्यासि ज्ञानि. And what is the reason? All the four purposes – धर्म-अर्थ-काम and वित्तशुद्धि of गृहस्थाश्रम are irrelevant for him. Not because he doesn't require but because he already has वित्तशुद्धि.



As a सन्न्यासि ज्ञानि, what are his responsibilities? He has got zero PORT, therefore no more responsibilities. **जीवनमात्रार्थ-चेष्टः** – he has no worry about children, no worry about grandchildren, सर्वसङ्ग परित्यागि. Therefore **जीवनमात्रार्थ-चेष्टः** – the only activities are for the survival of the body. **जीवनमात्रार्थ-चेष्टः सन् कर्मणि न प्रवर्तते** – he is not involved in वैदिक कर्मस. In fact he removes the sacred thread itself. विविदिषा सन्न्यासि will have a दण्ड and विद्वत् सन्न्यासि removes the दण्ड also, therefore he doesn't have दण्ड based कर्म also. दण्ड involves special कर्मस and even those कर्मस he renounces. **कर्मणि न प्रवर्तते**.

And thereafter **यद्यपि प्राक् विवेकतः प्रवृत्तः** should be joined with the next paragraph. It is referring to the second group of सन्न्यासि ज्ञानिs who enter गृहस्थाश्रम and later take up either विविदिषा सन्न्यास for श्रवणमनननिदिध्यासनम् or they take विद्वत् सन्न्यास for निदिध्यासनम्. Typical example is याज्ञवल्क्य of मैत्रेयी ब्राह्मणम् who already being a ज्ञानि still wanted to take विद्वत् सन्न्यास for निदिध्यासनम्. That group is being talked about. कृष्ण doesn't make this clear classification but He hints at that in the श्लोक but शङ्कराचार्य makes the classification – second group of सन्न्यासि ज्ञानिs which we are going to deal with. We will read the next paragraph.

**यः तु प्रारब्ध-कर्मा सन् उत्तर-कालम् उत्पन्नात्म-सम्यग्-दर्शनः स्यात्, सः कर्मणि प्रयोजनम् अपश्यन् ससाधनं कर्म परित्यजति एव ।**

So now comes the second group of सन्न्यासि ज्ञानिs. Suppose there is a ब्रह्मचारि who did not have interest in धर्म, अर्थ and काम. He is a मुमुक्षु even as a ब्रह्मचारि, but still he feels that he doesn't have total चित्तशुद्धि, and therefore for चित्तशुद्धि he requires वैदिक कर्म, and वैदिक कर्म requires गृहस्थाश्रम therefore he enters गृहस्थाश्रम, not for money, not for sense pleasures, not for any other purpose, not even for पुण्यम् but to perform पञ्चमहायज्ञ and for चित्तशुद्धि. And that is said here विवेकतः प्राक् प्रवृत्तः – suppose a ब्रह्मचारि enters गृहस्थाश्रम, प्रवृत्तः means enters into प्रवृत्ति मार्ग, i.e., गृहस्थाश्रम. How idiomatic expressions are there in the भाष्यम्! The word प्रवृत्तः means has entered प्रवृत्ति मार्ग, it means entered गृहस्थाश्रम, before प्राक् विवेकतः – before getting total साधन चतुष्टय सम्पत्ति. विवेक represents साधन चतुष्टय सम्पत्ति. Before acquiring साधन चतुष्टय सम्पत्ति he enters गृहस्थाश्रम to gain साधन चतुष्टय सम्पत्ति. यद्यपि प्राक् विवेकतः प्रवृत्तः – he has entered गृहस्थाश्रम यः तु प्रारब्ध-कर्मा सन् – प्रारब्ध-कर्मा again must be understood it has nothing to do with सञ्चित आगामि प्रारब्ध, प्रारब्ध-कर्मा means who has started the duties of गृहस्थाश्रम. Here कर्मा represents गृहस्थाश्रम वैदिक कर्म, and प्रारब्ध means he entered the lifestyle of गृहस्थाश्रम. So suppose there is a person who has not acquired साधन चतुष्टय सम्पत्ति, and suppose a ब्रह्मचारि has entered the गृहस्थाश्रम and suppose he has started all the वैदिक कर्मs, acquired all the wealth that includes children and grandchildren etc., and उत्तर-कालम् – he has gained वैराग्यम्; one son himself will give you वैराग्यम्, if there are a few then वैराग्यम् is definite, therefore उत्तर-कालम् – पुत्र उत्पत्ति अनन्तरम् and their quarrel अनन्तरम्, दृढ वैराग्य

प्राप्ति अनन्तरम्, what happens, they started attending गीता भाष्यम्, नैष्कर्म्यसिद्धि and as a result of that उत्तर-कालम् – after sometime in गृहस्थाश्रम itself, not yet taken to विविदिषा सन्न्यास and by attending the classes they gained ज्ञानम्, उत्पन्नात्म-सम्यग्-दर्शनः स्यात् – those गृहस्थs became आत्मज्ञानिs. This is all a supposition. Suppose they become आत्मज्ञानिs. सम्यग्-दर्शनः means आत्मज्ञानम्, उत्पन्नात्म means that has arisen in them. And what do they have to do now? They don't require श्रवणम्, they don't require मननम्, they require only निदिध्यासनम्. For निदिध्यासनम् गृहस्थाश्रम is not required. Not only is it not required, गृहस्थाश्रम and duties connected with it can become obstacles to निदिध्यासनम्. Therefore those गृहस्थs who want to do निदिध्यासनम् more and who find गृहस्थाश्रम as an obstacle to निदिध्यासनम्, what do they do? They renounce गृहस्थाश्रम because there is no more relevance to गृहस्थाश्रम, because they don't want पुण्यम्, they don't want अर्थ or काम, they don't want even वित्तशुद्धि, because already they have received the knowledge itself. Therefore they take to विद्वत् सन्न्यास and their only aim is to practice निदिध्यासनम् – negation of जीवत्वम्, negation of conventional मोक्ष, and negation of साधन चतुष्टय सम्पत्ति as a condition for मोक्ष, all those things they have to practice. शङ्कराचार्य says सः – such गृहस्थ ज्ञानिs, कर्मणि प्रयोजनम् अपश्यन् – they don't see any benefit in गृहस्थाश्रम कर्म, whether it is लौकिक or वैदिक कर्म, they don't see any relevance, not only are they not relevant, they become an obstacle also by causing preoccupation. PORT becomes an obstacle by creating preoccupation. Therefore they कर्म

**परित्यजति** – that गृहस्थाश्रम ज्ञानि renounces कर्म. And how? **ससाधनम्** – along with the infrastructure required for कर्म, the PORT infrastructure required for कर्म is called **साधनम्**, and **ससाधनम्** means along with the PORT infrastructure which is otherwise called गृहस्थाश्रम. Therefore here the word **साधनम्** means गृहस्थाश्रम, **स** means along with गृहस्थाश्रम they renounce all the वैदिक-लौकिक कर्मs and become विद्वत् सन्न्यासिs, not internal सन्न्यासिs, we are not talking about internal सन्न्यास, we are talking about formal entry into तुरीय आश्रम by काषाय वस्त्र etc. So they are called विद्वत् सन्न्यासिs who renounce गृहस्थाश्रम. **कर्म परित्यजति** and शङ्कराचार्य says **परित्यजति एव** – they will definitely take to विद्वत् सन्न्यास because they will find गृहस्थाश्रम as an obstacle to निदिध्यासनम्. They also are सन्न्यासि ज्ञानिs only who will internalize the ज्ञानम् more and more through निदिध्यासनम् which is the second group. The first group are those who straightaway become ज्ञानिs, here through गृहस्थाश्रम like a halting before going to US or intermediary halt and instead of straight flight there is intermediary गृहस्थाश्रम before becoming a ज्ञानि. गृहस्थाश्रम is a transit airport. This is the second group. What is the third group? Settle in the transit airport itself. गृहस्थाश्रम ज्ञानिs. We will read that.

**सः कुतश्चिद् निमित्तात् कर्म-परित्यागासम्भवे सति कर्मणि तत्-फले च सङ्ग-रहिततया स्वप्रयोजनाभावात् लोक-सङ्ग्रहार्थं पूर्ववत् कर्मणि प्रवृत्तः अपि न एव किञ्चित् करोति ।**

शङ्कराचार्य is referring to all of you. Therefore you can be proud, you are also included in the ज्ञानि list, you cannot

hesitate to claim that. So सः – suppose there is a गृहस्थ ज्ञानि, in the previous paragraph he said a गृहस्थ ज्ञानि will definitely take विद्वत् सन्न्यास for the purpose of निदिध्यासनम्. Therefore definitely taking विद्वत् सन्न्यास is a general rule, but now he wants to talk about an exception to that. Suppose there is a गृहस्थ कुतश्चिद् निमित्तात् कर्म-परित्यागासम्भवे सति – कर्म-परित्याग means विद्वत् सन्न्यास which means renouncing the family life for the sake of निदिध्यासनम्, असम्भवे सति – is not possible for him, असम्भव means there is an impossibility, impracticality, because कुतश्चिद् निमित्तात् – because of some genuine reason or the other, it is not because of some excuse, it may be simply old age, in old age परिव्राजक life will be difficult, and eating भिक्षा and all it will be a problem, therefore may be simply the genuine reason of old age, or due to any other legitimate reason, a गृहस्थ आश्रमि remains in गृहस्थाश्रम and manages. You have to say manages because there are so many obstacles in गृहस्थाश्रम like one tender tongue managing between thirty-two hard and sharp teeth. Somebody gave the example. The tongue has to constantly move and it is so tender and soft, and it is between thirty-two teeth but it is so intelligent that generally it doesn't get stuck, rarely it gets under them which is so terrible, similarly a गृहस्थ has to manage between thirty-two problems around and manage to do the निदिध्यासनम् which is consistent falsification of अहङ्कार, कर्तृत्वम्, and भोक्तृत्वम्, and not getting preoccupied with अहङ्कार. Once अहङ्कार preoccupation comes or family preoccupation comes, निदिध्यासनम् is out. So the question is we have got precious

little time, in that time am I going to be preoccupied or am I going to do निदिध्यासनम्, early morning while brushing the teeth worry or निदिध्यासनम्, night when there is no sleep, worry or निदिध्यासनम्? An intelligent गृहस्थ ज्ञानि should convert worry time into निदिध्यासनम् time, because lot of time is spent in worries. That is called CLASP rejection. कर्म-परित्यागासम्भवे सति – when गृहस्थ is forced to remain in गृहस्थाश्रम, कर्मणि तत्-फले च सङ्ग-रहिततया – सङ्ग means preoccupation and obsession with regard to कर्म as a कर्ता and तत्-फले – as a भोक्ता; कर्ता अहङ्कार is preoccupied with कर्म, भोक्ता अहङ्कार is preoccupied with कर्मफल, सङ्ग-रहिततया – avoiding the preoccupations or worries, स्वप्रयोजनाभावात् – because he doesn't see any प्रयोजनम् in either कर्म or कर्मफलम्. He doesn't see because he has understood आत्मा's पूर्णत्वम् doesn't depend upon कर्म and कर्मफलम्. Here we are talking about गृहस्थ ज्ञानि and not lay गृहस्थs you should remember. गृहस्थ ज्ञानि has understood that his पूर्णत्वम् doesn't depend upon कर्म and कर्मफलम्. Whereas अहङ्कार's पूर्णत्वम् depends upon what? I am trapping you by asking a tricky question. आत्मा's पूर्णत्वम् doesn't depend upon कर्म and कर्मफलम्. अहङ्कार's पूर्णत्वम् depends upon what? Generally our tendency will be to say that अहङ्कार's पूर्णत्वम् depends upon कर्म and कर्मफलम्. Remember अहङ्कार's पूर्णत्वम् also doesn't depend upon कर्म and कर्मफलम्, because अहङ्कार is नित्य अपूर्णः. You take billion जन्मs, why, take trillion जन्मs and do कर्म and कर्म and कर्म, all the successful कर्मs, hundred percent successful कर्मs of अहङ्कार are not going to produce पूर्णत्वम्. Therefore this person has understood कर्म and

कर्मफलम् will not produce पूर्णत्वम् either in अहङ्कार or in आत्मा because अहङ्कार is नित्य अपूर्ण and आत्मा is नित्य पूर्ण. Therefore प्रयोजनम् अपश्यन्, स्वप्रयोजनाभावात् – since there is no प्रयोजनम् for either आत्मा or अहङ्कार, then why should he do कर्म? लोक-सङ्ग्रहार्थम् – if a निदिध्यासक is performing नित्य नैमित्तिक कर्मs or following धर्म it is for one of the four results either for ईश्वर कृतज्ञता, expressing gratitude to the Lord, or for गुरु दक्षिणा, धर्म अनुष्ठानम् is one of the गुरु दक्षिणाs a student should do until his death, or for लोकसङ्ग्रहः, लोक सेवा, or for वेदान्त positive प्रचार; he doesn't do धर्म for his पूर्णत्वम्. Therefore लोक-सङ्ग्रहार्थम् पूर्ववत् – which means as he did before gaining knowledge, कर्मणि प्रवृत्तः अपि – that गृहस्थ ज्ञानि is engaged in पञ्चमहायज्ञ because he has not become formally a सन्न्यासि, but in सङ्कल्प he doesn't ask for the wellbeing of अहङ्कार or ममकार, he doesn't even ask for वित्तशुद्धि, because when I am not वित्तम् itself where is the question of वित्त or शुद्धि and he only wants to claim I am वित्त रहित आत्मा अस्मि, he wants to remember that. Therefore he does कर्म for लोकसङ्ग्रहः only. Therefore कर्मणि प्रवृत्तः अपि न एव किञ्चित् करोति – from his own standpoint he doesn't do any कर्म. From worldly standpoint he is a गृहस्थ, and कर्मणि प्रवृत्तः but from his own standpoint he is अकर्ता अभोक्ता आत्मा अस्मि.

In the third chapter कृष्ण said

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

that alone is said here नैव किञ्चित् करोति. Continuing;

ज्ञानाग्नि-दग्ध-कर्मत्वात् तदीयं कर्म अकर्म एव सम्पद्यते इति एतम् अर्थं दर्शयिष्यन् आह —

ज्ञानाग्नि-दग्ध-कर्मत्वात् – in the case of such a गृहस्थ ज्ञानि all his current कर्मs that he is doing as a ज्ञानि they are all ज्ञान-अग्नि-दग्धानि – they are all roasted by ज्ञानम्. Therefore all his कर्मs are similar to roasted seeds as mentioned in the previous श्लोक ज्ञानाग्नि-दग्ध-कर्माणम्, and the roasted seed and the unroasted seed will look the same but the difference between the two is the unroasted seed will germinate while the roasted seed does not, similarly ज्ञानि's कर्म will not produce आगामि पुण्यम् also, आगामि पापम् also. Therefore from that angle तदीयं कर्म – ज्ञानि's कर्म, from that angle, from that of पुण्यपाप production angle, तदीयं कर्म अकर्म एव – his कर्म is as good as non-कर्म, from आगामि generation angle in the case of a real ज्ञानि. Suppose there is pseudo ज्ञानि who claims I am a ज्ञानि and who leads a licentious अधार्मिक life, saying that I am a ज्ञानि and I don't have पुण्यम् and पापम्, remember pseudo ज्ञानि's कर्म will certainly produce आगामि. When we are saying ज्ञानि it is understood the real ज्ञानि. Pseudo ज्ञानि cannot be a ज्ञानि just as the fake note has no value. How to know whether one is a real ज्ञानि or pseudo ज्ञानि? We can never know whether another person is a ज्ञानि or not. But भगवान् knows therefore he will give आगामि to a pseudo ज्ञानि and He will not give आगामि to the real ज्ञानि; that is understood. तस्य real ज्ञानिनः कर्म अकर्म एव सम्पद्यते, इति



एतम् अर्थम्. This is the third group of ज्ञानिs who are गृहस्थ ज्ञानिs. दर्शयिष्यन् – with an intention to reveal this fact आह – कृष्ण says. We will read the श्लोक.

*Verse 04-20*

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ गीता ४-२० ॥

First we will take up the word नित्य-तृप्तः. A ज्ञानि claims आत्मा's पूर्णत्वम् which is always available, he doesn't expect अहङ्कार's पूर्णत्वम् through a future कर्मफलम्. Therefore नित्य-तृप्तः means कर्मफल आश्रय रहितः, he doesn't look forward to a future event for पूर्णत्वम्. That is the job of अहङ्कार. Then निराश्रयः means since he doesn't depend upon कर्मफलम् as a भोक्ता he doesn't hold on to, depend upon कर्म also, कर्म dependence comes when you look for कर्मफलम्. Therefore निराश्रयः means कर्म आश्रय रहितः. नित्य-तृप्तः means कर्मफल आश्रय रहितः, निराश्रयः means कर्म आश्रय रहितः. And dependence on कर्म makes me worry about the present and dependence upon कर्मफलम् makes me worry about the future. When I am neither dependent on कर्म nor कर्मफलम्,

न वर्धते कर्मणा नो कनीयान् ॥ बृहदारण्यकोपनिषत् ४-४-२३ ॥

when I don't depend upon कर्म and कर्मफलम् I am neither obsessed with the present nor with the future. All obsessions and preoccupations go away. The time is available for claiming आत्मनः पूर्णत्वम् or if I am tired of claiming आत्मा's पूर्णत्वम्, I have an entertainment in the form of the अनात्मा's drama. Either I enjoy claiming आत्मा's पूर्णत्वम् or I have the

entertainment of अनात्मा's drama. अहङ्कार doesn't create संसार, अहङ्कार obsession and preoccupation creates संसार. World as a bunch of अहङ्कारs is never a problem, obsession with a few अहङ्कारs makes life a problem just like you can never enjoy once स्वर of a राग. Suppose a Carnatic musician for one hour sings 'सा' or 'री' you will run away. 'सा' by itself is not beautiful, it is a headache, 'री' by itself is a headache but सा, री, ग, म, प, द, नि, सा in constant movement in different रागs is enjoyable; obsession with one or a few अहङ्कारs life is a burden, look at the विश्वरूप अहङ्कार total life is an entertainment. Remember I am the projector, supporter, spectator of विश्वरूप the moving play of all the अहङ्कारs put together, if I am obsessed with the biography of one अहङ्कार or two अहङ्कारs or three अहङ्कारs, four अहङ्कारs maximum you had it, कृष्ण says. कर्म-फल-आसङ्गम् त्यक्त्वा – dropping the obsession and preoccupation with कर्म and कर्मफलम् साधन and साध्य, कर्मणि अभिप्रवृत्तः अपि – even if that person is engaged in worldly activities without obsession and preoccupation, न एव किञ्चित् करोति सः – family life is not a burden for him, that is a part of the विश्वरूप drama. This is the gist.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-20 Continuing:*

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ गीता ४-२० ॥

After talking about आत्मज्ञानम् in the eighteenth verse which is a सूत्र श्लोकः now Lord कृष्ण Himself raised a commentary on that श्लोक. In six verses beginning from the nineteenth verse upto the twenty-fourth verse they are सूत्र व्याख्यान श्लोकs. And in these श्लोकs the glory of an आत्मज्ञानि is talked about which is a स्थितप्रज्ञ लक्षण portion. We have the well-known स्थितप्रज्ञ लक्षण portion in the second chapter. We have got a mini स्थितप्रज्ञ लक्षण portion from the nineteenth upto the twenty-fourth verse. And of these six verses nineteenth and the twentieth as well as twenty-third and twenty-fourth, the first two and the last two deal with गृहस्थ स्थितप्रज्ञः. गृहस्थ ज्ञानि or गृहस्थ स्थितप्रज्ञः is talked about in four श्लोकs, the first two and the last two, and the middle two श्लोकs, i.e., verses twenty-one and twenty-two deal with सन्न्यासि स्थितप्रज्ञ लक्षणानि. And of the six verses we have completed the nineteenth verse. And I have given the gist of the twentieth verse. And in all the six verses one point is highlighted which is that ज्ञानि doesn't have आगामि पुण्यपापम्. The logic is the ज्ञानम् has roasted all his कर्मs. And since ज्ञानम् has roasted all the कर्मs, the कर्मs that he has are ज्ञान-अग्नि-दग्ध-कर्माणि or they are all कर्म आभासाः, comparable to roasted seeds, they cannot produce आगामि पुण्यपापम्. From this we get an aside

note also. In तत्त्वबोध there is a portion which says ज्ञानि's आगामि पुण्यपापम्s are distributed among the people. Those who worship the ज्ञानि will get the आगामि पुण्यम्s of the ज्ञानि and those who insult or injure a ज्ञानि will get his आगामि पापम्s. But here we are clearly seeing that ज्ञानि doesn't get आगामि पुण्यपापम् then what about the distribution talked about in तत्त्वबोध? For that the answer is given in the ब्रह्मसूत्र, it says that the distribution mentioned in the शास्त्रम् is only an अर्थवादः. It should not be taken as a literal statement. अर्थवादः means glorification. And the indirect meaning is worship a ज्ञानि, don't insult a ज्ञानि, that is the message, the distribution of पुण्यपापम् should not be taken literally as a fact. Why? ज्ञानि doesn't get आगामि पुण्यपापम् itself. So in all the six श्लोकs the essence is ज्ञानि doesn't have आगामि पुण्यपापम्. Now we will go to the भाष्यम्.

**त्यक्त्वा कर्मसु अभिमानं फलासङ्गं च यथोक्तेन ज्ञानेन नित्य-  
तृप्तः निराकाङ्क्षो विषयेषु इति अर्थः ।**

**त्यक्त्वा** means having given up. So this स्थितप्रज्ञ gives up कर्म-फलासङ्गम्, **आसङ्ग** means attachment or identification, **अभिमानः** in कर्म and फल. कर्मफल should be taken as द्वन्द्व समास. **अभिमानम्** in कर्म is also given up, **अभिमानम्** in कर्मफलम् also. Therefore शङ्कराचार्य says कर्मसु अभिमानम्, **अभिमान** is the meaning of **आसङ्गः**. Identification with कर्म. How does a ज्ञानि drop identification with कर्म? By remembering the third chapter verse प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः all the कर्मs either belong to स्थूल शरीरम् or सूक्ष्म शरीरम्, अनात्मा alone can do कर्म,

अनात्मा plus विदाभास alone can do कर्म, or अहङ्कार alone can do कर्म, and I am not the अहङ्कार, but I am अहङ्कार साक्षि अहम् अस्मि इति अहङ्कार साक्षित्व अकर्तृत्व ज्ञानेन अहङ्कार अभिमानम् कर्तृत्वम् च **त्यक्त्वा**. Giving up both of them and consequently **फलासङ्गं च – आसङ्ग** means again anxiety or **अभिमानम्**, concern etc., with regard to कर्मफलम्. Previous one is कर्म **अभिमानम्** and now we are talking about कर्मफल **अभिमानम्**. फल **अभिमानम्** means anxiety. **फलासङ्गं च त्यक्त्वा**. What is meant by giving up **फलासङ्गम्**? First when you give up the कर्म आसङ्ग the अहङ्कार कर्तृत्व अभिमान is given up and when **फल आसङ्गम्** is given up, अहङ्कार भोक्तृत्व अभिमान is given up. I am neither a कर्ता nor a भोक्ता. Thus कर्तृत्व भोक्तृत्व उभय **अभिमानम् त्यक्त्वा**, ज्ञानि gives up. How is he able to do this extraordinary job? It is always easier said than done. We can nod the head, we can understand, we can write notes and preserve the notes, but when we think of tomorrow or the day after always anxiety seems to grip. How to give up the **अभिमानम्** if you ask, शङ्कराचार्य says **यथोक्तेन ज्ञानेन** – by dwelling upon the ज्ञानम् mentioned in the eighteenth verse. **यथोक्तेन ज्ञानेन** means कर्मणि अकर्म दर्शन ज्ञानेन and अकर्मणि कर्म दर्शन ज्ञानेन, स्थितप्रज्ञया. To put in our language, by practicing binary format. The binary format will not automatically happen, it has to be practiced to make it spontaneous. Deliberate practice is a prerequisite for making it a spontaneous habit. Then the next word in the मूलम् is **नित्य-तृप्तः** – always satisfied, **निराकाङ्क्षः** – free from all the desire or craving. आकाङ्क्षा means कामः. **निराकाङ्क्षः** with regard to **विषयेषु** – with regard to अनात्मा. So that is

अनात्मा काम रहितः. Why doesn't he have अनात्म काम? Because he remembers the teaching the entire अनात्मा has got beauty, variety and novelty, that is admirable, the entire अनात्मा has beauty, variety and novelty, but it doesn't have stability. This he doesn't forget. Therefore विषयेषु काम रहितः. That means he doesn't expect पूर्णत्वम् from अनात्मा. अहङ्कार's पूर्णत्वम् is unattainable or unobtainable, आत्मा's पूर्णत्वम् is unlosable. Therefore instead of craving after the unobtainable अहङ्कार's पूर्णत्वम् it is better to retain the unlosable आत्मा's पूर्णत्वम् and this mindset is called नित्य-तृप्तत्वम्. इति अर्थः – this is the meaning. Continuing;

निराश्रयः आश्रय-रहितः । आश्रयो नाम यद्-आश्रित्य पुरुषार्थं सिद्धायिषति, दृष्टादृष्टेष्ट-फल-साधनाश्रय-रहित इति अर्थः ।

The next word in the मूलम् is निराश्रयः. शङ्कराचार्य translates it as आश्रय-रहितः – without any dependence. What do you mean by dependence here? In this context it has got a particular meaning, therefore शङ्कराचार्य gives that meaning. Whenever I want to attain any goal in life which is called पुरुषार्थ or साध्यम्, as long as I have got any साध्यम् either in the form of धर्म, अर्थ, काम or मोक्ष, as long as साध्य is there I have to hold on to one साधन or the other. Thus साधन becomes a necessary thing as long as I have a साध्य. Therefore a साधक always has an आश्रय of a साधनम् for getting a साध्यम्. साधक has got साधन आश्रय for getting a साध्यम्. And in the case of a ज्ञानि he doesn't want to attain any one of the goals in life. मोक्ष he doesn't want to attain because he has already claimed that.

धर्म-अर्थ-काम he doesn't want because all these three are included in the मोक्ष.

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

धर्म-अर्थ-कामs are included in मोक्ष. Therefore ज्ञानि doesn't have a साध्यम्, therefore he is not a साधक, therefore he doesn't have साधन आश्रय. He doesn't have a dependence on any साधन either in the form of कर्म साधन or in the form of उपासन साधन, nor even in the form of ज्ञान साधन, therefore निराश्रयः means साधन त्रय रहितः. Therefore he says आश्रयः नाम – dependence means यद्-आश्रित्य – anyone of the three साधनs – कर्म or उपासन or ज्ञानम्, depending on which पुरुषार्थ सिसाधयिषति – a person, a साधक wants to accomplish any पुरुषार्थ or साध्यम्. आश्रय means anyone of the three साधनs depending on which a साधक wants to accomplish anyone of the साध्यम्s. पुरुषार्थम् means साध्यम्, साधक also you have to supply a seeker, सिसाधयिषति – desires to accomplish. The final meaning of this is दृष्टादृष्टेष्ट-फल-साधनाश्रय-रहितः. ज्ञानि is free from आश्रय – all the three साधनs, dependence on any one of three साधनs, viz., कर्म, उपासन and ज्ञानम्, for फल – attaining the fruit of इष्ट – any desired goal and what type of desired goal, दृष्टम् वा अदृष्टम् वा – visible goal like अर्थ and काम or invisible goal in the form of पुण्यम् or मोक्ष. Does मोक्ष come under visible or invisible goal? Suppose मोक्ष comes under invisible अदृष्ट goal, you have to ask भगवान् O Lord tell me whether मोक्ष has come to me or not, or you have to ask your गुरु to give a certificate that the holder of the certificate has

attained मोक्ष. All these questions will come, and let it be very clear that the मोक्ष is दृष्टफलम् whether I am comfortable with myself or not, only I know. I should ask a question to myself do I look upon life as MBBS – Miserable, Boring, Burdensome, Struggle which I am tired of. As long as I look upon life as MBBS which I am tired of I am MS which means महा संसारि and the moment I remember the fifth capsule and I look upon life as an entertainment which is a drama with the help of my own माया I am running, I am मुक्त. Whenever you get a doubt ask this question. How do I look upon my life? If you say MBBS I am a संसारि and if I call it as entertainment I come under नित्य-तृप्तः, निराश्रयः. That is why रहितः free from साधन त्रयम्, इति अर्थः – this is the meaning of निराश्रयः. Continuing; विदुषा क्रियमाणं कर्म परमार्थतः अकर्म एव तस्य निष्क्रियात्म-दर्शन-सम्पन्नत्वात् ।

Before going to the third quarter of this श्लोक शङ्कराचार्य adds a note as a connection between the second and third quarter. The connection is if I am such a ज्ञानि both गृहस्थाश्रम and सन्न्यासाश्रम don't make any difference to me. The natural tendency, शङ्कराचार्य argues, will be to take to सन्न्यास only because गृहस्थाश्रम has no more relevance now, therefore this will be natural tendency but a person may choose to remain in गृहस्थाश्रम but whatever be the आश्रम कर्म is no more a burden, duty is no more a burden, that link he wants to give now. So this a link note. Therefore he says विदुषा क्रियमाणं कर्म – all the actions done by such a ज्ञानि described in the first half विदुषा क्रियमाणं कर्म परमार्थतः – in fact or really or



factually **अकर्म एव** – is **कर्म आभास**, it is a pseudo **कर्म** like remember the example roasted seed incapable of producing **आगामि पुण्यम्** also and incapable of producing **आगामि पापम्** also. Therefore **परमार्थतः** is indeclinable factually **अकर्म एव**. Why does he use the word **अकर्म**? **शङ्कराचार्य** wants to remind us that this is a commentary on the eighteenth **श्लोक**, which **श्लोक** we are not supposed to forget **कर्मणि अकर्म यः पश्येद्**. Therefore he reminds us that his **कर्म** is **अकर्म** is equal to **कर्म आभास एव**. How did he roast that **कर्म**? What was the fire that he used for roasting? That is said here **निष्क्रिय-आत्म-दर्शन-सम्पन्नत्वात्** – because he is endowed with, he is rich in, not rich in external wealth like bank balance, property, shares and all those things, not that wealth, but **विद्या धनम्**, he is rich in **दर्शनम्** which means **ज्ञान धनम्**. And what **ज्ञानम्**? **आत्म-दर्शनम्**, **ज्ञानम्** of **आत्मा**, he is rich in the knowledge of **आत्मा**. And what type of **आत्मा**? **निष्क्रिय-आत्मा** – **अकर्ता अभोक्ता आत्मा**. In simple language **स्थितप्रज्ञत्वात्**. He being **स्थितप्रज्ञ** that knowledge has roasted all his **कर्म**s. Therefore what? Continuing;

**तेन एवं-भूतेन प्रयोजनाभावात् ससाधनं कर्म परित्यक्तव्यम् एव इति प्राप्ते,**

He gives a very interesting logic. **ज्ञानि** sees that his **कर्म** is **कर्म आभास** that means it cannot produce any **पुण्यपाप फलम्** either **दृष्टम्** or **अदृष्टम्**. And since **कर्म** doesn't produce any result, **कर्म** is no more relevant as a means. **कर्म** is relevant as a means only when it can produce a **फलम्** and when there is no **फलम्** produced, **कर्म** has lost its **साधनम्** status, **फल उत्पादन**

अभावात् it is no more relevant just as a seed is held by a farmer only for producing the crops next year, and when the seed cannot germinate it is no more relevant as a means, therefore for a ज्ञानि, कर्म's relevance is gone. And if relevance of कर्म is gone, the infrastructure for the कर्म is also irrelevant because infrastructure is a means for कर्म. Therefore ज्ञानि sees both वैदिक कर्म and गृहस्थाश्रम both irrelevant because for a वैदिक गृहस्थाश्रम is an infrastructure for doing वैदिक कर्म. Therefore शङ्कराचार्य says for him both अग्निहोत्रम् औपासनम् all these have become for what. Therefore गृहस्थाश्रम for what? Therefore his natural tendency is like a person who has got some leg injury and hence he takes a walking stick. How long does he use the walking stick, it is until the leg gathers strength. Suppose after physiotherapy the leg has become strong enough, you request him after all you have used the walking stick all these days and even though you don't require now why not continue it. The moment the walking stick has become irrelevant, nobody will hold on to it, the natural tendency is dropping the walking stick. Therefore शङ्कराचार्य's argument is everybody's natural tendency is सन्न्यास. Suppose I put a condition that you come with a walking stick though you don't require it. I tell you nobody wants to do that. Similarly कर्म is a walking stick for a कर्ता, अकर्तात्म-दर्शन अनन्तरम् natural सन्न्यास will be the consequence. This is शङ्कराचार्य's first statement. सन्न्यास is the natural instinct of every जीव, even an animal it will not lie down, as long as the wings are incapable of taking it will lie down, once they are clear it will fly. तेन एवं-भूतेन – by such a

ज्ञानि प्रयोजन-अभावात् – कर्म walking stick प्रयोजन-अभावात्, since the प्रयोजन is not there in कर्म, what does he do, परित्यक्तव्यम् – the ज्ञानि's natural tendency is giving up all the कर्मs, कर्म परित्यक्तव्यम् along with ससाधनम् – along with the infrastructure, in *Shastric* vision infrastructure is गृहस्थाश्रम, therefore साधनम् here means गृहस्थाश्रम अपि परित्यक्तव्यम् एव, in short he will become परमहंस परिव्राजकः naturally इति प्राप्ते – when this is the normal course of event which is called विद्वत् सन्न्यास. This natural सन्न्यास taken by an informed वेदान्ति is called विद्वत् सन्न्यास and शङ्कराचार्य says it may not happen in all cases. Some ज्ञानिs may choose to stay in गृहस्थाश्रम itself due to various genuine reasons, but such गृहस्थ ज्ञानिs are also liberated. That is the link कर्मणि अभिप्रवृत्तः अपि. So इति प्राप्ते – when this is the normal course. The sentence is incomplete, even though full stop is there, comma is better. What happens? Some abnormal cases are there. What is that? We will read.

ततः निर्गमासम्भवात् लोक-सङ्ग्रह-विकीर्षया शिष्ट-विगर्हणा-परिजिहीर्षया वा पूर्ववत् कर्मणि अभिप्रवृत्तः अपि निष्क्रियात्म-दर्शन-सम्पन्नत्वाद् न एव किञ्चित् करोति सः ॥ ४-२० ॥

ततः निर्गम-असम्भवात् – in the case of certain गृहस्थ ज्ञानिs निर्गम-असम्भवात् – because of the impossibility of taking to सन्न्यास, निर्गम literally means quitting गृहस्थाश्रम, contextual meaning is taking to सन्न्यास. Therefore निर्गम-असम्भवात् means सन्न्यास असम्भवात् because of the impossibility of taking to सन्न्यास, because of various reasons, शङ्कराचार्य is not interested in probing what is the reason

which may be including old age and weak health, whether you have got साधन चतुष्टय सम्पत्ति or not when you take to सन्न्यास you should have stomach qualification to take different types of भिक्षा from different types of homes at different times. That is the minimum qualification for entering सन्न्यास. And for many people because of age it may not be possible. Therefore what गृहस्थ ज्ञानि does is remain in गृहस्थाश्रम. And what does he do? पूर्ववत् कर्मणि अभिप्रवृत्तः – remaining in गृहस्थाश्रम he continues all the साधनs as before. पूर्ववत् means as before, as before means before getting knowledge, ज्ञानात् पूर्वम् whatever कर्मs he did he continues, whatever उपासनs he did he continues, whatever the spiritual disciplines also he practices sincerely and committedly. अभिप्रवृत्तः means intensely involved in साधन. But what is the difference? The motive is different. He maintains all the spiritual disciplines but the motive is different. Previously he looked upon them as a साधन for मोक्ष, now he doesn't look upon them as a साधन for मोक्ष because मोक्ष is सिद्धः it is my very nature. Therefore the disciplines are followed with a different motive; disciplines are not dropped but the motive is shifted. What is the shifted motive? शङ्कराचार्य says it may be one of these two.

Motive number one is लोक-सङ्ग्रह-विकीर्षया – with an intention of serving as a model for the ignorant people, based on the third chapter न्याय यद्यदाचरति श्रेष्ठस्ततदेवेतरो जनः ॥ गीता ३-२१ ॥ Therefore the intention is other अज्ञानिs should be inspired by my behavior that is called लोक-सङ्ग्रह-विकीर्षा, विकीर्षा means कर्तुम् इच्छा. This is one motive.

The second motive is **शिष्ट-विगर्हणा-परिजिहीर्षया**. This is also very important we have to note. **शिष्ट** means all the previous **आचार्य**s, **पूर्व आचार्याः**, **परम्परा गुरुवः** beginning from **भगवान्**, i.e., my **गुरु**, my **गुरु**'s **गुरु**, **परम गुरु**, **परमेष्ठि गुरु**, **परापर गुरु**, etc. Here **शिष्ट** means the entire **परम्परा** beginning from **भगवान्** upto my **गुरु**, all of them have given an instruction to me. *That instruction is even after gaining ज्ञानम् whether you require spiritual discipline or not you have to follow them. This is an instruction given to us by all our आचार्यs. The instruction is even after gaining ज्ञानम्, even after claiming मोक्ष, even if you don't require spiritual disciplines, you have to follow all of them. This is शिष्ट आज्ञा. Suppose I drop those disciplines because I don't require them because I am already a नित्यमुक्त आत्मा I have claimed, if I drop them what the entire गुरु परम्परा will do is that they will criticize me or curse me, that is called विगर्हणम्. विगर्हणम् means आचार्याणाम् निन्दा. गुरु says I have got a very bad प्रारब्ध because you are leading a licentious life claiming yourself as my disciple. The आचार्यs will feel bad if I drop the discipline. Therefore I should follow the discipline even after gaining ज्ञानम्, not for मोक्ष but to avoid my गुरु's criticism. Therefore शङ्कराचार्य says परिजिहीर्षया – to avoid the criticism or remonstrance or scolding. विगर्हणम् means criticism or remonstrance or scolding. परिजिहीर्षया means to avoid. To avoid criticism from my शिष्ट – all my पूर्व आचार्यs. I should therefore follow शम, दम, उपरम, तितिक्षा, समाधानम्. If someone asks for what purpose? I will never say for मोक्ष, I will say that it is meant for गुरु निन्दा परिजिहीर्षया. To avoid that.*

In fact this motive shift is not only for a ज्ञानि, even a निदिध्यासन कर्ता should bring about this shift in motive. Once I enter निदिध्यासनम्, I should change my motive towards all the spiritual disciplines, I should never look upon them as साधन for मोक्ष. Why, the logic is very important. If I look upon the spiritual discipline as a साधन for मोक्ष, मोक्ष will become a साध्यम्. साध्यम् means a goal to be achieved. What is निदिध्यासनम्? निदिध्यासनम् is internalizing the महावाक्यम्, महावाक्यम् says मोक्ष is not a साध्यम्, मोक्ष is नित्य सिद्धम्. निदिध्यासनम् is seeing मोक्ष as a सिद्ध. Therefore the question will come मोक्ष is a साध्य or सिद्ध. You cannot say it is both साध्य and सिद्ध, because it is mutually exclusive. Therefore as long as I see spiritual discipline as साधन, I cannot practice निदिध्यासनम्, निदिध्यासनम् will be obstructed if I look upon spiritual discipline as a साधन for मोक्ष. Therefore once I come to निदिध्यासनम् I should continue the spiritual discipline but I should not look upon them as a मोक्ष साधन. It should be लोकसङ्ग्रह साधनम् or शिष्ट-विगर्हणा-परिजिहीर्षया साधनम्.

This is a very important note to be remembered. This is not only for a ज्ञानि but also for the निदिध्यासन कर्ता also. So कर्मणि अभिप्रवृत्तः अपि – even if he involved in all the spiritual disciplines न एव किञ्चित् करोति सः – that ज्ञानि is not doing any कर्म from his own standpoint. And what is the logic? शङ्कराचार्य gives निष्क्रिय-आत्म-दर्शन-सम्पन्नत्वाद् – because ज्ञानि has got the wisdom, सम्पन्न means he is rich in wisdom, दर्शनम् means wisdom in आत्म-दर्शन – the wisdom of आत्मा, the Self-knowledge. निष्क्रिय-आत्म – I am the Self

which is free from all the कर्मs. Even शम, दम, etc., do not belong to me at all because I am अकर्ता अभोक्ता अस्मि. The अन्वय is, नित्य-तृप्तः निराश्रयः सन् कर्म-फल-आसङ्गम् त्यक्त्वा कर्मणि अभिप्रवृत्तः अपि सः (refers to गृहस्थ ज्ञानि) किञ्चित् न एव करोति ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-20 Continuing:*

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।

कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित्करोति सः ॥ गीता ४-२० ॥

In the last class we completed the भाष्यम् of the twentieth verse. The topic in these verses is स्थितप्रज्ञ लक्षणानि, from the eighteenth verse upto the twenty-fourth verse the nature of a ज्ञानि is being talked about. As I said in the last class, in the nineteenth and twentieth verses a गृहस्थ ज्ञानि is talked about. Again in the twenty-third and twenty-fourth verse गृहस्थ ज्ञानि is talked about. In the middle twenty-first and twenty-second सन्न्यासि ज्ञानि is talked about. In all these verses the main point that कृष्ण highlights is a ज्ञानि's कर्म doesn't come under कर्म category at all, ज्ञानि's कर्म should be understood as कर्म आभासः. By changing the name from कर्म to कर्म आभास what is the message conveyed? That is also equally important; कर्म is capable of producing आगामि पुण्यपापम् whereas कर्म आभास is not capable of producing आगामि पुण्यपापम्. Therefore a ज्ञानि is free from not only सञ्चित कर्म he is free from आगामि कर्म also. Of course as long as प्रारब्ध is concerned, from the standpoint of the world ज्ञानि has प्रारब्ध, but from his own standpoint ज्ञानि doesn't claim प्रारब्ध also. This freedom from आगामि पुण्यपापम् is the main point discussed throughout all these seven important verses, eighteen to twenty-four. Now we will enter the introduction to the verse twenty-one.



## Verse 04-21 Introduction;

‘यः पुनः पूर्वोक्त-विपरीतः प्राग् एव कर्माश्रमाद् ब्रह्मणि सर्वान्तरे  
प्रत्यग्-आत्मनि निष्क्रिये सञ्जातात्म-दर्शनः;

The following two verses twenty-one and twenty-two deal with a सन्न्यासि ज्ञानि. It can be विविदिषा सन्न्यासि or a विद्वत् सन्न्यासि. And who is he? शङ्कराचार्य describes him. Imagine there is a ब्रह्मचारि who has got साधन चतुष्टय सम्पत्ति and therefore he doesn't require गृहस्थ आश्रम at all, because the primary goal of गृहस्थाश्रम is साधन चतुष्टय सम्पत्ति alone, and if a ब्रह्मचारि has already had that he doesn't have to go through the long गृहस्थाश्रम route and he can go through the short cut of direct विविदिषा सन्न्यास itself, and as a विविदिषा सन्न्यासि he does श्रवणम् and मननम्. This is one category.

Suppose there is a still superior category. There is a ब्रह्मचारि who has got साधन चतुष्टय सम्पत्ति and suppose in ब्रह्मचर्याश्रम itself he has done श्रवणम् and मननम् and has attained ज्ञानम् also, he is a ब्रह्मचर्याश्रम ज्ञानि, then of course he doesn't require गृहस्थाश्रम, therefore he takes to सन्न्यास आश्रम as a विद्वत् सन्न्यासि. शङ्कराचार्य says verses twenty-one and twenty-two are talking about such a superior विद्वत् सन्न्यासि.

That is said here यः पुनः पूर्वोक्त-विपरीतः – suppose there is a person who is different from the previous ज्ञानि. पूर्वोक्त-विपरीतः means different from the previous ज्ञानि who is a गृहस्थ ज्ञानि. विपरीतः means unlike गृहस्थ ज्ञानि, प्राग् एव कर्माश्रमाद् – suppose even before starting the वैदिक कर्म's, and I have often told you before in शङ्कराचार्य's terminology

वैदिक कर्म means गृहस्थाश्रम. Therefore प्राग् एव कर्मारम्भाद् means even before entering गृहस्थाश्रम, that means even in ब्रह्मचर्याश्रम itself, like our श्वेतकेतु or नचिकेतस् any such example we can take. सञ्जातात्म-दर्शनः – suppose आत्मज्ञानम् has emerged in him, arisen in him. आत्म-दर्शनः means आत्मा ज्ञानम्, सञ्जात means has taken place in him suppose; suppose we have to supply. What type of आत्मज्ञानम् has he attained? ब्रह्मणि – a ज्ञानम् with regard to the आत्मा which is none other than ब्रह्मन्. It is the description of आत्मा. To put it in another language one who has known अहम् ब्रह्म अस्मि, what type of ब्रह्मन् it is? सर्वान्तरे – which is the inner truth of everything in the creation.

यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरः॥  
बृहदारण्यकोपनिषत् ३-४-१ ॥

इति उषस्त ब्राह्मण वाक्यात् कहोल ब्राह्मण वाक्यात् बृहदारण्यकोपनिषत् third chapter and fourth ब्राह्मणम्. And प्रत्यग्-आत्मनि – which ब्रह्मन् is the inner Self of everyone, and निष्क्रिये – which ब्रह्मन् is निष्क्रियम्, निष्क्रियम् means actionless or अकर्ता. That word निष्क्रिये is very very relevant here. When a ज्ञानि is performing worldly activities, even as a गृहस्थ ज्ञानि he does household activities he doesn't look upon himself as a कर्ता doing these activities. The internal mindset is never that I am a कर्ता, if there a slightest idea that I am a कर्ता there will be an anxiety regarding आगामि पुण्यम् and आगामि पापम् will come, the anxiety कर्ता आगामि पुण्यपाप comes only when the mindset is in triangular format that I am the जीव कर्ता but this ज्ञानि is in binary format. Therefore he doesn't look

upon himself as a कर्ता. And then who am I? निष्क्रिये ब्रह्मणि I am निष्क्रियम् ब्रह्म, suppose such a knowledge comes, it is extremely rare, but it does happen. Continuing;

स दृष्ट-अदृष्ट-इष्ट-विषयाशीर्विवर्जिततया दृष्ट-अदृष्ट-अर्थे कर्मणि प्रयोजनम् अपश्यन् स-साधनं कर्म सन्न्यस्य शरीर-यात्रामात्र-वेष्टः यतिः ज्ञान-निष्ठो मुच्यते' इति एतम् अर्थं दर्शयितुम् आह —

What will be the mindset of such a ब्रह्मचारि ज्ञानि who is going to be a विद्वत् सन्न्यासि. So this is the stage before विद्वत् सन्न्यास. What is the mindset of such a ब्रह्मचारि ज्ञानि? शङ्कराचार्य describes, सः विवर्जिततया – he is totally free from, आशीः – all types of desires in the form of धर्म, अर्थ, काम and मोक्ष, all the four पुरुषार्थs he is not interested in.

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥ गीता २-५५ ॥

What is the reason? आत्मनि एव आत्मना तुष्टः. Therefore आशीः means कामः. विवर्जिततया means free from desires. What types of desires? इष्ट विषय – all the normally desired objects in the form चतुर्विध पुरुषार्थ. Here the word इष्ट means पुरुषार्थ, विषय means with regard to. So he is free from all the desires with regard to all the normally desired पुरुषार्थs in the form of धर्म-अर्थ-काम-मोक्ष. All these पुरुषार्थs come under two categories – दृष्ट-अदृष्ट – certain पुरुषार्थs are दृष्टम् like पुत्र, पत्नि, धनम्, धान्यम् etc., they are all दृष्ट पुरुषार्थs whereas पुण्यम्, स्वर्ग, इन्द्र पदवि they all come under अदृष्ट पुरुषार्थ. He doesn't have both of them. मोक्ष comes under दृष्ट पुरुषार्थ, it is Self fulfillment, enjoying the binary format is मोक्ष. What is the definition of मोक्ष? Enjoying the binary format all the time is

मोक्ष. Therefore ज्ञानि doesn't seek even मोक्ष पुरुषार्थ because he is मुक्त. What to do, even if I don't want I have gained मुक्ति. Therefore विवर्जिततया हेतुना, because of that reason. कर्मणि प्रयोजनम् अपश्यन् – he doesn't see any relevance for any type of pursuits in life, he doesn't have to struggle for accomplishing anything. Therefore प्रयोजनम् अपश्यन् means not seeing any relevance or utility with regard to कर्मणि – any कर्म whether लौकिक or वैदिक कर्म. He doesn't see any relevance either in लौकिक कर्म or in वैदिक कर्म. He doesn't require चित्तशुद्धि, चित्त एकाग्रता, not even श्रवणम् and मननम्. In none of them he sees प्रयोजनम् in कर्मणि. Here कर्मणि means गृहस्थ आश्रमे. He doesn't see any relevance at all in गृहस्थ आश्रम. It is like a comb for a bald headed person, no beard also. Therefore if a beardless hairless person is gifted a comb it is of no use to him, similarly गृहस्थाश्रम is absolutely irrelevant. दृष्ट-अदृष्ट-अर्थे कर्मणि. Adjective to कर्म. No relevance with regard to any कर्म which is meant for दृष्ट प्रयोजनम् or अदृष्ट प्रयोजनम्. All of them are irrelevant. Therefore what does he do? सन्न्यस्य. He renounces all the कर्मस. कर्म सन्न्यस्य. ससाधनम् – along with the infrastructure relevant for वैदिक कर्म. What is the infrastructure? Remember always infrastructure for वैदिक कर्म is गृहस्थाश्रम. So ससाधनं कर्म सन्न्यस्य.

Then comes a question why should a ब्रह्मचारि renounce the infrastructure of गृहस्थाश्रम. You can renounce something which you have. I cannot say I renounced the car on the road. Ok, when did you own the car? I did not own it but just I renounced it. So how can a ब्रह्मचारि renounce a गृहस्थाश्रम which he doesn't have? Here we should understand the

infrastructure is not only गृहस्थाश्रम, even sacred thread and tuft will come under साधनम्. He doesn't enter into गृहस्थाश्रम, on the other hand by entering into विद्वत् सन्न्यास he renounces sacred thread and tuft. In fact, गुरु becomes a barber when he gives सन्न्यास. Because the tuft is removed by the गुरु. That is called साधनम्. Why is the tuft called साधनम्? Because for every कर्म when अङ्गन्यास and करन्यास are done शिखायै वषट् is a part of the मन्त्र and for that शिखा is required. Therefore शिखा is called वैदिक कर्म साधनम्, that he renounces, sacred thread also he renounces. If he doesn't have any वैदिक कर्म then what will he do the rest of the life? He says शरीर-यात्रामात्र-वेष्टः – so protecting the physical body as a trustee is one duty because body belongs to भगवान् and according to the law of प्रारब्ध कर्म the body will have to survive in the world, therefore a ज्ञानि wants to protect the body not because he is attached to the body, not because he needs the body as a means, he doesn't require the body even as a means of मोक्ष because he is already a मुक्त, still he wants to protect the body because भगवान् wants this body to continue based on the law of कर्म. Therefore शरीर-यात्रामात्रार्थम् – merely for the sake of preserving the life or the journey of the physical body, वेष्टः – he strives, he works for the maintenance of the body. And what work is required? You have to feed the body, you have to clothe the body, and you have to clean the body. Cleaning, clothing and feeding that is the त्रिविध वेष्ट which means कर्मणि. So he has got only these त्रिविध वेष्ट and thereafter if he has got the energy and time and interest he is allowed to do लोकसङ्ग्रहः also. लोकसङ्ग्रहः doesn't become

his duty but according to his स्वभाव he may get involved in लोकसङ्ग्रहः, but the primary duty is शरीर रक्षणम् as ईश्वर's property. Such a यतिः – such a विद्वत् सन्न्यासि ज्ञाननिष्ठः – if at all he practices some साधन that साधन is the निदिध्यासन साधनम् which is practicing binary format. ज्ञाननिष्ठः – abidance in ज्ञानम् the one who practices, such a यतिः मुच्यते – he is liberated. When is he liberated? Remember all the time. The whole thing is within quotation from previous paragraph 'यः पुनः पूर्वोक्त-विपरीतः onwards upto मुच्यते' is within quotation. इति एतम् अर्थम् – such a message with regard to the विद्वत् सन्न्यासि दर्शयितुम् – to present or to give, आह – Lord कृष्ण gives this following verse. We will read.

*Verse 04-21*

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।

शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ गीता ४-२१ ॥

निराशीः refers to desirelessness, freedom from all the binding desires. लोकसङ्ग्रहः comes under non-binding desires. He is free from all the binding desires. त्यक्त-सर्व-परिग्रहः – he renounces all the PORT. For गृहस्थ आश्रमि PORT reduction is prescribed and for सन्न्यासि PORT renunciation is prescribed. Therefore त्यक्त-सर्व-परिग्रहः means having renounced Possessions, Obligations, Relations And Transactions. सर्व सङ्ग परित्यागि भूत्वा. And यत-चित्त-आत्मा – indicates the continuation of all the spiritual disciplines. चित्तम् means mind, आत्मा means body. Very careful. There are rare cases in the गीता where the word आत्मा means body. This is such a rare case आत्मा means शरीरम्. यत-चित्त-आत्मा means

he continues to follow mental discipline, physical discipline and sensory discipline, but the uniqueness is he follows the disciplines but he never looks upon them as a means of मोक्ष because the moment you see them as a means of मोक्ष, मोक्ष will become a future goal, therefore he follows the discipline but he doesn't look upon them as a means because he is already मुक्तः. Then why is he following the spiritual discipline? Because that is the instruction of all the पूर्व आचार्य. I am liberated but my गुरु has advised me even if you are liberated continue all the disciplines as rigorously and as vigorously as before. But never look upon them as मोक्ष साधनम्. That is the message conveyed here. शारीरम् केवलम् कर्म कुर्वन् – the only duty is preserving the body as भगवान्'s property without attachment. Such a person किंलिषन् न आप्नोति – doesn't get आगामि पुण्यपापम्. That is the central message of all these seven verses. No आगामि पुण्यम् or आगामि पापम् for a ज्ञानि. Now we will go to the भाष्यम्.

**निर्-आशीः निर्-गताः आशिषः यस्मात् सः निर्-आशीः । यत-चित्तात्मा चित्तम् अन्तःकरणम् आत्मा बाह्यः कार्य-करण-सङ्घातः । तौ उभौ अपि यतौ संयतौ येन सः यत-चित्तात्मा । त्यक्त-सर्व-परिग्रहः त्यक्तः सर्वः परिग्रहः येन सः त्यक्त-सर्व-परिग्रहः ।**

**निर्-आशीः** is the first compound, the **विग्रह वाक्यम्** is **निर्-गताः आशिषः यस्मात् सः निर्-आशीः**. **निर्-आशीः** means a person, a **विद्वत् सन्न्यासि** who is free from all the desires. You should always add an adjective binding desires. **विद्यारण्य** says a **ज्ञानि** is allowed to have crores of non-binding desires, **इच्छन्स्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥पञ्चदशी ६-२६२ ॥**

let him desire, what is wrong. Therefore he is free from binding desires सः – such a person is called निर्-आशीः. The next word is यत-चित्त-आत्मा. चित्तम् is in the मूलम्, is equal to अन्तःकरणम्. Why does he give such a translation? Why does he say चित्तम् is equal to अन्तःकरणम्? What he conveys is don't take चित्तम् in a particular sense excluding mind, बुद्धि and अहङ्कार. Here the word चित्तम् includes मनो बुद्धि चित्त अहङ्कार all of them put together which is called अन्तःकरणम्. आत्मा is equal to बाह्यः. He gives the word meaning. चित्तम् is equal to mind. आत्मा is equal to बाह्यः. आत्मा means the external one. External means compared to the mind the external one is physical body. Therefore बाह्य is equal to स्थूल शरीर. And joining both of them the meaning is कार्य-करण-सङ्घातः. कार्य-करण-सङ्घातः is the combined meaning of चित्तम् and आत्मा. चित्तम् is equal to अन्तःकरणम् and आत्मा is equal to बाह्यः then the combined meaning of चित्तम् and आत्मा is equal to कार्य-करण-सङ्घातः. कार्यम् means body, करणम् means mind and सङ्घातः means the body-mind-complex. The best method will be चित्तम् is equal to अन्तःकरणम्, आत्मा is equal to बाह्यः, चित्त-आत्मा is equal to कार्य-करण-सङ्घातः. तौ उभौ अपि यतौ संयतौ येन – a person who has mastered or disciplined both of them. यतौ is equal to संयतौ means disciplined or mastered, तौ उभौ means both of them, i.e., स्थूल शरीरम् and सूक्ष्म शरीरम्. By whom both of them are mastered such a person is given a title यत-चित्त-आत्मा. In short he is a disciplined person. Just because he is a ज्ञानि and मुक्तः he doesn't lead a licentious life. He continues to follow all the disciplines as before but not for gaining मोक्ष. त्यक्त-सर्व-



**परिग्रहः**, the **विग्रह** वाक्यम् is **त्यक्तः सर्वः परिग्रहः** – all the possessions are renounced. **परिग्रहः** means paraphernalia. By the word possession not only do we include inanimate things we include all the relationships also, wife or husband, children, grandchildren, brothers and sisters, all the connections are formally dropped. And therefore I have no duty towards any one of them, but equally important I have no right to one of them. A **सन्न्यासि** should not claim property right. **सन्न्यासि** has no duty towards the world, he cannot claim any right from the world. Even human rights a **सन्न्यासि** cannot claim. **सन्न्यासि** should not expect any help from anyone. Mind should give up the idea of right; duties gone the rights are also gone. That is called the unique concept of **सन्न्यास आश्रम** which is unique to **वेदान्त** only. Continuing;

**शारीरं शरीर-स्थितिमात्र-प्रयोजनम्, केवलं तत्र अपि अभिमान-वर्जितम्, कर्म कुर्वन् न आप्नोति न प्राप्नोति किल्बिषम् अनिष्ट-रूपं पापं, धर्मं च । धर्मः अपि मुमुक्षोः किल्बिषम् एव बन्धापादकत्वात् ।**

Now **शङ्कराचार्य** comes to the third quarter of the श्लोक. **शारीरम् कर्म कुर्वन्** – this **विद्वत् सन्न्यासि** performs only those **कर्म**s which are related to the body. **शारीरम्** means related to the body. In this context **शङ्कराचार्य** says anything related to the body means those **कर्म**s which are related to the body because **शारीरम्** is an adjective to **कर्म**. Therefore **शारीरम् कर्म** means all those activities related to the body. Then the next question is what do you mean by that? It means it is related to the preservation or maintenance of the body

which is cleaning, feeding and clothing. And whether treating the body with regard to sickness is included or not that is a controversial topic.

क्षुद्यादिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां ॥  
साधकपञ्चकम् ४ ॥

शङ्कराचार्य permits the treatment of the body because he says क्षुद्यादिश्च चिकित्स्यतां may you treat the body because the body is property of भगवान्, without attachment you treat. If the treatment works that is भगवान्'s will and if the treatment fails that is also भगवान्'s will. शङ्कराचार्य seems to allow treatment of the body. So शारीरम् means these four, cleaning, feeding, clothing and treating. These four types of कर्मs are called शारीरम् कर्म कुर्वन्. Therefore शङ्कराचार्य says शारीरम् is equal to शरीर-स्थितिमात्र-प्रयोजनम् – those four कर्मs required for the bare maintenance of the body, मात्र means the bare maintenance of the body. The health of the body is the aim, not for the purposes of whether I look better or otherwise. And केवलम् is in the मूलम्, it means only those four कर्मs. And not only that शङ्कराचार्य gives a significance to the word केवलम्. It is a very important significance. तत्र अपि अभिमान-वर्जितम् – even when you clean, clothe, feed and treat the body, even at that time make sure that you don't have अहङ्कार in the body or ममकार in the body, to use my language let the CLASP rejection be complete. Then can I have a special prayer for the treatment to work? Treatment is allowed, along with the treatment can I take any vow? Nothing doing, no such thing is allowed, treat the body whatever happens O Lord I accept. This

is for विद्वत् सन्न्यासि. What about गृहस्थ ज्ञानि? Suppose for the family member am I allowed to take the vow? I don't want to enter into the topic and create a guilt for the student, you yourself use your discretion. For some family members sake can I take a vow? Here the श्लोक deals with सन्न्यासि and सन्न्यासि cannot do that. तत्र अपि – even while treating the body never have अहङ्कार or ममकार; it is भगवान्'s concern. Even while treating the body don't worry about the body, worry indicates attachment. Anxiety indicates attachment, without anxiety कुर्वन् – perform the bodily activities. What will happen to him? न आप्नोति is in the मूलम्, is equal to न प्राप्नोति which means he will not acquire किल्बिषम् is in the मूलम्, is equal to अनिष्ट-रूपं पापम् – he doesn't get पापम् which is not desirable. The undesirable पापम् he doesn't acquire. What about पुण्यम्? Because कृष्ण says किल्बिषम्. Therefore शङ्कराचार्य adds धर्मं च – he doesn't acquire पुण्यम् also. He is free from both पुण्यपापम्. Here the word धर्म means पुण्यम्. Why do we say that? शङ्कराचार्य gives a special note for a मुमुक्षु and मुक्त, पुण्यम् also comes under पापम् only. The only difference is पापम् is iron chain and पुण्यम् is gold chain, पापम् is iron shackle and पुण्यम् is gold shackle, both are shackles only. That is said here a line to be underlined, धर्मः अपि – पुण्यम् also मुमुक्षोः – for a मुमुक्षु किल्बिषम् एव – is a type of पापम् only. दयानन्द स्वामिजि says one is a frowning villain and the other is a smiling villain, both are villains only. What is the reason? बन्धापादकत्वात् – because both of them cause bondage, refer to fourteenth chapter of गीता. ऊर्ध्वं गच्छन्ति

सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ॥ गीता १४-१८ ॥ Etc. बन्ध-  
आपादकम् means बन्ध कारणम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-21 Continuing:*

शरीरं शरीर-स्थितिमात्र-प्रयोजनम्, केवलं तत्र अपि अभिमान-  
वर्जितम्, कर्म कुर्वन् न आप्नोति न प्राप्नोति किल्बिषम्  
अनिष्ट-रूपं पापं, धर्मं च । धर्मः अपि मुमुक्षोः किल्बिषम् एव  
बन्धापादकत्वात् ।

With this second paragraph शङ्कराचार्य concludes his commentary on the twenty-first श्लोक of the fourth chapter and we saw this श्लोक and the next श्लोक talk about a सन्न्यासि ज्ञानि. Previous two श्लोकs talked about the गृहस्थ ज्ञानि, now सन्न्यासि ज्ञानि is talked about. कृष्ण says सन्न्यासि doesn't have any duties at all, because he has snapped all the relationship with the family, therefore family duties are not there. He has snapped relationship with the society, therefore social duties are not there, national duties like voting for a party those duties are also not there, even religious duties like नित्यनैमित्तिक कर्मs are not there because he has formally snapped that connection also by removing the sacred thread, tuft etc. Therefore absolutely सन्न्यासि has no duty but according to his स्वभाव he may take up some लोकसङ्ग्रहः कर्म but that doesn't come under a duty, he is expressing his personality in the form of those activities. And if at all a सन्न्यासि has a duty that is only one duty and that is maintenance of the physical body, because भगवान् has handed over the body according to the law of कर्म and until the body falls it is भगवान्'s property, therefore clothing the body,

cleaning the body, feeding the body and even treating the body etc., will come under his duty, without देहाभिमान he is supposed to do that and that is called शारीरम् कर्म शरीर-स्थितिमात्र-प्रयोजनम्. Those कर्मs which are required for the maintenance of the body and doing that he doesn't incur any आगामि पुण्यम् or आगामि पापम्. The central theme of all the six verses is ज्ञानि doesn't have आगामि पुण्यम् or आगामि पापम्, whether one is a गृहस्थ ज्ञानि or a सन्न्यासि ज्ञानि आगामि पुण्यम् or आगामि पापम् are not there. With this the commentary on the श्लोक is over. In the following portion शङ्कराचार्य enters into a textual analysis. What is the significance of the textual analysis? You should remember it is getting the signature of the author of the text. Whenever शङ्कराचार्य does textual analysis he is getting भगवान् कृष्ण's signature to prove that whatever is said here is भगवान् कृष्ण's message. And if the textual analysis is not done it is like getting a cheque for one lakh rupees, everything is all right, only the signature is missing. Just as a cheque is invalid without the signature, a commentary is invalid without getting the signature of the author of the text and for that now and then textual analysis is required. In the eighteenth श्लोक we had an elaborate textual analysis and here we have a minor textual analysis. That is on the word शारीरम्. The rest of the commentary is just the analysis of a single word शारीरम्. शारीरम् is derived from the word शरीरम्, शरीर सम्बन्धि शारीरम्, शारीरम् कर्म means any action related to the body. Now the question is what do you mean by the word any action related to the body. शङ्कराचार्य here points out that normally

the word शारीरम् has a particular meaning which is the most popular and that popular meaning should not be taken here.

What is the popular meaning? शारीरम् कर्म means कायिकम् कर्म, कायिकम् कर्म means any action done by the body like वाचिकम् कर्म is any action performed by the वाक् इन्द्रियम्. मानसम् कर्म is any कर्म done by the mind, in the same line शारीरम् कर्म is a कर्म done by the body. In the seventeenth chapter we have शारीरम् तपः, वाचिकम् तपः and मानसम् तपः. There the word शारीरम् तपः was interpreted as a तपस् performed by the body.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।

ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ गीता १७-१४ ॥

शारीरम् means शरीर हतम् शरीर निर्वर्त्यम् is the popular meaning. In this particular context of twenty-first verse शारीरम् doesn't mean an action done by the body. All these analysis we avoided in the मूलम् class. Here शङ्कराचार्य says शारीरम् doesn't mean an action done by the body, but it is the action done for the maintenance of the body. It is not an action done by the body but an action done for the body.

The action itself may be a physical action, the action may be a verbal action, or the action may be a mental action. Physical, mental and verbal actions, all the three actions done for the maintenance of the body are called शारीरम् कर्म. Therefore here the analysis is do we mean an action by the body or an action for the body. शङ्कराचार्य wants to establish that if we understand it as an action done by the body it has got four

दोषम् and if you take an action for the sake of the body there is no दोषम्. This is going to be the analysis.

किं च ‘शारीरं केवलं कर्म’ इति अत्र किं शरीर-निर्वर्त्य शारीरं कर्म अभिप्रेतम्, आहोस्वित् शरीर-स्थितिमात्र-प्रयोजनं शारीरं कर्म इति?

शङ्कराचार्य says we have to do the following analysis. किं च – moreover, that is entering into the textual analysis, ‘शारीरं केवलं कर्म’ इति अत्र. इति अत्र means in this portion of the twenty-first श्लोक, ‘शारीरं केवलं कर्म’, that is the third quarter of the श्लोक, शारीरम् कर्म – the word bodily action, शरीर-निर्वर्त्य अभिप्रेतम् – does it mean an action done by the body in the case of a सन्न्यासि ज्ञानि. Context you should not forget. In the case of a सन्न्यासि ज्ञानि does the word शारीरम् mean an action done by the body. निर्वर्त्यम् means generated by, done by, performed by the body. अभिप्रेतम् – is this meaning intended by Lord कृष्ण. Or what is the second option? आहोस्वित् or शारीरं कर्म इति? – by the expression शारीरम् कर्म शरीर-स्थितिमात्र-प्रयोजनम् अभिप्रेतम् – does कृष्ण intend a second meaning, an action done merely for the sake of maintenance or survival of the body. Whether the preposition is by or for. It is a prepositional quarrel; कर्म for the body or कर्म by the body, which is the meaning. इति – this is the controversy or debate we have to enter into if you are attending the भाष्यम् class.

किं च अतः यदि शरीर-निर्वर्त्य शारीरं कर्म यदि वा शरीर-स्थितिमात्र-प्रयोजनं शारीरम् इति उच्यते —



So one intellectually lazy student asks what does it matter whether it is a कर्म by the body or कर्म for the body, whatever meaning we take what does it matter. Therefore किं च अतः – what does it matter. When? शरीर-निर्वर्त्य शरीरं कर्म – whether शारीरम् कर्म refers to an action by the body यदि वा – or whether शरीरम् कर्म means an action done for the body, why are you unnecessarily hairsplitting analyzing the difference between Tweedledum and Tweedledee, what is it going to matter except headache, it doesn't seem to make any difference, this is the question of an intellectually lazy student. शङ्कराचार्य says no, this analysis makes a difference. इति उच्यते – I am going to tell you the significance of the difference. यदा शरीर-निर्वर्त्य कर्म शारीरम् अभिप्रेतं स्यात्, तदा 'दृष्ट-अदृष्ट-प्रयोजनं कर्म प्रतिषिद्धम् अपि शरीरेण कुर्वन् न आप्नोति किल्बिषम्' इति ब्रुवतः विरुद्ध-अभिधानं प्रसज्येत ।

शङ्कराचार्य says if you interpret शरीरम् कर्म as an action done by the body, i.e., a physical action, if you take that meaning there will be four दोषs that will be the consequence of such an interpretation. All the four दोषs he will enumerate, and therefore such an interpretation cannot be taken in this context even though popularly शारीरम् वाचिकम् मानसम् etc., means physical, verbal and mental action only. In the seventeenth chapter शारीरम् तपः that meaning only but in this context the popular meaning should not be taken like in the fifteenth chapter the word अक्षर पुरुषः is used in the meaning of माया. It is one of the greatest mischiefs of Lord कृष्ण. Normally अक्षर पुरुषः means निर्गुणम् ब्रह्म but in the fifteenth chapter कृष्ण uses

the most popular expression अक्षर पुरुषः as माया and for निर्गुणम् ब्रह्म he uses another word उत्तमपुरुषः and अक्षर पुरुषः as माया. Similarly in this context शारीरम् should not be taken as the physical action. Why? We have to carefully understand.

What is the entire sentence of the twenty-first verse second line. कृष्ण says शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ A ज्ञानि सन्न्यासि doesn't get आगामि पापम् by performing शारीरम् कर्म, that is the whole sentence. We have to remember the sentence and only if you are aware of the entire sentence this analysis will be meaningful. The entire sentence is 'performing शारीरम् कर्म a सन्न्यासि ज्ञानि doesn't get पापम्'. Suppose you translate शारीरम् कर्म as physical action then what will be the entire sentence? Performing physical action a सन्न्यासि ज्ञानि will not get पापम्. This will be the translation.

Then शङ्कराचार्य says physical actions are of two types. One is physical धार्मिक action and the other is physical अधार्मिक action. According to your translation it means performing physical action a सन्न्यासि ज्ञानि will not get पापम्, then you have to split it into two. That means performing physical अधार्मिक action a ज्ञानि will not get पापम्. Performing physical धार्मिक action a सन्न्यासि ज्ञानि will not get पापम्. This should be the sentence. शङ्कराचार्य asks the question how do these two sentences read. He says in both these sentences there are दोषs. Whether you say performing physical धार्मिक action ज्ञानि will not get पापम्, and performing physical

अधार्मिक action ज्ञानि will not get पापम्. In both sentences दोष is there.

What is the दोष? If you say performing physical अधार्मिक action ज्ञानि will not get पापम्, it is a दोष because अधार्मिक action will give पापम् you can never say अधार्मिक action will not give पापम्. अधार्मिक action will not give पापम् is a शास्त्र विरुद्ध वाक्यम्. Therefore according to your interpretation दोष number one will be performing physical अधार्मिक action ज्ञानि will not get पापम् statement will be शास्त्र विरुद्ध. This is दोष number one.

Then what is the second दोष? Performing physical धार्मिक action ज्ञानि will not get पापम् is the second part of the sentence. In this also there is दोष. You will wonder where is the दोष? Performing physical धार्मिक action ज्ञानि will not get पापम् seems to be a right sentence. But शङ्कराचार्य says this is also not acceptable because whether ज्ञानि or अज्ञानि there is a general rule performing a physical धार्मिक action nobody will get पापम्. Performing a physical धार्मिक action nobody will get पापम् is already a known fact in the कर्मकाण्ड itself. When that fact is already known, why should there be in ज्ञानकाण्ड a special statement saying performing physical धार्मिक action a ज्ञानि will not incur पापम्, this statement is a पुनरुक्ति दोष, कृष्ण doesn't convey anything special like saying if ज्ञानि eats food hunger will go away, if one eats food hunger will go away for that you need not come to ज्ञानकाण्ड, it is an already known fact. Therefore if you say by doing physical action ज्ञानि will

not incur any पापम् there will be two दोषs, either it will be शास्त्र विरुद्धम् or it will be पुनरुक्ति दोष.

यदा शरीर-निर्वर्त्य कर्म शारीरम् अभिप्रेतम् – if शारीरम् कर्म means physical action done by a ज्ञानि, अभिप्रेतं स्यात्, then the first problem will be तदा ‘दृष्ट-अदृष्ट-प्रयोजनं प्रतिषिद्धम् कर्म कुर्वन्’ – when a ज्ञानि performs a physical अधार्मिक action, ‘दृष्ट-अदृष्ट-प्रयोजनम्’ – for इह लोक फलम् or पर लोक फलम् any type of कर्म, ‘दृष्ट-अदृष्ट-प्रयोजनम्’ that is not relevant in this context, what is relevant is प्रतिषिद्धम् – when a ज्ञानि performs an अधार्मिक physical action, शरीरेण कुर्वन् – with the help of the body, न किल्बिषम् आप्नोति’ इति स्यात्, we will supply इति स्यात् – such a meaning will come, इति स्यात् we will supply and put a full stop so that the sentence will not become too long, that will be the meaning. Then the next sentence इति ब्रुवतः – when such a meaning is taken, that meaning being when a ज्ञानि performs physical अधार्मिक action he will not incur पापम् when such a sentence is extracted out of the second line of the twenty-first verse इति ब्रुवतः – for you who interpret in such a manner विरुद्ध-अभिधानं प्रसज्येत – you will be communicating a शास्त्र विरुद्ध idea, an idea which is contradictory to the *Shastric* teaching. What is the contradiction? Doing an अधार्मिक action he will not incur sin is शास्त्र विरुद्ध. विरुद्ध-अभिधानम् means contradictory commentary प्रसज्येत – it will become. This is दोष number one. Then what is the second दोष?

‘शास्त्रीयं च कर्म दृष्ट-अदृष्ट-प्रयोजनं शरीरेण कुर्वन् न आप्नोति किल्बिषम्’ इति अपि ब्रुवतः अप्राप्त-प्रतिषेध-प्रसङ्गः ।

When you say physical धार्मिक action will not produce पापम् for a सन्न्यासि ज्ञानि, the word physical means by the body. When you say that the physical धार्मिक action of a ज्ञानि will not produce पापम् for him, that is said here, ‘शास्त्रीयं च कर्म’ – means धार्मिक action, दृष्ट-अदृष्ट-प्रयोजनम् – whether it is meant for इह लोक फलम् or अदृष्ट प्रयोजनम् means पर लोक फलम्, पुत्रकामेष्टि याग is दृष्ट प्रयोजन कर्म, स्वर्ग प्रयोजनम् कर्म is called अदृष्ट कर्म. Again this word is not very relevant. What is relevant for us is ‘शास्त्रीयं कर्म, शरीरेण कुर्वन्’ – when such a physical action is done by a सन्न्यासि ज्ञानि, न किल्बिषम् आप्नोति’ – that सन्न्यासि doesn’t incur पापम्. इति अपि ब्रुवतः – when such a commentary is given, ब्रुवतः – for you who are giving such an interpretation what will be the second दोष, अप्राप्त-प्रतिषेध-प्रसङ्गः – it is the negation of a thing which is not possible at all, an unnecessary negation.

What do you mean by unnecessary negation? Already we know from कर्मकाण्ड that धार्मिक action will not produce पापम्. It is a general rule that is applicable to the entire humanity. In the case of a ज्ञानि, धार्मिक action will not produce पापम् is an already known fact because we have a general rule that for the entire humanity धार्मिक action will not produce पापम् it is also already known, in the case of a ज्ञानि धार्मिक action will not produce पापम् is also already known. Such a doubt is not there at all. Therefore कृष्ण doesn’t have to specially say that ज्ञानि will not get पापम्. It is called अप्राप्त-प्रतिषेध-प्रसङ्गः. It is like asking a question whether a

सन्न्यासि should be attached to the wife or not. You don't have to put a rule सन्न्यासि should not get attached to the wife. Such a rule is not required because there is no possibility of a सन्न्यासि getting attached to the wife because there is no question of a सन्न्यासि having a wife therefore attachment to wife is अप्राप्तम्. When attachment possibility is not there why should there be a negation of such an impossible thing. So when such rule is given it is called अप्राप्त प्रतिषेध दोष. Similarly here also such a question doesn't arise. This is the second दोष. Then what is the third दोष?

‘शारीरं कर्म कुर्वन्’ इति विशेषणात् ‘केवल’-शब्द-प्रयोगात् च ‘वाङ्-मनस-निर्वर्त्यं कर्म विधि-प्रतिषेध-विषयं धर्म-अधर्म-शब्द-वाच्यं कुर्वन् प्राप्नोति किल्बिषम्’ इति उक्तं स्यात्।

Going back to the second line of verse twenty-one, कृष्ण says शारीरम् कर्म कुर्वन् किल्बिषम् न आप्नोति. And the पूर्वपक्षि has taken शारीरम् as an action done by the body, by the body means the physical action. According to him the second line means performing physical action ज्ञानि will not incur sin. Then in the second line there is a word केवलम्. शारीरम् केवलम्, केवलम् means only. That means once you add the word only what will be the second line as interpreted by the पूर्वपक्षि? ज्ञानि will not incur sin by performing only the physical action. When you say he will not incur sin by performing physical action only by that you get a corollary. What is that corollary? If by doing physical action only he will not incur sin it will mean if a ज्ञानि performs verbal and mental actions he will incur sin. That will be the corollary of the second line. By performing physical

actions only ज्ञानि will not incur पापम् which means by performing वाचिकम् and मानसम् कर्म ज्ञानि will incur पापम्. Therefore कृष्ण's message will mean ज्ञानि should not do any physical action. After gaining ज्ञानम् he should keep quiet. Because शारीरम् कर्म कुर्वन् किल्बिषम् न आप्नोति means वाचिकम् कर्म कुर्वन् किल्बिषम् आप्नोति. That means if he takes गीता भाष्यम् class he will incur पापम्. Not only that by saying physical action only even mental action will be excluded and it means if a ज्ञानि performs mental action he will get पापम्. That means after gaining ज्ञानम् ज्ञानि should not think, he should not talk, he should do thoughtlessly speechlessly, he should keep on doing शारीरम् कर्म.

Then शङ्कराचार्य says when you say this there will be two दोषs. What is the corollary? First we will have to take the corollary sentence. ज्ञानि will incur पापम् by performing verbal and mental action. This is the other side of the coin. ज्ञानि will not incur when he does physical action only. Then the other side is ज्ञानि will incur or get पापम् when he does verbal and mental actions. Now this sentence also can be divided into two. ज्ञानि will incur पापम् by performing verbal and mental धार्मिक action and ज्ञानि will get पापम् by performing verbal and mental अधार्मिक action. When you say verbal and mental action, since it is a generic statement it can be either. It is applicable to both. For the statement human beings can attend the गीता भाष्यम् class, one might ask males or females. If you get a doubt can ladies attend the class, then you are doubting whether ladies are human beings or not. When you make a generic statement it includes all the subdivisions, similarly when you say verbal and

mental actions will produce पापम् it will mean verbal and mental धार्मिक action will produce पापम् and verbal and mental अधार्मिक action will produce पापम्. Then शङ्कराचार्य says in both of them there will be similar दोषs. What are the दोषs?

When you say ज्ञानि will incur पापम् when he performs verbal and mental धार्मिक actions this sentence is a contradiction because how can धार्मिक action produce पापम् it is a शास्त्र विरोध दोष. This is the third दोष.

The fourth दोष is this. ज्ञानि will incur sin when he performs verbal and mental अधार्मिक action. In that what is the दोष? The दोष is already it is a known fact even in कर्मकाण्ड we know for the entire humanity अधार्मिक action will produce पापम्, we need not specifically mention that in the case of a ज्ञानि, because again पुनरुक्ति दोष will come. Therefore शास्त्र विरुद्ध दोष and पुनरुक्ति दोष will be repeated in the corollary also.

Therefore he says ‘शारीरं कर्म कुर्वन्’ इति विशेषणात् – because of the special adjective physical action, विशेषणात् means because of the specification of physical activity, and ‘केवल’-शब्द-प्रयोगात् – and because of the usage of the word ‘only’ केवलम् शब्द-प्रयोगात् च, what will be the corollary that is derived. ‘वाङ्-मनस-निर्वर्त्यं कर्म’ – all the verbal and mental actions कुर्वन् – by performing them, किंलिखम् प्राप्नोति’ इति उक्तं स्यात् – ज्ञानि will get पापम् will be the corollary. When you say by doing only physical action ज्ञानि will not get पापम्, the other side is by doing verbal and mental action ज्ञानि will get पापम् will be the corollary. What type of verbal and mental



action? Both types, विधि-प्रतिषेध-विषयं धर्म-अधर्म-शब्द-वाच्यम् – both the धार्मिक and अधार्मिक mental and verbal actions will produce पापम् will be the corollary. And when such a corollary comes the following two दोषs will come, one is शास्त्र विरोध दोष and पुनरुक्ति दोष. That is said in the next paragraph. We will read.

तत्र अपि वाङ्-मनसाभ्यां विहित-अनुष्ठान-पक्षे किल्बिष-प्राप्ति-वचनं विरुद्धम् आपद्येत । प्रतिषिद्ध-सेवा-पक्षे अपि भूतार्थानुवादमात्रम् अनर्थकं स्यात् ।

So the third दोष will be very very similar to the previous one only. When you say ज्ञानि will incur पापम् by performing verbal and mental धार्मिक action विहित-अनुष्ठान-पक्षे means when you take the धार्मिक action, विरुद्धम् आपद्येत – the whole sentence will be an oxymoron or contradiction because you are saying धार्मिक actions are producing पापम् for a ज्ञानि, that is शास्त्र विरुद्धम्. This is the third दोष.

The fourth दोष is this. प्रतिषिद्ध-सेवा-पक्षे – when you take the fourth sentence, i.e., ज्ञानि will incur पापम् when he performs verbal and mental अधार्मिक actions when you say that becomes पुनरुक्ति दोष because this is already known in कर्मकाण्ड, you need not say that. Therefore प्रतिषिद्ध-सेवा-पक्षे अपि भूतार्थानुवादमात्रम्, अनुवादमात्रम् means it will be a restatement or पुनरुक्ति of भूतार्थ – already a known fact. And therefore अनर्थकम् – like पिष्टपेषणवत् it will become redundant. All these four दोषs will come if you take शारीरम् as an action done by the body. Therefore शङ्कराचार्य says that it why I have avoided that meaning. And what is the right

meaning? Any action done for the sake of the maintenance of the body is the right interpretation. Any action means it may be physical, mental or verbal, any action done for the maintenance of the body will not produce पापम् for a सन्न्यासि ज्ञानि. Therefore he tells the real meaning in the last paragraph.

यदा तु शरीर-स्थितिमात्र-प्रयोजनं 'शारीरं कर्म' अभिप्रेतं भवेत्, तदा दृष्ट-अदृष्ट-प्रयोजनं कर्म विधि-प्रतिषेध-गम्यं शरीर-वाङ्-मनस-निर्वर्त्यम् अन्यद् अकुर्वन्, तैः एव शरीरादिभिः शरीर-स्थितिमात्र-प्रयोजनं 'केवल'-शब्द-प्रयोगाद् 'अहं करोमि' इति-अभिमान-वर्जितः शरीरादि-चेष्टामात्रं लोक-दृष्ट्या कुर्वन् न आप्नोति किल्बिषम्।

In all the previous paragraphs किं च अतः onwards upto the previous paragraph it is the negation of the first meaning an action done by the body, 'by preposition' negation. Now in this paragraph शङ्कराचार्य establishes 'for preposition', ज्ञानि can do physical action also, he can do verbal and mental actions also, all actions are allowed but what is the instrument of action that is not relevant, what is the purpose of action that is relevant. Let it be any instrument the purpose must be शरीर-स्थितिमात्र-प्रयोजनम्. A सन्न्यासि ज्ञानि should confine to only शरीर यात्र मात्रम्. Then only the whole thing will be very clear, that he presents in a very long sentence which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-21 Continuing:*

यदा तु शरीर-स्थितिमात्र-प्रयोजनं 'शारीरं कर्म' अभिप्रेतं भवेत्,  
तदा दृष्ट-अदृष्ट-प्रयोजनं कर्म विधि-प्रतिषेध-गम्यं शरीर-वाङ्-  
मनस-निर्वर्त्यम् अन्यद् अकुर्वन्, तैः एव शरीरादिभिः शरीर-  
स्थितिमात्र-प्रयोजनं 'केवल'-शब्द-प्रयोगाद् 'अहं करोमि' इति-  
अभिमान-वर्जितः शरीरादि-वेष्टामात्रं लोक-दृष्ट्या कुर्वन् न  
आप्नोति किल्बिषम् ।

शङ्कराचार्य is commenting on the twenty-first verse of the fourth chapter of the गीता. In these two verses twenty-one and twenty-two कृष्ण is talking about a सन्न्यासि ज्ञानि who has renounced all the connections with everything in the creation. He has no family duties, social duties, religious duties, national duties, environmental duties, no duties are there for him. And शास्त्र prescribes only one duty and that duty is mere maintenance of the body. Taking the body as भगवान्'s property, as the trustee of the body he has to maintain. By maintenance we mean clothing, feeding, cleaning and treating. Other than these four no other duties are involved. And this idea is conveyed in the second line of the श्लोकः शारीरम् कर्म. After commenting upon the entire श्लोक शङ्कराचार्य has taken up the word शारीरम् कर्म for a grammatical analysis which we are seeing now. The word शारीरम् कर्म means any कर्म that is related to the body. शरीर सम्बन्धि शारीरम्. So from the word शरीरम् by adding a secondary suffix the word शारीरम् is formed. And for this secondary derivative the meaning

conveyed is whatever is related to the body. So शारीरम् कर्म means any कर्म that is related to the body. Now grammar says that कर्म and शरीरम् are related by the secondary suffix शारीरम्. But grammar doesn't say what type of relationship is there between कर्म and शरीरम्. It can be any type of relationship. One relationship possibly is कर्म done by the body, there the relationship is called जन्य जनक सम्बन्ध. कर्म is produced and body is the producer. In English it is indicated by a कर्म by the body, the preposition is 'by'. Another type of relationship is also possible. Any कर्म for the benefit of the body, there the relationship is beneficiary benefactor relationship, उपकार्य उपकारक सम्बन्ध. कर्म is उपकारक, the benefactor and the body is उपकार्य, the beneficiary. Now शङ्कराचार्य's analysis is which one of the relationships is meant. If the body is the beneficiary of the कर्म then you have to use the preposition a कर्म for the sake of the body. Which one of the सम्बन्ध is कृष्ण indicating. It is exactly like the English word criminal. Suppose a criminal has been arrested by the police. There the arrested person and criminal; the word criminal refers to the person who is associated with the crime. When you say a criminal lawyer, there also the word criminal is used. So when you say a criminal is arrested there also the word criminal reveals a relationship with the crime, when you say a criminal lawyer there also the word criminal reveals a relationship. In the first case the relationship is जन्य जनक सम्बन्ध and in the second case the relationship is उपकार्य उपकारक सम्बन्ध. The word remaining the same the relationship can vary. And शङ्कराचार्य first took up the

relationship of जन्य जनक सम्बन्ध. Can you say शारीरम् कर्म is a कर्म done by the body, and he establishes that you cannot take जन्य जनक सम्बन्ध. If you take such a relationship four types of दोषs will come. If you understand the four दोषs it is very good.

Then what should be taken? उपकार्य उपकारक सम्बन्ध. ज्ञानि does those actions which are for the maintenance of the body. In this last paragraph शङ्कराचार्य says that meaning alone will be all right. A very very long sentence. We will try to split it into several portions and understand the meaning,

यदा तु – suppose ‘शारीरं कर्म’ अभिप्रेतम् – the word शरीरम् कर्म is intended by Lord कृष्ण as शरीर-स्थितिमात्र-प्रयोजनम् – as all those actions which are meant for the maintenance of the body like clothing the body, feeding the body, treating the body etc., शरीर-स्थितिमात्र-प्रयोजनम् in short instead of preposition ‘by’ you use the preposition ‘for’ the body. अभिप्रेतं भवेत् – suppose that is the meaning taken as I have interpreted. तदा – then everything will fall into place. दृष्ट-अदृष्ट-प्रयोजनं कर्म विधि-प्रतिषेध-गम्यं शरीर-वाङ्-मनस-निर्वर्त्यम् then in the next line शरीर-स्थितिमात्र-प्रयोजनं कर्म. The word कर्म has got four adjectives. A कर्म done by सन्न्यासि ज्ञानि is described in four different words. the first word is दृष्ट-अदृष्ट-प्रयोजनं कर्म – all those कर्मs which are meant for either इह लोक or पर लोक benefit, दृष्ट is इह लोक फलम् and अदृष्ट is पर लोक फलम्. What do you mean by इह लोक फलम् कर्म or पर लोक फलम् कर्म? विधि-प्रतिषेध-गम्यम् – a कर्म which is prescribed by वेदपूर्व भाग. That is the second

description of कर्म. The third description is शरीर-वाङ्-मनस-निर्वर्त्यम् कर्म – a कर्म which is done by the physical body like स्नानपानादि or वाङ्-निर्वर्त्यम् – a कर्म that is done by वाक् इन्द्रिय like पाठयणम् etc., or मनस-निर्वर्त्यम् – whether it is कर्म done by the mind in the form of निदिध्यासनम् etc., whatever कर्म done by any organ. And the fourth description, you come to the next line शरीर-स्थितिमात्र-प्रयोजनम् – when all these कर्मs are done what is the motive of सन्न्यासि ज्ञानि, the motive is neither इह लोक फलम् nor पर लोक फलम्. The कर्म can give इह लोक फलम् or पर लोक फलम् but ज्ञानि doesn't want इह लोक or पर लोक फलम्. Then what is the only expectation? शरीर-स्थितिमात्र-प्रयोजनम् which is meant for the maintenance of the body only. Only such कर्मs. Thereafter you should go to the last line. लोक-दृष्ट्या कुर्वन् – doing all those कर्मs from the standpoint of the world, performing all those कर्मs. What is the significance of that expression? ज्ञानि says all the कर्मs are done from the standpoint of the world only, the world will say ज्ञानि is doing those कर्मs, from ज्ञानि's own angle he doesn't say that he is doing all these कर्मs. How does he look at the कर्म? पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि. Thus ज्ञानि is performing कर्म from worldly angle, ज्ञानि is not performing कर्म from his own angle. To indicate that this adjective is given लोक-दृष्ट्या कुर्वन्. What will happen to him? किञ्चिषम् न आप्नोति – he doesn't attain any आगामि पुण्यम् or आगामि पापम् also.

So thus what is the first portion? You have to do the अन्वय splitting it into three big sentences. The first sentence for संस्कृत student is this, यदा तु शरीर-स्थितिमात्र-प्रयोजनं 'शरीरं

कर्म' अभिप्रेतं भवेत् तदा दृष्ट-अदृष्ट-प्रयोजनम्, thereafter विधि-प्रतिषेध-गम्यं शरीर-वाङ्-मनस-निर्वर्त्यम्, thereafter शरीर-स्थितिमात्र-प्रयोजनम्, thereafter go back to कर्म, शरीर-स्थितिमात्र-प्रयोजनम् कर्म, then come to the last line लोक-दृष्ट्या कुर्वन् न आप्नोति किल्बिषम्. This is the sentence number one.

Then the next sentence should be, come to the third line तैः एव शरीरादिभिः अन्यद् अकुर्वन् किल्बिषम् न आप्नोति. The message conveyed here is सन्न्यासि ज्ञानि should only do the duty of maintaining the body, he should not do any other वैदिक कर्म. So अन्यद् अकुर्वन् means he should not do any other वैदिक कर्म, because सन्न्यासि is banned from doing such कर्मस. Even विग्रह आराधन strictly is banned for a सन्न्यासि. Only exception are मठ अधिपतिs who are part of an आश्रम and there is a विग्रह in the आश्रम there they can do if there is no other priest available. In fact, really speaking even if they are मठ अधिपतिs they are supposed to ask some priest to do a कर्म, a परमहंस सन्न्यासि is prohibited from doing all the वैदिक कर्मस including विग्रह आराधन. This वाक्यम् is the प्रमाणम्, अन्यद् अकुर्वन्. He should not do सन्ध्यावन्दनम्, अग्निहोत्रम् etc. Therefore अन्यत् कर्म अकुर्वन् तैः एव शरीरादिभिः – with the body or वाक् इन्द्रिय or mind इन्द्रियम्, even सगुण उपासनs are banned for परमहंस सन्न्यासिs. If at all he wants to do some उपासन, he may do निर्गुण उपासनs अद्वैत उपासनs, अभेद उपासनs, even द्वैत भेद उपासनs a सन्न्यासि ज्ञानि is not supposed to do. Therefore तैः एव शरीरादिभिः अन्यद् अकुर्वन् किल्बिषम् न आप्नोति is the second sentence.

Then you have to go to the third sentence. 'केवल'-शब्द-प्रयोगात् in the second line of the श्लोक शरीरम् केवलम् कर्म it is said. What is the significance of the word केवलम् कर्म? शङ्कराचार्य says 'केवल'-शब्द-प्रयोगात् – because of the specification of 'केवल' – only, the significance is 'अहं करोमि' इति-अभिमान-वर्जितः – even at that time he should not entertain the attitude I am the कर्ता. 'अहं करोमि' इति-अभिमान-वर्जितः. अभिमानम् means कर्तृत्व अभिमानम् he should not entertain and he also should not look forward to the consequence of the action, i.e., भोक्तृत्व अभिमानम् I will reap the result of the action that भोक्तृत्व अभिमानम् also वर्जितः – he should be free. Because the moment कर्तृत्व भोक्तृत्व अभिमान comes he will become a साधक and he comes to triangular format. Whereas the सन्न्यासि ज्ञानि does the action and he doesn't have कर्तृत्व भोक्तृत्व अभिमान that means he doesn't look upon himself as a साधक, he is नित्य सिद्ध आत्मा who is in binary format, he doesn't have even the expectation of मोक्ष because in binary format I am मुक्त. Therefore अभिमान-वर्जितः सन् शरीरादि-चेष्टामात्रम् – his attitude is गुणाः गुणेषु वर्तन्ते, इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते, micro अनात्मा is worshipping macro अनात्मा. I am neither the worshipper nor the worshipped. With this attitude, again you have to read a third time, लोक-दृष्ट्या कुर्वन् न आप्नोति किल्बिषम्. Therefore the third sentence is केवल'-शब्द-प्रयोगाद् 'अहं करोमि' इति-अभिमान-वर्जितः सन् शरीरादि-चेष्टामात्रम् लोक-दृष्ट्या कुर्वन् न आप्नोति किल्बिषम्. Thus three sentences you have to read in this long complex sentence. Continuing;



एवं-भूतस्य 'पाप'-शब्द-वाच्य-किल्बिष-प्राप्ति-असम्भवात्,  
किल्बिषं संसारं न आप्नोति ।

एवं-भूतस्य सन्न्यासि ज्ञानिनः – for such a सन्न्यासि ज्ञानि or even for a person who is practicing निदिध्यासनम्; निदिध्यासन साधक is also in binary format. Therefore एवं-भूतस्य ज्ञान निष्ठस्य or निदिध्यासन साधकस्य for him 'पाप'-शब्द-वाच्य-किल्बिष-प्राप्ति-असम्भवात् – असम्भवात् means there is no scope or possibility of किल्बिष-प्राप्ति – the acquisition of either आगामि पापम् or आगामि पुण्यम्. In binary format you don't acquire पुण्यपापम्, in triangular format you cannot avoid पुण्यपापम्. Therefore किल्बिष means आगामि पुण्यपापम् असम्भवात् which is 'पाप'-शब्द-वाच्य – which is popularly known as पापम्. In this श्लोक the word पापम् is not occurring, in this श्लोक the word किल्बिषम् is occurring. Therefore शङ्कराचार्य says the word किल्बिषम् is popularly known in the world as पापम्. Therefore 'पाप'-शब्द-वाच्य-किल्बिष-प्राप्ति-असम्भवात् – since there is no such problem किल्बिषं संसारं न आप्नोति – he doesn't have संसार. And such a ज्ञानि doesn't get संसार, this also will be interpreted in two ways. From the standpoint of the world there is one interpretation, because the world is in triangular format, therefore you will say ज्ञानि will not get आगामि, ज्ञानि will be exhausting प्रारब्ध, and ज्ञानि has burnt down all the सञ्चित, therefore after death ज्ञानि will merge into ईश्वर, and ज्ञानि will not come back again. This will be the description of संसारं न आप्नोति from the standpoint of the world we say he will merge into ईश्वर and he will not come back again. When this is heard all are happy he will escape from the world never to come back. But remember a ज्ञानि himself

will not interpret in that manner, he will never say 'I will escape from the world, I will merge into the Lord and I will never come back' that description of मोक्ष is absolutely irrelevant. He will say where is the question of merging into the Lord, where is the question of escaping from the world, where is the question of not coming back, the entire world is मिथ्या नामरूप dancing in me, the world will repeatedly come and go, there is no question of I going or not coming back, I am the अधिष्ठानम् मयि एव सकलम् जातम्. The escape word has no relevance for me, and I never look forward to escaping from the world. Only when I can say that I am a ज्ञानि. The word escape should escape from my brain. World is wonderful, सम्पूर्णम् जगदेव नन्दनवनम् ॥ धन्याष्टकम् - १० ॥ As long as I look forward to escape Vedantic study has been wasted, it is not meaningful. Therefore संसारं न आप्नोति स्वरूप अवस्थान रूप मोक्षम् आप्नोति. Continuing;

ज्ञानाग्नि-दग्ध-सर्व-कर्मत्वाद् अप्रतिबन्धेन मुच्यते एव इति ।

ज्ञानाग्नि-दग्ध-सर्व-कर्मत्वाद् – ज्ञानि is free since all the कर्मs have been burnt by the fire of knowledge. And when he writes this particular word शङ्कराचार्य expects us to remember the word occurring in verse nineteen – ज्ञानाग्निदग्धकर्माणम्, because all the कर्मs have been burnt अप्रतिबन्धेन – without any obstacle because between me and मोक्ष the only obstacle is कर्म, since all the कर्मs have been burnt by ज्ञानम् अप्रतिबन्धेन – there is nothing that stands as a प्रतिबन्ध between me and मोक्ष. मुच्यते एव – that ज्ञानि is free. Here also two interpretations are there. From worldly angle and

from ज्ञानि's angle. The world will say ज्ञानि has become free from two कर्मs, but now he is exhausting the third कर्म called प्रारब्ध and after प्रारब्ध is exhausted he will go to God never to come back. That will be the explanation of the world. ज्ञानि will say I am free from all the three कर्मs because I the आत्मा am अकर्ता and अभोक्ता, therefore there is no question of प्रारब्ध कर्म. Therefore ज्ञानि will say I am free from all the three कर्मs, there is no question of exhausting प्रारब्ध, I am सर्वकर्मरहित ब्रह्म अस्मि. Therefore अप्रतिबन्धेन means प्रारब्ध कर्म प्रतिबन्ध अपि रहितेन. Without even प्रारब्ध कर्म मुच्यते एव – he is free right now. Then what about विदेहमुक्ति? विदेहमुक्ति is absolutely irrelevant from the standpoint of the ज्ञानि. विदेहमुक्ति is relevant only in triangular format and in binary format विदेहमुक्त is absolutely irrelevant. मुच्यते एव इति. Continuing;

पूर्वोक्त-सम्यग्-दर्शन-फलानुवाद [गीता ४-१८], एव एषः । एवं 'शारीरं केवलं कर्म' इति अस्य अर्थ-परिग्रहे निश्चयं भवति ॥४-२१॥

शङ्कराचार्य says in the fourth chapter किल्बिषम् न आप्नोति is pointed out in the twenty-first श्लोक, ज्ञानि doesn't acquire any कर्मफलम्. And he says this idea is not a new idea but it has been already conveyed in the twentieth श्लोक fourth quarter: न एव किञ्चित् करोति सः – he doesn't do any कर्म at all which means he will not have any कर्मफलम्, therefore in the twentieth verse itself he being अकर्ता he is also अभोक्ता has been pointed out but that idea is reinforced in the twenty-first श्लोक. What is implied in the twentieth श्लोक is explicitly said

here. Therefore अनुवादः एषः – it is only a restatement of the idea given in the fourth quarter of the previous श्लोक. पूर्वोक्त-सम्यग्-दर्शन means पूर्व श्लोक उक्त सम्यग्-दर्शन फलम् – the benefit of the आत्मज्ञानम्. It has been said in nineteenth श्लोक also ज्ञानाग्निदग्धकर्माणम्; right from the eighteenth verse that idea is being said and that is being reinforced. अनुवादः एव.

Now he concludes that grammar discussion. What is that? Is शारीरम् कर्म कर्म ‘by the body’ or ‘for the body’? That prepositional discussion he concludes here. एवम् – in this manner ‘शारीरं केवलं कर्म’ इति अस्य – for this word शारीरम् used in this श्लोक एवम् अर्थ-परिब्रहे – when the meaning is taken in this manner. For the word शारीरम् when the meaning is taken in this manner. In this manner means action ‘for the body’, instead of action ‘by the body’, when it is taken, निरवद्यं भवति – there will be no दोष in this श्लोक. अवद्य means दोष, निरवद्यम् means there is निर्दोषम्. If you take your meaning there will be four दोषs and if you take my meaning there will be no दोष. With this the twenty-first श्लोक is over. The अन्वय is, निराशीः यत-चित्त-आत्मा त्यक्त-सर्व-परिब्रहः शारीरम् कर्म केवलम् कुर्वन् (सन्) किल्बिषम् न आप्नोति । किल्बिषम् means आगामि पुण्यपापम् न आप्नोति. Continuing; introduction to twenty-second.

*Verse 04-22 Introduction;*

त्यक्त-सर्व-परिब्रहस्य यतेः अन्नादेः शरीर-स्थिति-हेतोः परिब्रहस्य अभावात्, याचनादिना शरीर-स्थितौ कर्तव्यतायां प्राप्तायाम् ‘अयाचितम् असङ्कृप्तम् उपपन्नं यद्-ऋच्छया’ [म.भा. १४-४६-१९, बौधायनधर्मसूत्र २१-८-१२] इत्यादिना वचनेन

अनुज्ञातं यतेः शरीर-स्थिति-हेतोः अन्नादेः प्राप्ति-द्वारम्  
आविष्कुर्वन् आह —

The following twenty-second श्लोक also talks about सन्न्यासि ज्ञानि and how he maintains the body is being described here introducing the concept of भिक्षा for a सन्न्यासि. भिक्षाटनम् is the essence of this श्लोक. For that he gives the introduction. यतेः – this सन्न्यासि ज्ञानि त्यक्त-सर्व-परिग्रहस्य – has renounced all the possessions, परिग्रह means all possessions, in our language PORT has been renounced. Possessions, Obligations, Relations and Transactions all of them renounced, no kitchen, no money, no vegetable, no cooking gas, no milk, no coffee powder. Therefore all of them are not there. Then what he will do the question comes. अन्नादेः – अन्नम् etc., शरीर-स्थिति-हेतोः – which are required for the maintenance of the body. स्थिति means maintenance, हेतोः means factors. Food etc., which are the contributory factors for the maintenance of the body परिग्रहस्य – all such possessions अभावात् – being not there. There is only one way he has to beg for the food. Therefore याचनादिना – भिक्षा याचनम्. याचनम् means seeking भिक्षा. So by seeking भिक्षा शरीर-स्थितौ कर्तव्यतायाम् – he has to maintain the body only by seeking भिक्षा. This is when he is परमहंस परिव्राजकः. Suppose there is an institution or there is an आश्रम, institution has got a public common kitchen, आश्रमs have got a special kitchen, and for मठ अधिपतिs special cooks are there and there are people to serve food specially, there is no such possibility when the सन्न्यासि is परिव्राजकः without his own kitchen, therefore याचनादिना शरीर-स्थितौ कर्तव्यतायाम् when such a duty is there, the duty

of भिक्षाटनम्, then शास्त्र gives him rules also. Once a duty comes instantaneously the associated विधि and निषेध how can a सन्न्यासि seek भिक्षा there are several do's and several don'ts. There are उपनिषत्s called सन्न्यास उपनिषत्, and there are books परमहंस धर्म निर्णयः. What type of भिक्षा he can seek, which house he can go to, how many houses he can go to, all types of rules are there, शङ्कराचार्य says all those भिक्षाटनम् rules are condensed in one श्लोक. Where do we find all these rules? शङ्कराचार्य says बोधायन स्मृति. There are several स्मृति ग्रन्थs and श्रुति ग्रन्थs also are there. They are called सन्न्यास उपनिषत्s. And there are also सन्न्यास स्मृति ग्रन्थs, one such स्मृति is बोधायन स्मृति and there in the twenty-first chapter eighth section twelfth श्लोक, 'अयाचितम् असङ्कल्पम् उपपन्नं यद्-ऋच्छया'. असङ्कल्पम् means without any advance planning, to which house should I go for भिक्षा, whose breakfast will be good and whose lunch will be better, he should not have any advance planning, these are wrong. Therefore असङ्कल्पम् means सङ्कल्प रहितम्. सर्व सङ्कल्प सन्न्यासि he must be. And अयाचितम् – without asking for any specific भिक्षा. He can ask for general भिक्षा, भवति भिक्षाम् देहि, not भवति मसाला दोसा देहि he should not say, अडै देहि, गुलाब् जामुन् देहि, not permitted. अयाचितम् means without asking for any specific भिक्षा and without having any सङ्कल्प यद्-ऋच्छया उपपन्नम् – whatever comes depending upon the प्रारब्ध of the body; not प्रारब्ध of the ज्ञानि, ज्ञानि doesn't have any प्रारब्ध. If the body has got पुण्य प्रारब्ध that day's भिक्षा will be fantastic, if the body has got पाप प्रारब्ध that day भिक्षा will be terrible. Without uttering a single word you have to swallow the भिक्षा.

प्राप्तेन सन्तुष्यताम् also they interpret in two ways. प्राप्तेन – whatever comes by प्रारब्ध सन्तुष्यताम् – may you be happy. Another interpretation is this स्वादुन्ने प्राप्ते – when tasty भिक्षा प्राप्ते न सन्तुष्यताम् – may you not be overexcited by that, because once you get excited and hooked you will tend to go to the same house next day also. So विधिवशात् प्राप्तेन सन्तुष्यताम्, विधिवशात् स्वादुन्ने प्राप्ते न सन्तुष्यताम्. Thus without any judgment may you go through. So उपपन्नं यद्-ऋच्छया – प्रारब्धवशात्, इत्यादिना वचनेन – by such स्मृति वाक्यम्, अनुज्ञातम् – whatever भिक्षा has been permitted for a सन्न्यासि ज्ञानि, which is यतेः शरीर-स्थिति-हेतोः अन्नादेः प्राप्ति-द्वारम्, प्राप्ति-द्वारम् means the means, the permitted भिक्षाटनम् which is the means for getting the अन्नम्. And what type of अन्नम्? Not अन्नम् for sense pleasure because अन्नम् can do two-fold functions. अन्नम् can fulfill the tongue's desire called काम प्राप्ति or अन्नम् for शरीर स्थिति प्राप्ति. Here he says शरीर-स्थिति-हेतोः अन्नादेः प्राप्ति – अन्नम् which is meant for the survival of the body, प्राप्ति-द्वारम् – the means आविष्कुर्वन् – introducing or revealing, आह – कृष्ण gives the following श्लोक. In short कृष्ण is revealing भिक्षाटनम् as a means of procuring अन्नम् for the maintenance of the body. This is the introduction. Now we will go to the श्लोक.

*Verse 04-22*

यदृच्छालाभसन्तुष्टो द्वन्द्वहीनो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ गीता ४-२२ ॥

The essence is whether one is a साधक or whether one is a ज्ञानि or ज्ञाननिष्ठः tongue control is a very important spiritual discipline. Tongue control is extremely important. Two types of tongue: one is eating tongue and the other is talking tongue. Once we learn the tongue mastery then spirituality becomes simpler. When ज्ञानेन्द्रियम् tongue is mastered the other four ज्ञानेन्द्रियम्s are mastered, when कर्मेन्द्रियम् tongue is mastered the other four कर्मेन्द्रियम्s are mastered. In short, all the eight इन्द्रियम्s are mastered when one tongue is mastered. That is the gist which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-22 Continuing:*

यद्वच्छात्राभ्यसन्तुष्टो दण्डातीतो विमत्सरः ।

समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ गीता ४-२२ ॥

In these portions of the fourth chapter beginning from the eighteenth verse upto the twenty-fourth verse Lord कृष्ण is talking about ज्ञानम् and ज्ञानि. The ज्ञानम् being I am the साक्षि which is अकर्ता and अभोक्ता and since I am अकर्ता अभोक्ता साक्षि I am free from all the three types of कर्मs and in my presence the अहङ्कार is doing all the कर्मs and for whatever कर्मs the अहङ्कार does I the साक्षि will not have any आगामि पुण्यपापम्. आगामि पुण्यपापम् can go to only a कर्ता and I am the साक्षि अकर्ता therefore I don't have any आगामि पुण्यपापम्. The entire section is the negation of आगामि पुण्यपापम्. In fact, we are seeing the twenty-second verse which is talking about a ज्ञानि. This verse can be taken as a separate verse and can be taken as a description of any ज्ञानि in general. So this verse can be applied in two different ways. We can take this श्लोक out of this context and can be taken as a description of any type of ज्ञानि, a गृहस्थ ज्ञानि or a सन्न्यासि ज्ञानि. But if this verse is taken in the current context it has to be a description of a very specific ज्ञानि in a specific context. What is the specific ज्ञानि described here? A सन्न्यासि ज्ञानि is described in the भगवद्गीता context, and that सन्न्यासि ज्ञानि also in which particular condition, शङ्कराचार्य says, in the context of भिक्षा. Therefore the twenty-second verse is describing about a सन्न्यासि ज्ञानि

in the context of भिक्षाटनम्. That is the contextual meaning of this श्लोक. Therefore यद्दृच्छा-लाभ can be taken as any लाभ or नष्ट, but in this context the लाभ refers to a सन्न्यासि ज्ञानि's भिक्षा लाभः and भिक्षा अलाभः. यद्दृच्छा-लाभः and यद्दृच्छा-अलाभः. That means whether सन्न्यासि ज्ञानि gets भिक्षा or he doesn't get भिक्षा, similarly द्रुढ-अतीतः should be taken as getting good भिक्षा or terrible भिक्षा. Again contextually we have to interpret as भिक्षा. And विमत्सरः – without comparing with another सन्न्यासि ज्ञानि who has got a better भिक्षा he doesn't have any मात्सर्यम् in that, समः सिद्धौ असिद्धौ च – whether his भिक्षाटनम् is successful or not, कृत्वा अपि न निबध्यते – thus this श्लोक can be taken as a भिक्षा context श्लोक. That is how शङ्कराचार्य is interpreting. We will read the भाष्यम्.

**यद्-ऋच्छा-लाभ-सन्तुष्टः अप्रार्थितोपनतो लाभो यद्-ऋच्छा-लाभः । तेन सन्तुष्टः सञ्जातालं-प्रत्ययः ।**

The first word is यद्-ऋच्छा-लाभ-सन्तुष्टः. The word लाभः means acquisition or attainment, whatever has been acquired. अप्रार्थित उपनतः, उपनतः means arrived at, अप्रार्थितः means without any सङ्कल्प for a special gain. उपनतः – whatever has come as a लाभ, that acquisition is called यद्-ऋच्छा-लाभः in the case of a ज्ञानि. If you are taking this as a general श्लोक, this can be applied to any ज्ञानि, we can take a गृहस्थ ज्ञानि business man, there यद्-ऋच्छा-लाभ should be interpreted as after doing his best whether it is five percent profit or sixty percent profit यद्-ऋच्छा-लाभ should be taken as any gain out of that business. That will be the general meaning of this verse. But in this भगवद्गीता context we are

talking about a सन्न्यासि ज्ञानि that too in the context of भिक्षा, therefore यद्-ऋच्छा-लाभ is restricted to the type of भिक्षा that he gets after asking भवति भिक्षाम् देहि that much only he does thereafter whatever be the type of भिक्षा. Thus it has a general meaning as well as a specific meaning. शङ्कराचार्य is taking the context as भिक्षा of a सन्न्यासि ज्ञानि. अप्रार्थित उपनतः लाभः भिक्षा. And by that भिक्षा gain तेन – through that भिक्षा tasty with sufficient salt or less salt too hot or not hot, whatever be the type of भिक्षा, तेन –by that, सन्तुष्टः – he is satisfied. Literally the word यद्-ऋच्छा means chance and chance means प्रारब्ध. So if प्रारब्ध वशात् on that particular day that सन्न्यासि has got पुण्य प्रारब्ध that is fructifying, भिक्षा will be fantastic भिक्षा, if that day it is पाप प्रारब्ध that is fructifying that भिक्षा is terrible भिक्षा, that पुण्यपाप प्रारब्धम् is called यद्-ऋच्छा. सन्तुष्टः is in the मूलम्, is equal to सञ्जातालं-प्रत्ययः. अलं-प्रत्ययः means enough mindset, it means a mindset that says this is ok. अलं means enough, प्रत्ययः means mindset, a non-complaining mindset, सञ्जात means that has taken place in the mind of a सन्न्यासि ज्ञानि. Continuing;

**द्वन्द्वतीतः – द्वन्द्वः (शीतोष्णादिः) । शीतोष्णादिभिः हन्यमानः अपि अविषण्ण-चित्तः द्वन्द्वतीतः उच्यते ।**

**द्वन्द्व-अतीतः** is the next word. The word **द्वन्द्वः** means शीतोष्णादिः which means cold and hot or humid weather. He is a सन्न्यासि ज्ञानि that means he doesn't have a wonderful house with an air-conditioned room, all those facilities are not there.

सुर मंदिर तरु मूल निवासः शय्या भूतल मजिनं वासः ।

सर्वं परिग्रहं भोगं त्यागः कस्य सुखं न करोति विरागः ॥  
भजगोविन्दम् – १८ ॥

Therefore he doesn't have air-conditioning and all those things and therefore शीतोष्ण. And आदिभिः means including all other opposite experiences including भिक्षा also. So शीतोष्णादिभिः, so दण्डः is equal to शीतोष्णादिः. शीतोष्णादिभिः हन्यमानः – when he is physically affected by, battered by, afflicted by heat, cold, etc., अपि – even when प्रारब्ध takes the body through ups and downs, अविषण्ण-चित्तः – he doesn't judge himself as an unfortunate person, there is no MBBS thought, life is a miserable struggle that negative self-judgment doesn't take place, अविषण्ण-चित्तः, he is able to objectively judge experience, that it is a terrible condition, it is very humid and the body is going through difficult condition, even though there is an objective assessment of the situation but there is no subjective negative self-assessment, therefore I am going through a painful life condition that is not there, all experiences are objectively assessed, and based on that self-pity is not there. Therefore अविषण्ण-चित्तः means free from self-pity or negative self-assessment. Such a person without self-pity is called दण्ड-अतीतः – who has transcended the pairs of opposites. इति उच्यते – says Lord कृष्ण. This is the second description. Then comes the third description.

वि-मत्सरः विगत-मत्सरः निर्वैर-बुद्धिः । समः तुल्यः यद्-ऋच्छा-  
लाभस्य सिद्धौ असिद्धौ च ।

वि-मत्सरः is in the मूलम्, is equal to विगत-मत्सरः that is the description of the word वि-मत्सरः, it means the one who

is free from jealousy, envy etc., born out of comparison. **विगत-मत्सरः** is equal to **निर्वैर-बुद्धिः** – the one who doesn't look upon another **ज्ञानि** as his rival, **वैरम्** means rivalry, **निर्वैर-बुद्धिः** means free from rivalry, competition, competitiveness. The moment competitiveness comes I always tend to compare myself with the other person. Comparison can become a great problem. With **गृहस्थ**, the comparison can be with other brothers, and constantly the wife can tell look at your brothers they have got two houses and three cars while you are useless. The comparison with other brothers, neighbors etc. **सन्न्यासि** has given up **गृहस्थाश्रम**, therefore comparison with other brothers is gone but the problem is in the very same city another **सन्न्यासि** is taking classes and he has got hundred students while I have ten students only, he has got three **आश्रम**s while I have none, even **सन्न्यासि**s can get into comparisons and competitions either in terms of possessions, or in terms of knowledge also. Another person may be expert in **तर्क व्याकरण**, **मीमांसा** whereas I am not proficient in them, that comparison also can come. It shows even after becoming a **सन्न्यासि** they are **संसारि**s only. Therefore he says **निर्वैर-बुद्धिः** – he doesn't have competition with any other **सन्न्यासि**. **निर्वैर-बुद्धिः** is a very important qualification. So **वि-मत्सरः** is equal to **विगत-मत्सरः** is equal to **निर्वैर-बुद्धिः**. Now **शङ्कराचार्य** enters the third quarter of the **श्लोक**. **समः सिद्धौ असिद्धौ च**. **समः** means **तुल्यः** – mentally poised, here **तुल्यः** means with regard to reaction, **तुल्यः** he is poised when **सिद्धौ असिद्धौ च** – when favorable situations arrive or they don't arrive, **सिद्धौ असिद्धौ च**. **सिद्धिः** means accomplishment **असिद्धिः** means non-

accomplishment, or success and failures with regard to यद्-  
 ऋच्छा-लाभस्य – it can be anything but in this context it is भिक्षा  
 whether it is successful भिक्षा on that day or unsuccessful भिक्षा  
 that means no भिक्षा he got. They are all described in धर्मशास्त्र,  
 there is a special धर्मशास्त्र for सन्न्यासि. How many houses  
 you can take भिक्षा, there is an अजगर वृत्ति and मधुकरी वृत्ति,  
 अजगर वृत्ति means the life of a python which doesn't go in  
 search of food, it only keeps the mouth open hoping that some  
 animal or the other will enter thinking that it is a nice house.  
 And when something enters it just closes the mouth and digests  
 that particular lamb or rabbit or anything. And after that is  
 digested it will lie down for months together, and once it is  
 hungry it will again open the mouth. This type of lifestyle is  
 called अजगर वृत्ति not going after भिक्षा, if any devotee sees the  
 सन्न्यासि and brings भिक्षा he will eat otherwise he doesn't eat.  
 That is one type of सङ्कल्प.

Then there is the second type of सङ्कल्प called मधुकरी  
 वृत्ति choosing to go for भिक्षा like a honeybee going from flower  
 to flower for honey, similarly this सन्न्यासि also. But there also  
 he has to take a सङ्कल्प. I will go to seven houses or five  
 houses or three houses or one house that is a सङ्कल्प and  
 having taken that सङ्कल्प he goes to the first house and if the  
 first house doesn't give भिक्षा he goes to the second house, this  
 also he will go only if he doesn't get भिक्षा from the first house.  
 As per his सङ्कल्प of restricting भिक्षा to a particular number  
 of houses, if he doesn't get भिक्षा then that day he decides as  
 एकादशि. Not that he should go to seven houses, first house if  
 he gets भिक्षा he will not go after the second, third, fourth etc.

But if six houses do not give भिक्षा then seventh house will be the last chance. If in the seventh house also he doesn't get भिक्षा that day is उपवास. Thereafter he should not note the houses. In every village, he takes a सङ्कल्प, to stay for a day or maximum for three days, thereafter he is supposed to go to another village this is परमहंस परिव्राजकाचार्य life mentioned in the धर्मशास्त्र. If you go by that धर्मशास्त्र you will never find a real सन्न्यासि. We can never be called a real सन्न्यासि because we continue to stay in one place on and on. That is all supposed to be not correct at all. There is no true सन्न्यासि at all, you read the धर्मशास्त्र we have to put our heads in shame. The original सन्न्यासि concept is fantastic. Any way सिद्धौ असिद्धौ च समः he is happy after seven houses no भिक्षा comes that is also ok and the best भिक्षा comes that is also ok. समः means poised mind. This poised mind is important because only when the mind is poised, time can be spent in internalizing the binary format. If the mind is not poised he will come back after seeking भिक्षा and the rest of the day he will meditate that I have not got भिक्षा and he will be cursing the अहङ्कार all the time and pitying the lot of अहङ्कार and he will not be able to neighborize the अहङ्कार, which means he will not be able to come to binary format and claim the glory of the साक्षि. समत्वम् is required for claiming the glory of the साक्षि and not pitying the lot of the अहङ्कार. This ज्ञानि doesn't pity the अहङ्कार. Continuing;

यः एवंभूतः यतिः अन्नादेः शरीर-स्थिति-हेतोः लाभ-अलाभयोः समः हर्ष-विषाद-वर्जितः कर्मादौ अकर्मादि-दर्शी यथा-भूतात्म-दर्शन-निष्ठः शरीर-स्थितिमात्र-प्रयोजने भिक्षाटनादि-कर्मणि

शरीरादि-निर्वर्त्ये 'न एव किञ्चित् करोमि अहम्' [गीता ५-८], 'गुणा गुणेषु वर्तन्ते' [गीता ३-२८] इति एवं सदा सम्परिवक्षाणः आत्मनः कर्तृत्व-अभावं पश्यन् न एव किञ्चित् भिक्षाटनादिकं कर्म करोति ।

In this long sentence शङ्कराचार्य first consolidates all these descriptions of a ज्ञानि and then connects that to the fourth quarter of the verse कृत्वा अपि न निबध्यते. यः एवं-भूतः यतिः – even though in this श्लोक कृष्ण is talking about the ज्ञानि in general, शङ्कराचार्य says in the context the ज्ञानि talked about is a सन्न्यासि ज्ञानि. Therefore यतिः शङ्कराचार्य supplies. एवं-भूतः यतिः – such a सन्न्यासि ज्ञानि, समः – who is poised all the time, लाभ-अलाभयोः – whether he is able to acquire or not acquire अन्नादेः – whether proper food, proper drink, tea, coffee at the appropriate time, sufficient and nutritious food come or not he is not too much conscious of what kind of food comes, else the meditation will be nutrition facts meditation, one will be again lost in that. This body has to be managed somehow, too much of attachment is not there, no doubt body has to be given whatever is required because it is भगवान्'s property, but it is not an obsession. Therefore अन्नादेः – with regard to food and proper nutrition शरीर-स्थिति-हेतोः – which is required for the maintenance of the body, he is aware of the need of the body and through भिक्षाम् देहि he tries to acquire them but he is not obsessed with that therefore समः – he is poised with regard to the acquisition and non-acquisition of all the bodily needs. And how do you know he is समः? हर्ष-विषाद-वर्जितः – he is not over excited nor depressed in the arrival and non-arrival. And naturally the question will come how can one



acquire such a poised mind. It is not a simple training, it is based on आत्मज्ञानम् only. Without ज्ञानम् poised mind is not possible. कर्मयोग can give some kind of poised mind,

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ गीता २-३८ ॥

कृष्ण said in the second chapter which indicates that कर्मयोग also will give a poised mind all right but कर्मयोग can give only a relatively poised mind, but if a deeper poised mind has to come आत्मज्ञानम् is compulsory. Therefore शङ्कराचार्य adds कर्मादौ अकर्मादि-दर्शी – the one who has neighborized the अहङ्कार through long training. By कर्मादौ अकर्मादि-दर्शी you should remember the eighteenth श्लोक of this chapter कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः । the one who has internalized it thoroughly, for which I have the word neighborizing the अहङ्कार. यथा-भूतात्म-दर्शन-निष्ठः – and the one who is established in यथा-भूत-आत्मा – the real I. And what is the real I? साक्षि is the real I. And what about the अहङ्कार? अहङ्कार is not the real I and अहङ्कार is my neighbor and he has got certain circumstances and problems, now and then I will visit the neighbor and help but I am not disturbed by neighbor's biography. यथा-भूतात्म-दर्शन-निष्ठः and शरीर-स्थितिमात्र-प्रयोजने. Here शङ्कराचार्य adds an additional note, which is not said in the गीता but he adds. Not only the ज्ञानि is not disturbed by successful भिक्षाटनम् or unsuccessful भिक्षाटनम् even in that भिक्षा activity he doesn't have कर्तृत्व बुद्धि. Even though the world will say ज्ञानि is involved in the action of भिक्षा because seeking भिक्षा is an

action, भवति भिक्षाम् देहि is a verbal action, receiving भिक्षा is a physical action, eating भिक्षा is another physical action, people will say ज्ञानि is engaged in भिक्षा action, ज्ञानि also will say he lives on भिक्षा but in his mind he tells भिक्षा action also is not done by me, it is the अहङ्कार which is in the activity of भिक्षा and I don't have any कर्म including भिक्षाटन कर्म. Therefore the success and failure in भिक्षाटन कर्म belongs to the अहङ्कार and I am neither doing the भिक्षाटन कर्म nor am I related to its success and failure. Therefore even भिक्षाटनम् he disowns. नैव किञ्चित् करोमि includes भिक्षाटनम् also. 'न एव किञ्चित् करोमि अहम्' [गीता ९-८], 'गुणा गुणेषु वर्तन्ते' [गीता ३-२८] इति एवं सदा सम्परिचक्षणः. सदा सम्परिचक्षणः that is the crucial word, सदा सम्परिचक्षणः – all the time, even when he seeks भिक्षा even when he receives the भिक्षा and even when he consumes the भिक्षा either relishing or going through terrible feeling because भिक्षा is terrible, in and through all these processes which happen at अहङ्कार level, in the background there is a तम्बुरा श्रुति which continuously goes on, that तम्बुरा श्रुति is here referred to as सम्परिचक्षणः – constantly entertaining another thought, सम्परिचक्षणः means सम् पश्यन्, in this context it means constantly entertaining the thought in the sub-conscious mind. And what is the thought process in the sub-conscious mind? 'न एव किञ्चित् करोमि अहम्' [गीता ९-८] – I the साक्षि (I am not the अहङ्कार, it is an incidental dress on me) who am not involved in any of these activities 'न एव किञ्चित् करोमि', including भिक्षाटन कर्म, therefore he says भिक्षाटनादि-कर्मणि अपि – even with regard to the भिक्षा seeking action. Literally the word अटनम् means moving about. भिक्षा

अटनम् means भिक्षार्थम् अटनम् going from house to house seeking alms or भिक्षा which is also an action which is called भिक्षाटन कर्म. With regard to that कर्म also he doesn't have अहम् करोमि इति भावना. This activity is done by शरीरादि-निर्वर्त्ये – it is done by the body, वाक् and मनः, the mind entertains the thought, वाक् expresses भवति भिक्षाम् देहि and शरीरम् receives, all these three belong to अनात्मा or अहङ्कार. Therefore he says शरीरादि-निर्वर्त्ये – which is done by अहङ्कार. And what is the motive behind this भिक्षाटनम्? The motive is not I can have a nice time, that is not the motive, motive is equally important, शरीर-स्थितिमात्र-प्रयोजने – the motive is the maintenance of the body, पूर्णत्वम् is not the motive, maintenance of the body is the motive. Therefore शरीर-स्थितिमात्र-प्रयोजने. Therefore आत्मनः कर्तृत्व-अभावं पश्यन् – therefore in the sub-conscious mind there is a constant thought I am not associated with any कर्तृत्वम् or भोक्तृत्वम्. आत्मनः means my own or one's own, कर्तृत्व-अभावम् – absence of कर्तृत्वम्, पश्यन् – remembering all the time, he says न एव किञ्चित् भिक्षाटनादिकं कर्म करोति – he doesn't use the word I am exhausting my प्रारब्ध. That word should never be used because when there is a terrible भिक्षा or a terrible experience also, we think that we are ज्ञानि's by making the statement I am exhausting my प्रारब्ध somehow. The moment I say I am exhausting प्रारब्ध what is the meaning of the I? साक्षि or अहङ्कार? साक्षि doesn't exhaust प्रारब्ध because साक्षि doesn't have प्रारब्ध, therefore gradually even the expression I am exhausting प्रारब्ध we should take away from the mind. I am only witnessing the अहङ्कार exhausting the प्रारब्ध and

whatever be the lot of the अहङ्कार, I don't want to judge myself based on the lot of अहङ्कार, what is my self-judgment?

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम्  
याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥

Therefore take away from the mind I am exhausting the अहङ्कार. Normally what do we think? I am a ज्ञानि and I have already got rid of सञ्चित and आगामि but somehow I have to exhaust the प्रारब्ध. That is also not correct, remove that feeling also, I am beyond प्रारब्ध, अहम् ब्रह्म अस्मि. न एव किञ्चित् करोति this is the status of this ज्ञानि. Continuing;

लोक-व्यवहार-सामान्य-दर्शनेन तु लौकिकैः आरोपित-कर्तृत्वे  
भिक्षाटनादौ कर्मणि कर्ता भवति, स्वानुभवेन तु शास्त्र-प्रमाणादि-  
जनितेन अकर्ता एव ।

This is also a consolidation of all the previous three quarters to connect with the fourth quarter. So from the standpoint of the world ज्ञानि is doing the कर्म of भिक्षाटनम्, he is exhausting his प्रारब्ध. That is the expression used by worldly ignorant people. What do ignorant people say? ज्ञानि has burnt the सञ्चितम्, ज्ञानि is avoiding the आगामि, but ज्ञानि is exhausting the प्रारब्धम् through big and bad भिक्षा and through good treatment by the host and bad treatment by the host, ज्ञानि is exhausting the प्रारब्ध is the expression used by the society, but the ज्ञानि himself or even a निदिध्यासन साधक should not use that expression, he should not say I am exhausting my प्रारब्ध but he should say I don't have प्रारब्ध also, therefore where is the question of exhausting the प्रारब्ध. I am the साक्षि of the मिथ्या अहङ्कार exhausting the मिथ्या प्रारब्ध as a part of

the universal drama stage managed by विश्वरूप ईश्वर. Therefore he is differentiating. ज्ञानि has प्रारब्ध is an expression of an अज्ञानि. ज्ञानि has प्रारब्ध is not an expression of a ज्ञानि. I don't have प्रारब्ध is the expression of a ज्ञानि. Therefore he says, लोक-व्यवहार-सामान्य-दर्शनेन तु – from the standpoint of the worldly transactions, लौकिकैः आरोपित-कर्तृत्वे – the worldly ignorant people have attributed कर्तृत्वम् for this ज्ञानि. आरोपित-कर्तृत्वम् means attributed कर्तृत्वम् for this ज्ञानि and कर्तृत्वम् with regard to भिक्षाटन कर्म. How do you know that the worldly people have attributed कर्तृत्वम् to this ज्ञानि? Because the language they use is ज्ञानि or that person is taking भिक्षा, that is the sentence that we use, by that sentence the idea conveyed is ज्ञानि is doing the कर्म of भिक्षाटनम्. That means कर्तृत्वम् is attributed to a ज्ञानि. Therefore he says, लौकिकैः आरोपित-कर्तृत्वे – the worldly people are attributing कर्तृत्वम् to the ज्ञानि and with regard to भिक्षाटनादौ कर्मणि – the कर्म of भिक्षाटनम्. आदौ means not only भिक्षाटन he might be doing the कर्म of cleaning, clothing, feeding the body etc. In fact extending to a गृहस्थ ज्ञानि he might be doing even पञ्चमहायज्ञs, so many कर्मs he might be doing, the world will attribute कर्तृत्वम् to the ज्ञानि. That कर्मणि कर्ता भवति – he becomes a कर्ता with regard to all those actions. This is from the standpoint of लौकिकैः – from the standpoint of the superimposed कर्तृत्वम्, from the standpoint of the भिक्षाटन कर्म the ज्ञानि becomes a कर्ता. Not only does he become a कर्ता, he is exhausting his प्रारब्ध. The next sentence is the most important. स्व-अनुभवेन तु – whereas from his own standpoint, from the standpoint of his own mindset which is the binary

format mindset which he generated from शास्त्र-प्रमाणादि-जनितेन – with the help of शास्त्र प्रमाण etc. Etcetera means गुरु उपदेश जनितेन. He says he is never in triangular format, in triangular format there will be self-pity, even after becoming a ज्ञानि I am not respected by the society, there is no पादपूजा, they don't give garland, these are all due to my प्रारब्धम्, even after becoming a ज्ञानि I don't have a good प्रारब्धम् that means triangular format continues and with that self-pity also continues, ज्ञानम् means switch over to binary format and only in binary format self-pity will go away and therefore he is अकर्ता एव. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-22 Continuing:*

लोक-व्यवहार-सामान्य-दर्शनेन तु लौकिकैः आरोपित-कर्तृत्वे  
भिक्षाटनादौ कर्मणि कर्ता भवति, स्वानुभवेन तु शास्त्र-प्रमाणादि-  
जनितेन अकर्ता एव ।

From the eighteenth verse to the twenty-fourth verse of the fourth chapter कृष्ण gives the central theme of this teaching, i.e., the आत्मज्ञानम् which was given through सूत्र भूत श्लोक कर्मणि अकर्म यः पश्येत् etc. And the ज्ञानम् is I am the साक्षि which is always अकर्ता, and the अहङ्कार consisting of body-mind-complex with विदाभास is always a कर्ता, and whoever has got this vision is a ज्ञानि, and whether that ज्ञानि is a गृहस्थ or सन्न्यासि he is free from all the आगामि कर्मस or आगामि पुण्यपापम् whatever be his lifestyle. From the standpoint of the body-mind-complex the ज्ञानि will be engaged in worldly activities, if he is a गृहस्थ गृहस्थ-centric activities will be there, if he is a सन्न्यासि सन्न्यासि-centric activities like भिक्षाटनम् etc., will be there, but whatever be the activities आगामि पुण्यम् and पापम् will not come. Therefore कृष्ण talks about गृहस्थ ज्ञानि and सन्न्यासि ज्ञानि. In the verses nineteen and twenty गृहस्थ ज्ञानि was talked about and in the verses twenty-one and twenty-two सन्न्यासि ज्ञानि is being talked about, later in twenty-three and twenty-four again गृहस्थ ज्ञानि will be discussed.

Now we are seeing the commentary of the verse twenty-two in which a सन्न्यासि ज्ञानि is talked about. शङ्कराचार्य

says a सन्न्यासि will have to do भिक्षाटनम् that is seeking भिक्षा for the maintenance of the body and when he is engaged in that action what is the way he looks at the action. शङ्कराचार्य says the way the ज्ञानि looks at the action is totally different from how the world looks at the action. The world will see that ज्ञानि is performing that कर्म but the ज्ञानि himself doesn't claim the कर्म as his own, his भावना is I am always अकर्ता आत्मा, that तम्बुरा श्रुति will be behind all the time. That is the idea conveyed in the second paragraph. लौकिक दृष्टि and शास्त्रीय दृष्टि are contrasted. In the paragraph the subject of the sentence is not there and you have to split it into two sentences and add यतिः, the subject which means a सन्न्यासि. The first sentence should be completed with कर्ता भवति. After भवति a full stop or a semicolon that is one sentence indicating the लौकिक दृष्टि. So यतिः कर्ता भवति, सन्न्यासि is a कर्ता, सन्न्यासि ज्ञानि कर्ता भवति. From the angle of लोक-व्यवहार-सामान्य-दर्शनेन, from the perspective of worldly people the सन्न्यासि ज्ञानि is a कर्ता, कर्ता with regard to कर्मणि, with regard to the कर्म. And what type of कर्म? भिक्षाटनादौ कर्मणि the body-mind-complex is engaged in भिक्षाटनम् कर्म, with regard to that कर्म सन्न्यासि ज्ञानि is a कर्ता. And what type of कर्तृत्वम् is there? आरोपित-कर्तृत्वे. It is a बहुव्रीहि समास adjective to कर्मणि. आरोपितम् कर्तृत्वम् यस्मिन् कर्मणि with regard to that कर्म, with regard to which the कर्तृत्वम् is superimposed on a ज्ञानि. By whom? By the worldly people. That means the worldly people have superimposed कर्तृत्वम् on the ज्ञानि. ज्ञानि himself doesn't have कर्तृत्वम् but the worldly people superimpose a कर्तृत्वम् and they say that ज्ञानि is doing भिक्षाटनम्. Thus they see him



as a कर्ता. स्वानुभवेन तु from the standpoint of ज्ञानि's own अनुभव. The word अनुभव must be carefully translated. Once you translate it as experience you will think of some mystic experience, don't translate the word अनुभव as an experience, you have to translate it as perspective. From ज्ञानि's own perspective, from ज्ञानि's own mindset, another better translation is mindset, अनुभव is equal to perspective or अनुभव is equal to mindset, don't translate it as experience. Once you use the word experience mysticism will come, there is no mysticism involved, it is a mindset, it is binary format mindset. How did a ज्ञानि gets this perspective? शास्त्र-प्रमाणादि-जनितेन it is generated by शास्त्र प्रमाणम्. Regularly listening to गीता भाष्यम्, नैष्कर्म्यसिद्धि etc. where the गुरु has drilled and grilled and has asked the student to replace the triangular format by binary format, that is called शास्त्र-प्रमाणादि-जनितेन. From the standpoint of the new perspective that is generated by शास्त्र श्रवणम् what is his attitude? अकर्ता एव this person looks upon himself as अकर्ता. Not only does a ज्ञानि look upon himself as अकर्ता, a Vedantic student also practices this perspective. A ज्ञानि spontaneously has this perspective and a Vedantic student should deliberately generate this perspective. What is this perspective? I am अकर्ता with regard to whatever action happening at the level of body-mind-complex. Any other perspective or thought pattern as even it rises a Vedantic student should negate. When the thought comes I am exhausting my प्रारब्ध that thought is a deadly thought. A Vedantic student should detect that thought as a flu virus, I should never think I am exhausting my प्रारब्ध, because प्रारब्ध is for a कर्ता,

*Vedantic* student should never encourage I am a कर्ता and I have प्रारब्ध that thought I should never encourage. Body has got varieties of प्रारब्ध and I don't have any प्रारब्ध. When I am interacting with the world for the sake of the world I can use that language because world understands that language only but in my internal dialogue I don't have any प्रारब्ध. In fact, निदिध्यासनम् is more connected with my inner dialogue rather than the external dialogue. In the early morning what thought comes and at night what thought comes, those internal chatterings and internal dialogues we have to carefully watch and there the orientation must be binary rather than triangular. Outside you can say whatever whether प्रारब्ध is good or bad but internally the perspective should be I have no सञ्चित, no आगामि, not even प्रारब्ध, therefore I will never use the thought my प्रारब्ध, that thought pattern I will never encourage. That is what शास्त्र-प्रमाणादि-जनित अनुभवः, अनुभव means perspective I have to deliberately nourish. All are very very important paragraphs from the standpoint of a serious *Vedantic* student. Continuing;

स एवं पराध्यारोपित-कर्तृत्वः शरीर-स्थितिमात्र-प्रयोजनं भिक्षाटनादिकं कर्म कृत्वा अपि न निबध्यते बन्ध-हेतोः कर्मणः सहेतुकस्य ज्ञानाग्निना दग्धत्वाद् इति उक्तानुवाद एव एषः ॥ ४-२२ ॥

So in the previous two paragraphs शङ्कराचार्य consolidated the meaning of the first three quarters of the श्लोक and now he is linking with the fourth quarter of the श्लोक. When you study the भाष्यम् constantly we should remember

which chapter, श्लोक and every quarter must be kept in mind and that is the appropriate study of the भाष्यम्. Now having consolidated the three quarters शङ्कराचार्य is entering the fourth quarter of the श्लोक. स एवम् – such a ज्ञानि or Vedantic student. The difference between a ज्ञानि and a student is ज्ञानि has got a spontaneous perspective I am an अकर्ता and a Vedantic student deliberately practices I am अकर्ता. One is deliberate and the other is spontaneous but the perspective is the same, i.e., I am अकर्ता. Therefore सः – this ज्ञानि or Vedantic student पर-अध्यारोपित-कर्तृत्वः – who doesn't have कर्तृत्वम् from his own angle, but who has कर्तृत्वम् from worldly angle. Who is a कर्ता from worldly angle but who is अकर्ता from his own angle. Such a ज्ञानि कर्म कृत्वा – who is performing the कर्म, who is engaged in the कर्म, भिक्षाटनादिकं कर्म – engaged in the कर्म of seeking भिक्षा etc. For what purpose is he seeking भिक्षा? Not for sense pleasure but for शरीर-स्थितिमात्र-प्रयोजनम् – whose purpose is maintenance of the body. Whose body? He doesn't say my body, which is भगवान्'s body. The moment 'my body' thought comes Shastric perspective is gone, अहङ्कार and ममकार has come, I am not maintaining my body, I am maintaining भगवान्'s body. Therefore शरीर-स्थितिमात्र-प्रयोजनम्, a कर्म whose purpose is the maintenance of the body. Such a भिक्षाटनादिकं कर्म कृत्वा अपि – even when he is performing न निबध्यते – he is not bound by आगामि पुण्यम् and पापम्, that कर्म doesn't generate पुण्यपापम्. न निबध्यते means पुण्यपाप जनकम् न भवति. Why कर्म doesn't produce पुण्यपापम्? After all every कर्म should generate कर्मफलम्. शङ्कराचार्य says already we

have given the answer. **बन्ध-हेतोः कर्मणः सहेतुकस्य ज्ञानाग्निना दग्धत्वाद्** – because the **कर्म** is like a roasted seed, remember the example, it is like a roasted seed. Just as a roasted seed will not germinate, roasted **कर्म** cannot generate **आगामि पुण्यपापम्**. Therefore he says **ज्ञानाग्निना दग्धत्वाद्**. Local seed is roasted by local fire, but **कर्म** seed is roasted by **ज्ञानम्** fire. Therefore **ज्ञानाग्निना दग्धत्वाद्**. What is **दग्धम्**? **बन्ध-हेतोः कर्मणः** – the **कर्म** which is generally **बन्ध-हेतु**, which is normally **बन्ध हेतु** now it is exceptionally **अबन्ध-हेतु**. Not only has he burnt the **कर्म सहेतुकस्य** – along with the **हेतु** of the **कर्म**, along with the cause of the **कर्म**, the cause of the **कर्म** is **कर्तृत्वम्**, that **कर्तृत्व भावना** he has destroyed by **ज्ञानम्**. **कर्म** he has destroyed along with the cause, the cause being **कर्तृत्वम्**, and **कर्तृत्वम्** itself is caused by **अध्यासः**. **कर्म** is caused by **कर्तृत्वम्**, **कर्तृत्वम्** is caused by **अध्यासः**, **अध्यासः** meaning mixing up of **आत्मा** and **अनात्मा**, and that **अध्यास** itself is caused by **मूलाविद्या** otherwise called ignorance. Thus four stages you should remember. **मूलाविद्या** to **अध्यासः**, **अध्यासः** to **कर्तृत्वम्**, **कर्तृत्वम्** to **कर्म** and **कर्म** to **बन्ध**. The entire tree is uprooted if you remember the big paragraph which came in the introduction to **नैष्कर्म्यसिद्धि**. **सुरेश्वराचार्य** has nicely presented the above where he has included **राग-द्वेष** also. That is indicated by one phrase **सहेतुकस्य सहेतुकस्य ज्ञानाग्निना दग्धत्वाद् इति**. And where is this said? **शङ्कराचार्य** says already it has been said before. **उक्त अनुवादः एव** – this **श्लोक** is only a restatement of what has been said before. Now the question comes where was it said. It is said in verse nineteen third quarter **ज्ञानाग्निदग्धकर्मणाम्**, that phrase you should remember in this

context. The अन्वय is, यदृच्छा-लाभ-सन्तुष्टः द्वन्द्व-अतीतः विमत्सरः सिद्धौ असिद्धौ च समः (यतिः) कृत्वा अपि न निबध्यते । Continuing; introduction to twenty-three.

### Verse 04-23 Introduction;

‘त्यक्त्वा कर्म-फलासङ्गम्’ [गीता ४-२०] इति अनेन श्लोकेन यः प्रारब्ध-कर्मा सन् यदा निष्क्रिय-ब्रह्मात्म-दर्शन-सम्पन्नः स्यात् तदा तस्य आत्मनः कर्तृ-कर्म-प्रयोजन-अभाव-दर्शिनः कर्म-परित्यागे प्राप्ते कुतश्चिन् निमित्तात् तद्-असम्भवे सति पूर्ववत् तस्मिन् कर्मणि अभिप्रवृत्तः अपि ‘न एव किञ्चित् करोति सः’ [गीता ४-२०] इति कर्म-अभावः प्रदर्शितः । यस्य एवं कर्म-अभावः दर्शितः तस्य एव —

This big introduction is given because in the previous two श्लोकs सन्न्यासि ज्ञानि was talked about, in the following श्लोक a गृहस्थ ज्ञानि is going to be talked about. So both twenty-three and twenty-four are talking about the गृहस्थ ज्ञानि. Since there is a transition from a सन्न्यासि ज्ञानि to गृहस्थ ज्ञानि शङ्कराचार्य gives an introduction.

‘त्यक्त्वा कर्म-फलासङ्गम्’ [गीता ४-२०] इति अनेन श्लोकेन – through this श्लोक, i.e., verse twenty, a गृहस्थ ज्ञानि was talked about, thereafter in twenty-one and twenty-two there was a diversion into a सन्न्यासि ज्ञानि, now again we are coming back to a गृहस्थ ज्ञानि, therefore शङ्कराचार्य says after verse twenty we have to come to twenty-three. Twenty-one and twenty-two are diversions. From twenty we have to come back to twenty-three again. Here we are talking about a गृहस्थ. What type of गृहस्थ? यः प्रारब्ध-कर्मा सन् – he has entered गृहस्थाश्रम, प्रारब्ध-कर्मा means गृहस्थः अभवत्. Suppose there

is a person who has started वैदिक कर्म. Here the word प्रारब्ध-कर्मा has nothing to do with सञ्चित आगामि प्रारब्ध, प्रारब्ध-कर्मा means the one who has entered into वैदिक गृहस्थाश्रम कर्मस. In short, the one who has become a गृहस्थ. यः we will start with suppose. Suppose there is a गृहस्थ. What did he do? He started attending Vedantic classes like you, he attended all the classes, did श्रवणम् मननम् निदिध्यासनम् etc., and remaining a गृहस्थ he became a ज्ञानि like you. That is said यदा निष्क्रिय-ब्रह्मात्म-दर्शन-सम्पन्नः स्यात् – so that प्रारब्ध-कर्मा is equal to गृहस्थः, suppose that गृहस्थ has become a ज्ञानि. शङ्कराचार्य could have used a simple word. Suppose there is a गृहस्थ who has become a ज्ञानि. Instead of using the word गृहस्थ he uses the word प्रारब्ध-कर्मा which means गृहस्थ, बहुव्रीहि समास, प्रारब्धम् कर्म येन सः. He could have said ‘he has become a ज्ञानि’ but he uses a technical word निष्क्रिय-ब्रह्मात्म-दर्शन-सम्पन्नः. सम्पन्नः means endowed with, endowed with दर्शनम् which means ज्ञानम् which is ब्रह्मात्म दर्शनम् means ब्रह्म-आत्म-ज्ञानम्. What do you mean by ब्रह्म-आत्म-ज्ञानम्? ब्रह्म अहम् अस्मि इति ज्ञान सम्पन्नः. And what type of ब्रह्मन्? निष्क्रियम् ब्रह्म. निष्क्रियम् means अकर्ता ब्रह्म. Therefore this गृहस्थ has gained the knowledge that I am अकर्ता ब्रह्म. Suppose such a गृहस्थ ज्ञानि is there, what should be his natural course? What should he be doing? शङ्कराचार्य says if he wants to follow the course of action prescribed by the शास्त्रम् such a गृहस्थ must take सन्न्यास. This is according to शास्त्र. Once a गृहस्थ becomes a ज्ञानि, what should be the natural course of action? According to शङ्कराचार्य, that गृहस्थ

ज्ञानि should renounce गृहस्थाश्रम. There are two-fold reasons or logic for this.

गृहस्थाश्रम is only a means to arrive to वेदान्त, once I have come to ज्ञानकाण्ड and ज्ञानयोग, गृहस्थाश्रम has no relevance, गृहस्थाश्रम is relevant for कर्मयोग but not for ज्ञानयोग. Therefore he should renounce गृहस्थाश्रम, this is reason number one.

The second reason is it will give more time for निदिध्यासनम्, because PORT reduction and निदिध्यासनम् will always go together. Therefore the natural course must be that गृहस्थ must formally take सन्न्यास.

Don't worry! Later he will say, otherwise also it is ok. First he is talking about the natural course. Therefore he says. कर्म-परित्यागे प्राप्ते – when the natural course of action should be formal चतुर्थ आश्रम प्रवेशः. कर्म-परित्याग प्राप्त भवति means for that गृहस्थ the natural course of action is leaving गृहस्थाश्रम. This is the course of action for the गृहस्थ who practiced वेदान्त, gained ज्ञानम् and after becoming a गृहस्थ ज्ञानि he should renounce and enter सन्न्यास आश्रम. But कुतश्चिन् निमित्तात् – but due to some genuine reason, the reason may be children are not settled or old parents are there to be taken care of or the health is not fit for entering सन्न्यास, when गृहस्थ becomes a ज्ञानि generally he must be in old age for he enters Vedantic study post retirement, and therefore his body will not be fit for भिक्षा because the भिक्षा will be unpredictable, therefore due to the health reason, कुतश्चिन् निमित्तात् तद्-असम्भवे सति – when there is no possibility of

सन्न्यास आश्रम प्रवेशः. तद्-असम्भवे means कर्म-परित्याग असम्भव. कर्म-परित्याग means सन्न्यास आश्रम. All technical words. प्रारब्ध-कर्मा means गृहस्थ. तद्-असम्भवे means सन्न्यास आश्रम असम्भवे सति. Then naturally what should he do? He should continue पञ्चमहायज्ञs, because गृहस्थ cannot avoid पञ्चमहायज्ञs, सन्न्यासि doesn't have पञ्चमहायज्ञs. Therefore he says तस्मिन् कर्मणि – it means गृहस्थाश्रम कर्मणि पञ्चमहायज्ञे अभिप्रवृत्तः अपि – even though that गृहस्थ ज्ञानि continues in पञ्चमहायज्ञ, what should be his सङ्कल्प? There should not be any अभिमान with body-mind itself and how can such a गृहस्थ ज्ञानि have अभिमान with family, there is not even सङ्कल्प that I am doing this कर्म, the priest may say पुत्र पौत्र धनम् धान्यम् etc., you need not correct the priest saying don't mention all these things in सङ्कल्प because I am a गृहस्थ ज्ञानि, let him tell such सङ्कल्प and he will say पुत्र पौत्र धनम् धान्यम् etc., and you can chant the मन्त्र with the mouth also but let it be clear गुणाः गुणेषु वर्तन्ते. इन्द्रियाणीन्द्रियार्थेषु वर्तन्ते I don't have profession, possession, family, mind and body I should never think of any one of them when I do वैदिक कर्म or when I go to the temple and do नमस्कार and even at that time it is not the thought of अहम् मम centric, let the body go through this motion, the awareness must be अहम् अकर्ता अभोक्ता नित्य मुक्त, I am not even a साधक not even a मुमुक्षु, because अहम् नित्यमुक्तः. Therefore अभिप्रवृत्तः अपि – this is what I expect out of my students, I am not supposed to expect but I have a non-binding expectation from my students. 'न एव किञ्चित् करोति सः' [गीता ४-२०] – that गृहस्थ ज्ञानि doesn't do any यज्ञ, सः means गृहस्थ ज्ञानि, इति कर्म-अभावः प्रदर्शितः – freedom from



कर्म for such a गृहस्थ ज्ञानि was shown before. Before means here itself भाष्यकार has said 'त्यक्त्वा कर्म-फलासङ्गम्' [गीता ४-२०] इति अनेन श्लोकेन through the twentieth श्लोक, previous श्लोक talked about सन्न्यासि ज्ञानि but here it is about गृहस्थ ज्ञानि. यस्य एवं कर्म-अभावः दर्शितः – in the case of such a गृहस्थ ज्ञानि who is free from कर्म. And remember when we say गृहस्थ ज्ञानि is free from कर्म, not at the physical level, physical body will have to be engaged in कर्म because, न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ॥ गीता ३-९ ॥ the physical body will have to the आश्रम कर्म. If it is a गृहस्थ body पञ्चमहायज्ञs cannot be avoided. It is not freedom from physical action but freedom from claiming I am doing the action. तस्य एव – that गृहस्थ ज्ञानि is described more in the following two श्लोकs also. We will read the श्लोक.

### Verse 04-23

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।  
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ गीता ४-२३ ॥

So the mindset of a गृहस्थ ज्ञानि is very beautifully presented, what perspective should I have in my गृहस्थाश्रम if I am a *Vedantic* student, a serious *Vedantic* student in निदिध्यासनम्, what should be the state, that is described here. ज्ञान-अवस्थित-चेतसः – in our language the one who is in binary format. And therefore गत-सङ्गस्य – one who carefully avoids अहङ्कार and ममकार सङ्ग. My family, my profession, my body, my mind all the सङ्गs he renounces because असङ्गो ह्ययं पुरुषः ॥ बृहदारण्यकोपनिषत् ४-३-१५ ॥ I am the असङ्ग आत्मा गत-सङ्ग I am, in binary format I am, therefore

**मुक्त** I am, I will never look upon myself as a साधक or मुमुक्षु. For such a person **यज्ञाय आचरतः कर्म** – let the विनायक चतुर्थी continue, don't stop such पूजाs, let that all continue, पूजा need not be stopped, श्राद्धम् need not be stopped, तर्पणम् need not be stopped, daily सन्ध्यावन्दनम् should not be stopped because a गृहस्थ has to follow that, but never look upon yourself as a साधक or मुमुक्षु. Then what will happen to that कर्म? It will bless the world. It will contribute to सर्वे भवन्तु सुखिनः. And when the world is protected the family also will be protected for which we need not specially worry about. Therefore **समग्रम् कर्म प्रविलीयते** – all the कर्मs of such a गृहस्थ ज्ञानि resolve without producing आगामि पुण्यपापम्. This is the gist of the verse. We will read the भाष्यम्.

**गत-सङ्गस्य सर्वतो-निवृत्तासक्तेः, मुक्तस्य निवृत्त-धर्माधर्मादि-बन्धनस्य, ज्ञानावस्थित-चेतसः** ज्ञाने एव अवस्थितं चेतः यस्य सः अयं ज्ञानावस्थित-चेताः तस्य, **यज्ञाय यज्ञ-निर्वृत्यर्थम् आचरतः निर्वर्तयतः कर्म समग्रं सह अग्रेण फलेन वर्तते इति समग्रं कर्म तत् समग्रं प्रविलीयते विनश्यति इति अर्थः ॥**

All these श्लोकs are talking about a गृहस्थ ज्ञानि, only for a *Vedantic* student these verses are relevant. So **गत-सङ्गस्य** is equal to **सर्वतो-निवृत्तासक्तेः** – the one who has removed the अभिमान from every blessed thing. आसक्तिः means अभिमान or attachment and **सर्वतः** means from everything, everything especially the पञ्च, i.e., profession, possession, family, body and mind all these five are special अनात्मAs with regard to which we have got stronger अभिमान. Other things we don't have अभिमान problem, these five we

have special अहम् मम अभिमान, from these five निवृत्तासक्तेः – they all are handed over to the विश्वरूप ईश्वर, even in कर्मयोग level they should be handed over to विश्वरूप ईश्वर, at ज्ञानयोग level, the next stage is, they should be seen as मिथ्या. At कर्मयोग level world is विश्वरूप ईश्वर and at ज्ञानयोग level the world is मिथ्या. Both are equally important. निवृत्तासक्तेः in our language निर्ममः निरहङ्कारः. Then the next word is मुक्तस्य is equal to निवृत्त-धर्माधर्मादि-बन्धनस्य – the one who is free from all the bonds, shackles. धर्म means पुण्यम्, अधर्म means पापम्, निवृत्त means free of all the पुण्यपाप as सञ्चित पुण्यपापम्. About प्रारब्ध पुण्यपापम् I should never have the thought that I am exhausting the प्रारब्ध, that thought pattern belongs to triangular format but in binary format I exhaust my प्रारब्ध I should never think. Let the world say I am exhausting my प्रारब्ध and I won't correct the world when they say I am exhausting my प्रारब्ध, but in my thought I don't have सञ्चित or आगामि or प्रारब्ध, where is the question of आत्मा exhausting प्रारब्ध. I am नित्यमुक्त आत्मा, therefore no प्रारब्ध for me. निवृत्त-धर्माधर्मादि-बन्धनस्य for गृहस्थ ज्ञानि. He need not be a सन्न्यासि, a गृहस्थ also can have these thoughts. All these are because of ज्ञानावस्थित-चेतसः – because he doesn't forget the class. Class is not to be left behind in आस्तिक समाजम् after eight o'clock and the message should be carried home also. Therefore ज्ञानावस्थित-चेतसः is equal to ज्ञाने एव अवस्थितं चेतः – that person whose mind abides in ज्ञानम्, the binary format in the internal dialogue, externally don't use any one of these expressions, don't go home and tell your family members that they no more are your relatives, they will come and attack

me, you can tell they are your honey and money etc. So triangular format in external dialogue and binary format in internal dialogue, when the mind is chattering it should reflect binary format. When the mind is chattering internally it is worth watching what is the bottom-line. Do I say life is terrible and I am miserable or do I say life is wonderful and I am the very **आधिष्ठानम्**. What is the predominant internal thought pattern. Externally you say anything there is nothing wrong. When you are in Rome be a roman. World will say life is terrible you can join them or else they will send you to mental hospital. **Therefore internally watch your thought pattern.** Therefore **ज्ञाने एव अवस्थितं चेतः यस्य सः. अयम्** – such a गृहस्थ ज्ञानि is called **ज्ञानावस्थित-चेताः. तस्य** – for such a गृहस्थ ज्ञानि. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-23 Continuing:*

गत-सङ्गस्य सर्वतो-निवृत्तासक्तेः, मुक्तस्य निवृत्त-धर्माधर्मादि-  
बन्धनस्य, ज्ञानावस्थित-चेतसः ज्ञाने एव अवस्थितं चेतः यस्य  
सः अयं ज्ञानावस्थित-चेताः तस्य, यज्ञाय यज्ञ-निर्वृत्यर्थम्  
आचरतः निर्वर्तयतः कर्म समग्रं सह अग्रेण फलेन वर्तते इति  
समग्रं कर्म तत् समग्रं प्रविलीयते विनश्यति इति अर्थः ॥ ४-२३ ॥

After talking about a सन्न्यासि ज्ञानि in verses twenty-one and twenty-two, now in these two verses twenty-three and twenty-four कृष्ण talks about a गृहस्थ ज्ञानि. And in the introduction भाष्यम् शङ्कराचार्य said when a गृहस्थ becomes a ज्ञानि the natural course of action for a गृहस्थ ज्ञानि is to enter सन्न्यास आश्रम only. And when a गृहस्थ ज्ञानि enters सन्न्यास आश्रम it is called विद्वत् सन्न्यास and the purpose is निदिध्यासनम्. And that is the natural course शङ्कराचार्य said in the introduction. There two words were left out. That we shall see now. ‘तस्य आत्मनः कर्तृ-कर्म-प्रयोजन-अभाव-दर्शिनः’. The status of the गृहस्थ ज्ञानि is pointed out. तस्य – for that गृहस्थ ज्ञानि, कर्तृ-कर्म-प्रयोजन-अभाव-दर्शिनः – that गृहस्थ ज्ञानि does not see any प्रयोजनम् by remaining in गृहस्थाश्रम because the primary purpose of गृहस्थाश्रम is to become a वैदिक कर्म कर्ता and that कर्ता status for him is no more required because he has attained the benefit of गृहस्थाश्रम and वैदिक कर्म. Therefore, कर्तृ and कर्म (वैदिक कर्म) and प्रयोजनम्, the benefit born out of वैदिक कर्म अभाव-दर्शि – गृहस्थ sees no benefit in all these things for आत्मनः. Here the

word आत्मनः is reflexive pronoun not सत्त्विदानन्द आत्मा, but for himself. Thus गृहस्थाश्रम becomes redundant for a गृहस्थ ज्ञानि, गृहस्थाश्रम वैदिक कर्म becomes redundant and गृहस्थाश्रम वैदिक कर्म फलम् in the form धर्म अर्थ काम and वित्तशुद्धि all have become redundant for him. And what should be the natural course for him? 'कर्म-परित्यागे प्राप्ते' – कर्म-परित्याग means विद्वत् सन्न्यासे प्राप्ते सति then he should take to विद्वत् सन्न्यास as we find the example in मैत्रेयी ब्राह्मणम्. याज्ञवल्क्य, a गृहस्थ ज्ञानि approached मैत्रेयी

मैत्रेयीति                      होवाच                      याज्ञवल्क्य                      उवाच  
 अरेऽहमस्मात्स्थानादस्मि ॥२-४-१॥

the purpose has been served and therefore I want to quit गृहस्थाश्रम. Thank God मैत्रेयी also was a मुमुक्षु therefore came the splendid मैत्रेयी ब्राह्मणम् the teaching to his wife. Just as याज्ञवल्क्य wanted to take विद्वत् सन्न्यास, शङ्कराचार्य says every गृहस्थ ज्ञानि will naturally take to विद्वत् सन्न्यास but due to some genuine reason like old age which is the most genuine reason, this person cannot physically afford सन्न्यास आश्रम. When a गृहस्थ ज्ञानि chooses to continue in गृहस्थाश्रम, वैदिक कर्म also he will have to continue, पञ्चमहायज्ञ also he will continue. But even though physically the पञ्चमहायज्ञ continues mentally he is in a different format, no more in triangular format but in binary format. That is what we are seeing now.

ज्ञानावस्थित-चेता: – every गृहस्थाश्रम ज्ञानि is in binary format. तस्य. Upto this we saw in the last class. For such a binary format गृहस्थाश्रम ज्ञानि like you, यज्ञाय is in the मूलम्,

for the sake of accomplishing the पञ्चमहायज्ञ which is a compulsory duty of every गृहस्थ and even if he doesn't want any benefit from that, यद्यदाचरति श्रेष्ठस्ततदेवेतरो जनः ॥ गीता ३-२१ ॥ the गृहस्थाश्रम ज्ञानि knows he is a spiritual model for neighboring गृहस्थs and also for his children, who are would-be गृहस्थ s therefore यज्ञाय – for the accomplishment of पञ्चमहायज्ञ. यज्ञाय is in the मूलम्, is equal to यज्ञ-निर्वृत्यर्थम् – निर्वृति means performance, निर्वृत्यर्थम् means for the sake of accomplishment of the fulfillment of the पञ्चमहायज्ञ. सन्ध्यावन्दनम् he has to do, तर्पणम् he has to do, श्राद्धम् he has to do, no release from them as long as he is a गृहस्थ. So यज्ञ-निर्वृत्यर्थम् आचरतः. आचरतः means for the active गृहस्थ. आचरतः is in the मूलम्, is equal to निर्वर्तयतः – who is regularly performing. For the performing गृहस्थ what will happen? That is most important. Even though he performs कर्म all those कर्मs are like the roasted seed that cannot produce आगामि पुण्यम् and पापम्. Therefore कृष्ण says कर्म – the action, the पञ्चमहायज्ञ of that गृहस्थ ज्ञानि, समग्रम् – totally or in its entirety, it is adjective to कर्म. What do you mean by totally? शङ्कराचार्य says समग्रम् means सम् plus अग्रम् is equal to समग्रम्, सम् in this context means सह – along with and अग्रम् in this context means कर्मफलम्. Therefore सम् अग्रम् means कर्मफल सहितम्. So अग्रम् is equal to फलम्, सम् is equal to सहितम्. Therefore समग्रम् means फल सहितम्. Therefore total कर्म means कर्म along with आगामि पुण्यपापम्. So सह अब्रेण is equal to फलेन वर्तते इति समग्रम् कर्म तत् समग्रम्. So from सह अब्रेण upto the next line समग्रम् must be in brackets. That is the explanation of the word समग्रम्, dropping the sentence. Therefore the

connection should be **कर्म समग्रं प्रविलीयते** must be the connection, **सह अत्रेण** onwards upto the next **समग्रम्** in the next line should be in brackets. So **कर्म समग्रं प्रविलीयते. प्रविलीयते** means **विनश्यति**, **विनश्यति** means gets destroyed. **इति अर्थः** – this is the meaning. That means whatever **कर्म** he does will produce the worldly result in the form of blessing the society. Therefore the **दृष्ट फलम्** for the **कर्म** will be there and only the **अदृष्ट फलम्** part is destroyed. Thus **कर्म विनश्यति** means **कर्म** is destroyed from the standpoint of **अदृष्ट फलम्** but **कर्म** is never destroyed in the form of **दृष्ट फलम्**. Imagine a **ज्ञानि** teaches. And the teaching **कर्म** is destroyed along with **फलम्**. The teaching **कर्म**'s **फलम्** is **ज्ञानम्** and **मोक्ष**. Imagine all the **ज्ञानि**'s teaching **कर्म** is destroyed along with **फलम्** means no student will get **फलम्**. That means you won't get **ज्ञानम्** and **मोक्ष**. **ज्ञानि**'s teaching will produce **दृष्ट फलम्** which is **शिष्य** getting enlightened, it will produce **ज्ञानफलम्** and **मोक्ष फलम्** but the **ज्ञानि गुरु** will not get either **पुण्यम्** or **पापम्** because he is **ज्ञानावस्थित-चेताः**, **विनश्यति** means **अदृष्ट फलम् न ददाति**. **ज्ञानि**'s action will bless the society, **लोकसङ्ग्रहः** function will be there for all his **कर्म**. **आगामि पुण्यपापम्** producing function that is not there for him. The **अन्वय** is, **गत-सङ्गस्य मुक्तस्य ज्ञान-अवस्थित-चेतसः यज्ञाय कर्म आचरतः (विदुषः) समग्रम् (कर्म) प्रविलीयते** । Continuing; introduction to twenty-four.

*Verse 04-24 Introduction;*

**कस्मात् पुनः कारणात् क्रियमाणं कर्म स्व-कार्यारम्भम् अकुर्वत् समग्रं प्रविलीयते इति उत्त्यते । यतः —**



So ज्ञानि and अज्ञानि remaining the same physically and mentally, ज्ञानि and अज्ञानि remaining active in the same manner, when all the things are the same for both how come ज्ञानि alone has a specialty, his actions will not produce पुण्यपापम् whereas others' actions will produce पुण्यपापम्? What makes the distinction? Because the distinction is not physically visible. We don't see any visible difference and there must be some invisible difference. What is that differentiating factor which differentiates ज्ञानि's कर्म from अज्ञानि's कर्म? This is the question he asks. कस्मात् पुनः कारणात् – because of which blessed reason क्रियमाणं कर्म – the actions performed by a गृहस्थ ज्ञानि, क्रियमाणं कर्म refers to वैदिक कर्म, Vedic rituals. So because of what reason do the Vedic rituals performed by a गृहस्थ ज्ञानि, स्व-कार्य-आरम्भम् अकुर्वत् – do not produce its general result of पुण्यपापम्. स्वकार्यम् means its own अदृष्ट फलम्. कार्यम् refers to वैदिक कर्म अदृष्ट फलम्, स्वकार्यम् means अदृष्ट पुण्यपापम्, which is आगामि पुण्यपापम्. So स्व-कार्य finally means आगामि पुण्यपापम्. आरम्भम् means generation, generation of अदृष्ट पुण्यपापम्, अकुर्वत् – it doesn't do, आगामि पुण्यपापम् is not produced in the case of गृहस्थ ज्ञानि. Why doesn't it do that? Not only does it not produce, समग्रं प्रविलीयते – then and there the whole कर्म dissolves. Why the कर्म doesn't produce पुण्यपापम्, why the कर्म dissolves at the end of that ritual itself? When he completes सन्ध्यावन्दनम् that सन्ध्यावन्दनम् is dissolved at the end. Whereas for the other person it produces either पुण्यम् or पापम् either way it produces पुनर्जन्म, पुण्यम् also produces पुनर्जन्म and पापम् of course produces पुनर्जन्म. That happens for an अज्ञानि. For a

ज्ञानि neither पुण्यम् nor पापम् इति उच्यते – it is said for a गृहस्थ ज्ञानि as in the previous श्लोक. इति उच्यते – the reason is given in the following श्लोक. यतः – it is because of the following reason. If you analyze, this reason is already known to us, the student is not supposed to ask the question because the answer has been already given before by giving the example of roasted seed. A special expression was used ज्ञान-अग्नि-दग्ध कर्माणम्. The answer has been given therefore the student should not raise the question. Exactly during that time the student might have slept off or might have not attended the class when the above message was given and therefore many questions of many students are repetitions but the teacher should not say I have already answered the question. If the teacher says that, indirectly it becomes an insult to the student, already he has got diffidence problem and he will feel humiliated and he may not come to the next class. Therefore the teacher is afraid of losing a precious student, therefore teacher says the question is wonderful, you are a good thinker, I will give you the answer so saying he gives the same answer with all enthusiasm. He should not show boredom, he should enthusiastically repeat the answer as though it is a fresh answer. And poor कृष्ण also gives the same answer in a different language and that is the most famous answer ब्रह्म-अर्पणं ब्रह्म हविः. We have reduced that important answer to lunch श्लोक. We will read.

*Verse 04-24*

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।

In this verse कृष्ण only repeats the answer given before. The answer is ज्ञानम् has falsified the entire अनात्मा प्रपञ्च including body, mind, विदाभास, family, profession, possession, entire पञ्च अनात्मा प्रपञ्च. The falsification of अनात्मा प्रपञ्च is falsification of अहङ्कार because अहङ्कार by definition is अनात्मा plus विदाभास. Therefore falsification of अनात्मा and विदाभास is falsification of अहङ्कार, falsification of अहङ्कार is falsification of कर्तृत्वम्, falsification of कर्तृत्वम् is falsification of कर्म because whatever action is done by a false कर्ता that कर्म cannot be real, that is why in sleep suppose a person kicks the neighbor. Suppose two people are sleeping in the same bed, one gets स्वप्न and he kicks the other person, that kicking will not produce पुण्यपापम् because देहाभिमान is not there at the time of sleep, similarly when the अहङ्कार कर्ता is falsified कर्म is falsified, therefore कर्मफलम् cannot be produced by a false कर्म. All because of falsification of अनात्मा प्रपञ्च.

How did the falsification of अनात्मा take place? Is it just by saying world is false. I regularly do पारायणम् that world is false. Falsification of world is not done by the repetition of a जप, it is done by knowing the reality behind the falsehood. Knowledge of the अधिष्ठानम् alone can falsify the अध्यासम्. अधिष्ठान ज्ञानेन अध्यासस्य मिथ्या निश्चयः. And for the entire अनात्मा the अधिष्ठानम् cannot be another अनात्मा. Can god be the अधिष्ठानम् of the अनात्मा प्रपञ्च? Suppose somebody asks the question whether the god is अधिष्ठानम् of अनात्मा प्रपञ्च.

You should not answer. You should ask a counter question what do you mean by god. If god means anything located anywhere, in any one of the लोकs, if god means anything or any person or any being located in any one of the लोकs that god also will become अनात्मा, that अनात्मा god also will be false, that false god cannot be the अधिष्ठानम् of the false universe. अनात्मा god cannot be the अधिष्ठानम् of the अनात्मा universe. Therefore if god is located somewhere, he is not God. Suppose you say by God I mean I, the आत्मा,

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥ गीता १८-६१ ॥

यो वेद निहितम् गुहायाम् ॥ तैत्तिरीयोपनिषत् २-१-१ ॥

if you are able to boldly say God is equal to I, then I can say God, i.e., I, the आत्मा is the अधिष्ठानम् of अनात्मा प्रपञ्च. This Self-realization which is equivalent to God-realization is called अधिष्ठान ज्ञानम्.

When I use the word realization don't imagine mystic experience, it is the understanding that I am the Consciousness which is not a part, product or property etc., understanding that I am the साक्षि चैतन्यम् and understanding the five features of Consciousness and this understanding is called Self-realization, God-realization. अधिष्ठान ज्ञानम् आत्मज्ञानम् falsifies अनात्मा प्रपञ्च.

Therefore this ज्ञानम् alone falsifies अनात्मा, falsifies अहङ्कार, falsifies कर्तृत्वम्, falsifies कर्म, destroys आगामि पुण्यपापम् that alone I said before ज्ञान-अग्नि-दग्ध-कर्माणम्. So आत्मदर्शनेन अनात्मा मिथ्यात्व निश्चय. And कृष्ण replaces

the word आत्मा by the word ब्रह्म. Therefore ब्रह्मदर्शनेन अनात्मा मिथ्यात्व निश्चय, falsification of the world by ब्रह्मदर्शनम्. This has been given brilliantly in मुण्डकोपनिषत् as

ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वम् च प्रसृतम् ब्रह्मैवेदम् विश्वमिदम् वरिष्ठम् ॥  
मुण्डकोपनिषत् २-२-११ ॥

Everywhere we find ब्रह्मन् alone and anything else that we see is an experience but it is not factual, world is experienceable but not factual. This understanding alone releases a person and that मुण्डक मन्त्र कृष्ण paraphrases. There it is said ब्रह्मन् is in front and ब्रह्मन् is at the rear side. Here कृष्ण says ब्रह्मन् is everything including all the rituals also. All rituals are also nothing but ब्रह्मन्, which means there is no ritual other than ब्रह्मन्, which means rituals are मिथ्या. This मिथ्यात्व दर्शनम् the गृहस्थ ज्ञानि has got even when he performs पञ्चमहायज्ञ. Therefore from his मिथ्या पूजा he is not expecting any result including मोक्ष. How can मिथ्या पूजा release me, the सत्य आत्मा? Then why are you doing? यद्यदाचरति श्रेष्ठस्ततदेवेतरो जनः ॥ गीता ३-२१ ॥ This मिथ्यात्व दर्शनम् तम्बुरा श्रुति is there in the गृहस्थ ज्ञानि during पञ्चमहायज्ञ, he never says through this पूजा I want to remove my पापम् if he has understood the class. Even in dream also he won't say this. Where is पापम्, where is पुण्यम्? अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् । कठोपनिषत् १-२-१४ ॥ गृहस्थ during the performance of the ritual never thinks let my प्रारब्ध go away or let my कर्म go he doesn't pray because where is प्रारब्धम् when

the entire अनात्मा is falsified. When the whole world is falsified including the galaxies where is the question of this petty प्रारब्ध, during his नमस्कारम् to Lord ईश्वर he never says let my प्रारब्धम् go, let my पापम् go, because सर्वत्र ब्रह्म दर्शनम्. Therefore ब्रह्म-अर्पणं ब्रह्म हविः ब्रह्म-अग्नि ब्रह्मणा हुतम्. And if previously he asked for स्वर्ग that so called स्वर्ग is also nothing but ब्रह्मन् with मिथ्या नामरूप.

कस्मिन्नु भगवो विज्ञाते सर्वमिदम् विज्ञातम् भवतीति ॥  
मुण्डकोपनिषत् १-१-३ ॥

I am everywhere, with नाम and रूप.

इदं ब्रह्म इदं क्षत्रम् इमे लोकाः इमे वेदाः इमे देवाः इमानि भूतानि इदं  
सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥

याज्ञवल्क्य said I am everywhere, कृष्ण says ब्रह्मन् is everywhere. Both are synonymous only. This is the most powerful world falsification श्लोक. जगत् मिथ्यात्व श्लोक is rarely there in the भगवद्गीता. In the उपनिषत् falsification of the world is repeated very often नेति नेति, न भूमिरापो न च वह्निरस्ति न चानितो मेऽस्ति न चाम्बरं च । ॥ कैवल्योपनिषत् २२-२३॥ नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९, कठोपनिषत् २-१-११ ॥ etc. उपनिषत् is full of world falsification, in the भगवद्गीता it is less and in a few places it is there, one such rare occasion is this very significant ब्रह्मार्पण श्लोक whose significance is often lost because it is associated with fast chanting before gulping food. This is the gist of this श्लोक. Now we will read the भाष्यम्.

ब्रह्म अर्पणं 'येन करणेन ब्रह्म-विद् हविः अग्नौ अर्पयति तद् ब्रह्म एव' इति पश्यति । तस्य आत्म-व्यतिरेकेण अभावं पश्यति ।

ब्रह्म अर्पणम् are two separate words that are joined together because of सन्धि. In this context the meaning of the word अर्पणम् has a special meaning. Normally the word अर्पणम् is the offering process, dedication is called अर्पणम्, भाव व्युत्पत्ति is the normal derivation. शङ्कराचार्य says in this context अर्पणम् refers to the wooden spoon or ladle which is used to offer oblations into the होमकुण्ड. Why is कृष्ण referring to the ladle used in the ritual? Because the context is a गृहस्थ ज्ञानि performing the पञ्चमहायज्ञ, because in the previous श्लोक यज्ञाय आचरतः कर्म it was said, therefore in this context we are talking about गृहस्थ ज्ञानि performing वैदिक कर्म like अग्निहोत्रम् in which a ladle is used to offer oblations. When a गृहस्थ ज्ञानि performs अग्निहोत्रम् using a ladle, what is his vision? This ladle also is nothing but ब्रह्मन् only or Myself only and its appearance as a ladle is because of मिथ्या नामरूप, in reality neither the ladle nor the lady, none of them exists. Therefore he says 'येन करणेन ब्रह्म-विद् हविः अग्नौ अर्पयति तद् अर्पणम्. So येन करणेन means with whatever ladle or instrument ब्रह्म-विद् – a गृहस्थ ज्ञानि हविः – the oblations, अग्नौ – in the fire, अर्पयति – offers. तद् अर्पणम् – that instrument is called अर्पणम्. Either you supply the word अर्पणम् a second time or change the order of the sentence. That ladle with the help of which a गृहस्थ ज्ञानि offers oblations into the fire, that ladle instrument is called अर्पणम्. Then you supply the word तद् once again, तद् ब्रह्म एव' इति पश्यति – तद् means that ladle अर्पणम्, ब्रह्म एव' इति पश्यति – a गृहस्थ ज्ञानि

remembers it is मिथ्या. The most important thing in binary format is remembering the मिथ्यात्वम् of the world then alone it can be seen as an entertainment. World and the events can be seen as an entertainment only under one powerful condition which generally we ignore. The powerful condition is in binary format the world is मिथ्या, only मिथ्या world can give entertainment, सत्यम् world can never give entertainment, it can give trouble. A tragedy, I have often said, that even a tragedy becomes an entertainment when it is a movie. Because movie is मिथ्या. Similarly life's experiences also can become entertainment only when life itself becomes another movie and life can become a movie only when I become a spectator. I can become a spectator only when I am not अहङ्कार in triangular format, only when I am the साक्षि in binary format. Therefore come to the binary format, be a साक्षि, falsify the entire world and its events then alone the word entertainment will become meaningful, otherwise you will get only annoyed. We will get annoyed when the word entertainment is used because we are forgetting the most important condition in binary format one is सत्यम् and the other is मिथ्या. When both are सत्यम् that binary format is द्वैतम् of साङ्ख्य philosophy. When both आत्मा and अनात्मा are सत्यम् that binary format is द्वैत philosophy of साङ्ख्य. Whereas our binary format is आत्मा is सत्यम्, अनात्मा is मिथ्या, therefore our binary format is essentially unitary format only. We need not go to the unitary format, our binary format itself is the unitary format. That is why I am not talking about going to the unitary format, I have stopped with binary format because our binary format is



essentially unitary format, because one is सत्यम् and the other is मिथ्या. Which one is सत्यम्, which one is मिथ्या? World is मिथ्या and I am सत्यम्. Don't say god is सत्यम्. That is another संसार. I am सत्यम्.

मतो नान्यत् किञ्चिदत्रास्ति विश्वं सत्यं बाह्यं वस्तुमायोपविलसत् ।  
आदर्शान्तर्भासमानस्य तुल्यं मय्यद्वैते भाति तस्माच्छिवोऽहम् ॥  
आत्मपञ्चकम् ४ ॥

Therefore ब्रह्म एव' इति पश्यति. There is no such thing called अर्पणम्. तस्य means अर्पणस्य, that अर्पणम् ladle अभावं पश्यति – he sees the nonexistence of that ladle, and in वेदान्त nonexistence means false existence, or seeming existence, or apparent existence, or appearance. The ladle is an appearance, it is not a fact, because नामरूप doesn't have an existence of its own. It is exactly like my reflection in the mirror I see but seeing the reflection doesn't prove the existence of it because it doesn't have an independent existence. Therefore the important Vedantic principle is experienceability is not reality, experienceability of the world is not the proof for reality of the world. Then the second principle is that utility of the world is not the proof of the reality. Sunrise is useful for सन्ध्यावन्दनम्. But that doesn't prove the reality of the sunrise, it is only मिथ्या. So experienceability doesn't prove reality, utility doesn't prove reality. Orderliness doesn't prove reality. The world is in very good order, there are moral laws, physical laws but still it is मिथ्या. Therefore the experienced ladle is useful for offering the oblations, and it is experienced, my hands are touching, but still आत्म-व्यतिरेकेण अभावम् – it doesn't exist separate from the

observer I. आत्म-व्यतिरेकेण means separate from me, the observer. The I of the binary format. आत्म-व्यतिरेकेण अभावम् पश्यति. शङ्कराचार्य himself explains that and we will read.

यथा शुक्तिकायां रजताभावं पश्यति, तद् [तथा] उच्यते ब्रह्म एव अर्पणम् इति, यथा यद् रजतं तत् शुक्तिका एव इति । ‘ब्रह्म अर्पणम्’ इति असमस्ते पदे ।

कृष्ण says the ladle is ब्रह्मन्. This should be understood as the following example. When a person mistakes a shell as a silver coin. On the beach a shell is there. Sunlight is reflected on the shell. Therefore it looks like a shining silver coin and when I am about to pick up that coin somebody says that silver coin which you are seeing is actually a shell. So when you say the silver coin is a shell, what does that sentence reveal? What you are seeing as a coin is really the shell only which means really speaking there is no coin at all. Even though for experience there is a silver coin, factually there is no coin. Therefore silver coin is shell is falsification of silver coin. When I make the corrective sentence that silver coin is shell it means the falsification of silver coin and replacement of that by the shell. Similarly ladle is falsified and is replaced by ब्रह्मन्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

यथा शुक्तिकायां रजताभावं पश्यति । तद् उच्यते ब्रह्म एव अर्पणम्  
इति । यथा यद् रजतं तत् शुक्तिका एव इति । ‘ब्रह्म अर्पणम्’ इति  
असमस्ते पदे ।

कृष्ण is concluding the main teaching of the fourth chapter in this twenty-fourth verse which teaching he started in the eighteenth verse कर्मणि अकर्म यः पश्येत्. And the central teaching is अकर्ता आत्मज्ञानम्, the knowledge of आत्मा as अकर्ता and this ज्ञानम् itself falsifies all the कर्मs and this falsification of कर्म is called कर्म-सन्न्यासः. Thus आत्मज्ञानम् falsifies कर्म and this falsification is called सन्न्यासः, therefore आत्मज्ञानेन कर्म मिथ्यात्वम् is equal to आत्मज्ञानेन कर्म-सन्न्यासः. Therefore the teaching is आत्मज्ञान-कर्म-सन्न्यासः and in shortened form ज्ञान-कर्म-सन्न्यासः which is the title of the chapter itself. ज्ञान-कर्म-सन्न्यासः is ज्ञानेन कर्म मिथ्यात्व निश्चय. After introducing this आत्मज्ञानम् in the eighteenth verse कृष्ण has been talking about the आत्मज्ञानिs from the nineteenth verse onwards and he talks about two types of ज्ञानिs – गृहस्थ ज्ञानि and सन्न्यासि ज्ञानि. He started with गृहस्थ ज्ञानि and then entered into सन्न्यासि ज्ञानि and again he has come back to गृहस्थ ज्ञानि. And this verse is talking about a गृहस्थ ज्ञानि who is involved in Vedic rituals and therefore various कारकम्s are there called accessories of the ritual and there is a ritual action called क्रिया, and also the result of the ritual action called फलम्. Therefore कारकम्s are there, क्रिया

is there, फलम् is there, all these are involved when a गृहस्थ ज्ञानि is performing the वैदिक कर्म. When a गृहस्थ ज्ञानि is associated with this क्रिया-कारकम्-फलम् what is his भावना? Does he look upon himself as a family man facing family problems, therefore utilizing the rituals for family solutions, what is the भावना of a गृहस्थ ज्ञानि? Lord कृष्ण says गृहस्थ ज्ञानि doesn't see family, problems, solutions, etc. He has got सर्वत्र ब्रह्म दर्शनम्, I am ब्रह्मन्, my wife is ब्रह्मन्, my children are ब्रह्मन्, problems are ब्रह्मन्, solution is ब्रह्मन्, escaping and going to heaven is also ब्रह्मन्, सर्वम् ब्रह्म मयम् जगत्. And what about क्रिया-कारक-फलम्? They don't exist separate from ब्रह्मन्, they don't have their own existence, which means they are all मिथ्या. Therefore ब्रह्म दर्शनेन क्रिया-कारक-फल मिथ्यात्व निश्चय is revealed in this श्लोक. That means ब्रह्म सत्यम् जगत् मिथ्या is the essence of this श्लोक. This जगत् मिथ्यात्वम् and the मिथ्यात्वम् of all the accessories used in the ritual including अर्पणम्, हविः etc., that is revealed through बाध सामानाधिकरण्य प्रयोगः. सामानाधिकरण्यम् means two words used without any preposition in between. Prepositionless pair of words like अर्पणम् ब्रह्म. So the sentence says the ladle, अर्पणम् means the wooden spoon used in the ritual is ब्रह्म is the statement, it doesn't say ladle is in ब्रह्मन्, ladle is of ब्रह्मन्, ladle is near ब्रह्मन्, no preposition is there. And whenever two words are used in proximity without preposition it is called सामानाधिकरण्य वाक्यम्. This सामानाधिकरण्यम् in English prepositionless two words are appositional words. In वेदान्त शास्त्र this सामानाधिकरण्य वाक्यम् is of four types. One is called ऐक्य सामानाधिकरण्यम्, number two is विशेषण-विशेष्य

भावे सामानाधिकरण्यम्, number three is उपासनायाम् सामानाधिकरण्यम्, and number four is बाधायाम् सामानाधिकरण्यम्.

सोऽयम् देवदत्तः, that देवदत्त is this देवदत्त when you say there 'He' is 'this', that सामानाधिकरण्यम् is called ऐक्य सामानाधिकरण्यम्. The old देवदत्त and new देवदत्त are not two people and both are one and the same. This is the example for ऐक्य सामानाधिकरण्यम्.

The second is विशेषण विशेष्य भावे सामानाधिकरण्यम्, this is a blue lotus. The word blue and the lotus both are without any preposition. And this सामानाधिकरण्यम् reveals not ऐक्यम्, blue and lotus are not one and the same, one is attribute and another is substance, substance and attribute cannot have ऐक्यम्. But what does it reveal? One is attribute and the other is substance, विशेषण विशेष्य भावे सामानाधिकरण्यम्.

The third one is उपासनायाम् सामानाधिकरण्यम्, when you say the शालीग्राम is विष्णु, it is not ऐक्य सामानाधिकरण्यम्, it is not विशेषण विशेष्य भाव सामानाधिकरण्यम्, but it is called उपासनायाम् सामानाधिकरण्यम्, may you meditate upon शालीग्राम as विष्णु. शालीग्राम is not विष्णु because शालीग्राम is जडम् and विष्णु is चेतनम्, शालीग्राम is परिच्छिन्नम् and विष्णु is अपरिच्छिन्न, Therefore we say शालीग्राम is to be imagined as विष्णु, this is called उपासनायाम् सामानाधिकरण्यम्.

The fourth one is बाधायाम् सामानाधिकरण्यम् in which a wrong perception is replaced by a right perception. The example is the snake that you see is nothing but rope. When I say snake is rope, it is not ऐक्यम्, snake and rope are not one

and the same, it is not विशेषण विशेष्य भाव, snake is not the attribute of rope, it is not उपासनायाम् also. May you regularly meditate सर्पे rope दृष्टिम् कुर्यात्. It is not an उपासन, it is not adjective noun, it is not ऐक्यम् also. Here false snake that you perceive is really rope that means by seeing the rope you falsify the snake. The fourth one is called बाधायाम् सामानाधिकरण्यम्.

When you say अर्पणम् is ब्रह्मन्, the ladle used in ritual is ब्रह्मन्. What सामानाधिकरण्यम् is it? We say it cannot be ऐक्य सामानाधिकरण्यम्, because ladle and ब्रह्मन् can never be one and the same, because one is चेतनम् and another is जडम्, one is सविकारम् another is निर्विकारम्, one is परिच्छिन्नम् another is अपरिच्छिन्नम्. तमःप्रकाशवत् विरुद्ध स्वभावयोः they cannot be one and the same. Therefore ऐक्य सामानाधिकरण्यम् is not possible.

Can you have विशेषण विशेष्य भावे सामानाधिकरण्यम्? Not possible because ब्रह्मन् is निर्विशेषम्, how can one be the adjective of the other. They being diagonally opposite also, darkness cannot become the attribute of the light, light cannot become the attribute of darkness. Diagonally opposite things cannot have विशेषण विशेष्य भाव सम्बन्ध. ऐक्य सामानाधिकरण्यम् is ruled out. विशेषण विशेष्य भाव सामानाधिकरण्यम् is also ruled out.

उपासनायाम् सामानाधिकरण्यम् also is ruled out. Why cannot you meditate upon the ladle as ब्रह्मन् just as शालीग्राम is meditated upon as विष्णु? That is also not possible because the whole section is ज्ञान प्रकरणम्. कृष्ण starts the eighteenth

श्लोक as the ज्ञानम् topic and कृष्ण concludes the whole प्रकरणम् as

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥

The very context is ज्ञानम्, in the ज्ञानम् context you cannot talk about उपासन, therefore उपासनायाम् सामानाधिकरण्यम् is also ruled out. This शङ्कराचार्य himself will analyze later. So you just note here, शङ्कराचार्य will talk about that later. उपासन also is not the topic.

Only बाधायाम् सामानाधिकरण्यम् is left out. Like the snake that you see is nothing but the rope or what is the other example, the silver coin you see is nothing but a shell only. What happens at the end of the statement? When I say the silver coin is a shell, the listener has to recognize the shell and after recognizing the shell, the silver has to be falsified. Therefore after reading the श्लोक what should we do, we have to falsify the wooden spoon, अग्नि has to be falsified, यजमान has to be falsified, यजमान पत्नि has to be falsified, स्वर्ग फलम् has to be falsified. The whole creation is मिथ्या नामरूप, कर्ता is not there, कर्म is not there, कर्मफलम् is not there. Therefore आगामि पुण्यम् is not there, आगामि पापम् is not there. Therefore when there is no पापम् itself where is the question of परिहार that is not there, शनि is not there, शनिदशा is not there, शनिदशा परिहार also is not there; this is for the गृहस्थ ज्ञानि. This is said by कृष्ण and is endorsed by शङ्कराचार्य. यथा शुक्तिकायां रजत-अभावम् पश्यति – because of the सामानाधिकरण्य वाक्यम्, शुक्तिकायाम् – in the shell that is

revealed रजत-अभावम् पश्यति – in the absence of रजत, the silver coin is seen. Here the construction of the sentence must be properly noted. In the previous line तस्य आत्म-व्यतिरेकेण अभावं पश्यति. There is a full stop at the end of the paragraph. You can remove the full stop and यथा शुक्तिकायां रजत-अभावम् पश्यति can be combined with the previous paragraph. And after रजत-अभावम् पश्यति you can put a full stop. So तस्य आत्म-व्यतिरेकेण अभावं पश्यति यथा शुक्तिकायां रजत-अभावम् पश्यति. A गृहस्थ ज्ञानि sees the absence of the wooden spoon even when he is performing the ritual using the wooden spoon in the back of the mind, he is aware of the fact that the होमकुण्ड the wooden ladle, the oblation, they are all nothing but मिथ्या नामरूप, in व्यवहार I am doing all these things for लोक-सङ्ग्रहार्थम्, I am not a कर्ता, I am not expecting any result out of this याग. Thus in the vision of the गृहस्थ ज्ञानि the ritual doesn't exist at all. And तद् उच्यते ब्रह्म एव अर्पणम् इति. That is a separate sentence. This negation of the world and the wooden spoon all of them is conveyed तद् उच्यते, तद् means that negation अर्पण अभावम् उच्यते – the falsification of the wooden spoon उच्यते – is revealed by ब्रह्म एव अर्पणम् – through the बाध सामानाधिकरण्य वाक्यम् ब्रह्म एव अर्पणम्. What is the example? अर्पणम् इति you can put a full stop. Then the next sentence यथा यद् रजतं तत् शुक्तिका एव इति. तथा we can supply and put a full stop. Just as a person says the silver coin is a shell and negates the silver coin, similarly कृष्ण says अर्पणम् is ब्रह्मन् and negates अर्पणम्. The best example is ब्रह्मैवेदम् अमृतम् पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्चोत्तरेण । ॥ मुण्डकोपनिषत् २-२-११ ॥ and another famous statement is ईशावास्यम् इदम् सर्वम्, it is a



famous ईशावास्य statement. Many people think that ईशावास्यम् इदम् सर्वम् is visualization of the world as ईश्वर, शङ्कराचार्य says it is not visualization of the world as ईश्वर, but it is the negation of the world by seeing ईश्वर. Thus ईशावास्यम् इदम् सर्वम् is the negation of the world. That is why the next वाक्यम् is तेन त्यक्तेन भुञ्जीथाः. शङ्कराचार्य says तेन त्यक्तेन is the त्याग of the whole world. For a ज्ञानि the world doesn't exist to create problems. Therefore the fifth capsule, for the one who remembers the real nature the world is nothing but a movie, it doesn't really exist at all. All these *Upanishadic* वाक्यम्s must be remembered in this context. And 'ब्रह्म अर्पणम्' इति असमस्ते पदे. This is a grammar point. While reading we read ब्रह्मार्पणम् as one word, शङ्कराचार्य says even though we read as though it is a compound word, really speaking it is not a compound word, they are two separate words. Therefore we should understand them as ब्रह्म and then अर्पणम्. Therefore he says असमस्ते पदे means it is not a समास पदम्. It means those two are not समास. They are to be read as separate words. But that doesn't mean that while reading we should say ब्रह्म अर्पणम्, while reading ब्रह्मार्पणम् only we should read, but in understanding we should know it is not a समास. Then असमस्ते पदे it is said to indicate that the two words, असमस्ते पदे is प्रथमा विभक्ति द्विवचनम् not सप्तमी. Continuing; यद् अर्पण-बुद्ध्या गृह्यते लोके तद् अस्य ब्रह्म-विदः ब्रह्म एव इति अर्थः ।

The idea of negation of the world is being consolidated here. यद् अर्पण-बुद्ध्या गृह्यते. यद् means that wooden spoon

which is used in the याग, there are people around seated and all those people are अज्ञानिs, those अज्ञानिs are seeing the wooden ladle as the wooden spoon, that wooden spoon which is seen by others as a spoon the ज्ञानि doesn't perceive as a spoon but he looks at it as ब्रह्मन्. That is what he says, यद् that wooden spoon अर्पण-बुद्ध्या गृह्यते – is perceived as an अर्पणम्, in this context अर्पणम् means wooden spoon we should remember, is perceived as a wooden spoon, तद् – the very same wooden spoon अस्य ब्रह्म-विदः – for this गृहस्थ ज्ञानि as he alone will be holding a wooden spoon, not a सन्न्यासि. Therefore अस्य गृहस्थ ब्रह्म-विदः – for this गृहस्थ ज्ञानि, ब्रह्म एव भवति – is ब्रह्मन् only. इति अर्थः – that is the idea. He doesn't see ब्रह्मन् sitting over the spoon, he recognizes ब्रह्मन् in the place of the spoon displacing the spoon. But this will create a problem. Suppose I say गृहस्थ ज्ञानि perceives the spoon as ब्रह्मन्, then one may take it literally. If you take it literally what will it mean? His eyes will perceive ब्रह्मन् only, his eyes will not perceive spoon. And then he looks elsewhere there is some visitor sitting there, he doesn't see the visitor also but sees ब्रह्मन्. And when he takes the वेदान्त class he will not see different students everything will be ब्रह्मन्. Thus many people will think that ज्ञानि will see visually everything as ब्रह्मन्. Remember visual perception is of the spoon alone. Nobody can visually see ब्रह्मन् because ब्रह्मन् is not visually perceptible. Therefore remember ज्ञानि sees the spoon as spoon only visually. The eyes will perceive the wooden spoon only, still we say ज्ञानि perceives ब्रह्मन्, it means in terms of understanding he knows there is no spoon other than ब्रह्मन्. It is exactly like even when I see the desk in front of me

I recognize there is no desk at all other than wood, I use the word desk, I ask people to bring the desk and perceptually also I know the difference between a desk and a chair, therefore eyes will continue to report but I understand the word desk I use but there is no *thing* called a desk. Similarly there is no *thing* called wooden spoon. This ज्ञानवक्षुः alone understands ब्रह्मन् but मांस वक्षुः of a ज्ञानि also will see the solid world. Otherwise in books like योगवाशिष्ठम् they talk about ब्रह्म, ब्रह्मविद्, ब्रह्मविद्भरः, वरिष्ठ and they describe the world will gradually appear like a dream. Many people are waiting for the world to gradually become like a wave disappearing etc. No such thing will happen, and if any such thing happens better go to either an eye doctor or a psychiatrist. During some bipolar problem also people will see things which are not there, people will hear words which are not there. ***Remember even if you are the greatest ज्ञानि the world will continue to be the world for the five sense organs, it is a clear understanding.*** Other than understanding never imagine any mystic import to the श्लोक. He understands everything is ब्रह्मन्, thereafter when they ask the question for transaction he will not say this is ब्रह्मन्, he will say this is spoon, this is अग्नि for व्यावहारार्थम्.

भावाद्वैतम् सदा कुर्यात् क्रियाद्वैतम् न कर्हिचित् । अद्वैतम् त्रिषु लोकेषु नाद्वैतम् गुरुणा सह ॥

*अद्वैतम् is there only in understanding and for transaction the world used is only the world and even when I am consuming the food, because the leaf is also ब्रह्मन्, food is also ब्रह्मन्, I don't consume leaf one day and food one day, at the time of eating*

leaf is leaf, plate is plate, cup is cup, व्यावहारार्थम् world is world only. Therefore क्रियाद्वैतम् न कर्हिचित् । अद्वैतम् त्रिषु लोकेषु in whichever लोक you go the fact is अद्वैतम्, that is kept in the background. And therefore ब्रह्म-विदः सर्वम् ब्रह्म ज्ञान चक्षुषा not मांस चक्षुषा. Continuing;

**ब्रह्म हविः तथा – यद् हविर्बुद्ध्या गृह्यमाणं तद् ब्रह्म एव अस्य ।**

The next portion in the श्लोक is **ब्रह्म हविः**. ब्रह्म अर्पणम् is one complete sentence, भवति we can supply and put a full stop. अर्पणम् ब्रह्म भवति. The next sentence is **हविः ब्रह्म भवति**. शङ्कराचार्य says in all these later sentences also the same idea must be understood that means बाध सामानाधिकरण्यम् must be extended to **हविः ब्रह्म**. Therefore he says **तथा ब्रह्म हविः** – this हविस् which means the various oblation material used for offering **तथा** – is also the same. That means you can put a dash **यद् हविर्बुद्ध्या गृह्यमाणम्** – whatever is perceived as an oblation by ignorant people. **हविर्बुद्ध्या** is a compound word, **गृह्यमाणम्** means grasped. Whatever material is grasped as an oblation, **तद् अस्य ब्रह्म एव** – that material is also ब्रह्मन् for this ज्ञानि in terms of understanding. That means **हविः** is also मिथ्या and this will have to be applied when we perceive the body also. *What is perceived as the body that is also मिथ्या, this will have to be practiced so that in the old age when the body goes through varieties of difficulties and pains, the biological pain cannot be eliminated by even the greatest ज्ञानि, many people have the misconception that ज्ञानम् will eliminate biological pain, let it be very clear that biological pain is the job of प्रारब्ध. Since प्रारब्ध cannot be experientially negated by ज्ञानम्, the*

biological pain also cannot be negated, because of the अभ्यास, ज्ञानि must understand this pain also is मिथ्या, a part of the अनात्मा प्रपञ्च, that must be intellectually remembered even when nerves report pain, but at the time of pain remembering the fact is very difficult therefore only you will say that मिथ्यात्वम् for remembering at the time of pain we have to practice निदिध्यासनम् when there is no pain. So during the absence of pain, मिथ्यात्व निश्चय must be practiced so that it will go the subconscious mind and once it goes to the subconscious mind even when the conscious mind reports the pain the subconscious mind will say this is also part of the प्रारब्ध, this will also pass away. If the pain will not pass away the body is going to pass away. If the pain doesn't pass away भगवान् has made one thing, pain may be incurable then also doesn't matter because pain may be incurable, body is subject to death, one day or the other this is also going to pass away. This thought must come when the pain is also there. For that what should we do? ध्यानम्. How many hours? How many hours we identify with the body. जन्म after जन्म. Therefore long निदिध्यासनम् is required. Class will be over in one hour, but meditation has to go for all the time. **Meditation doesn't mean sitting and closing the eyes, we have to dwell on this fact for hours, days, months, years and decades we have to practice that. There is no other way to handle biological pain.** And therefore तद् ब्रह्म एव अस्य. Continuing;

तथा 'ब्रह्माग्नौ' इति समस्तं पदम् । अग्निः अपि ब्रह्म एव यत्र हूयते । ब्रह्मणा कर्त्ता । ब्रह्म एव कर्त्ता इति अर्थः । यत् तेन हुतं हवन-क्रिया तद् ब्रह्म एव ।

Now शङ्कराचार्य goes to the next portion **ब्रह्म-अग्नौ**. **ब्रह्म-अग्नौ** is in the मूलम्, तथा 'ब्रह्माग्नौ' इति, similar is the expression **ब्रह्म-अग्नौ**. Here the two words **ब्रह्म** and **अग्नौ** are **समस्तं पदम्** – it is a **समास पदम्**. Unlike **ब्रह्म अर्पणम्**, **ब्रह्म अर्पणम्** is not a **समास**, whereas **ब्रह्म-अग्नौ** is a **समास**. You split it as **ब्रह्म एव अग्निः ब्रह्माग्निः तस्मिन् ब्रह्माग्नौ, कर्मधारय समास सप्तमी विभक्ति**, this is a grammar reference. What does it mean? **अग्निः अपि ब्रह्म एव यत्र हूयते. अग्निः अपि** – the fire also, **यत्र हूयते** – into which offerings are made, oblations are offered, **हूयते** means offerings are made, **यत्र** – into which, then you have to supply the word **तद् अपि ब्रह्म एव** – that **अग्नि** also is **ब्रह्मन्**. What should be the order of the sentence? **यत्र हूयते सः अग्निः अपि ब्रह्म एव**. That **अग्नि** into which materials are offered that **अग्नि** is also **ब्रह्मन्** only. Here also we should understand that displacement **सामानाधिकरण्यम्** there is no such thing called fire at all. After each sentence you have to add there is no ladle at all, there is no offering at all, there is no **अग्नि** at all, all these do not exist.

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९,  
कठोपनिषत् २-१-११ ॥

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । ॥  
कैवल्योपनिषत् २२-२३॥

These are all **निषेध वाक्यम्**, **बाध सामानाधिकरण्य वाक्यम्** and **निषेध वाक्यम्**s are synonymous only. The only difference is **बाध सामानाधिकरण्यम्** negates the world indirectly **निषेध वाक्यम्** negates the world directly. When I say the world is **ब्रह्मन्**, I am negating the world indirectly, when I say the world

is ब्रह्मन् that means there is no world other than ब्रह्मन्, is equal to world नास्ति. And in another place I say there is no world at all, there the world is negated directly. सर्वम् खलु इदम् ब्रह्म is the negation of the world indirectly. नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९, कठोपनिषत् २-१-११ ॥ is the negation of the world directly. That is the only difference. Here the whole श्लोक is indirect negation of the world through बाध सामानाधिकरण्य वाक्यम्.

Coming to the next one ब्रह्मणा कर्त्ता, ब्रह्मणा is in the मूलम्, शङ्कराचार्य says कर्त्ता, कर्त्ता means the ritualist यजमानः. So ब्रह्मणा कर्त्ता means by the यजमान who is also ब्रह्मन् the याग is done that we have to supply. ब्रह्मणा कर्त्ता हुतम् – the offering is made by the यजमान who is also ब्रह्मन्. So ब्रह्मणा is equal to कर्त्ता. Then next sentence ब्रह्म एव कर्त्ता इति अर्थः – the meaning of this sentence is offering has been done by the यजमान who is ब्रह्मन्. What is the portion to be highlighted here? ‘By the यजमान who is ब्रह्मन्’ when you say what is it that I want to highlight? यजमान is also ब्रह्मन् only. Therefore शङ्कराचार्य says ब्रह्म एव कर्त्ता इति अर्थः यजमान is also ब्रह्मन् is the point to be noted. From that what is to be derived? There is no यजमान at all, यजमान निषेधः has taken place. That means at the end of this श्लोक there should be no world. If there is no world at the end of the class you should not come with any complaint because when world itself is not there where is anything to be complained, complaint एव नास्ति संसार अभावात्. Why cannot you complain about ब्रह्मन्? Ok world has gone, why cannot I complain about ब्रह्मन्? You cannot complain about ब्रह्मन् because ब्रह्मन् is आनन्द स्वरूपः,

nobody will complain about आनन्द. Nobody will complain that I am so happy. From that it is clear happiness is my very nature, I will complain about sorrow from that it is clear sorrow is not my real nature. Therefore ब्रह्मन् can never be complained about because आनन्दो ब्रह्मेति व्यजानात् ॥ तैत्तिरीयोपनिषत् ३-६-१ ॥ Therefore at the end of the class how should you go home? आनन्द नन्दति नन्दति नन्दति एव. ब्रह्म एव यजमानः इति अर्थः. Then the next word is हुतम्. This शङ्कराचार्य comments. यत् तेन हुतं हवन-क्रिया. In this context the word हुतम् शङ्कराचार्य interprets as the action of offering. हुतम् is in the मूलम्, is equal to हवन-क्रिया, हवन-क्रिया means the action of offering. यत् तेन हुतम् is equal to हवन-क्रिया – whatever action of offering is done by तेन, तेन means by that यजमान, तद् means that हवन कर्म, that action is also ब्रह्मन् only. That means the process is also ब्रह्मन्. Then comes the last part – ब्रह्म एव तेन गन्तव्यम् which शङ्कराचार्य comments.

**यत् तेन गन्तव्यं फलं तद् अपि ब्रह्म एव ।**

This is the third quarter of the श्लोक, यत् गन्तव्यम्. गन्तव्यम् means the destination to be reached. What is the normal destination for all the rituals? More people are interested in स्वर्ग only, because initially they will try to improve the current life, the family, surroundings, professions etc., after sometime almost everyone will come to the conclusion that it is impossible to improve the setup, the corporation will be like this only, roads will be like this only, neighbors will be like this only, all the members of the association will be like this only, body he repeatedly repaired



and doctor said old age you will have to withstand only. Therefore all the surrounding things are unimprovable he has understood, Therefore the next better chance is

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ॥  
कठोपनिषत् १-१-१२ ॥

In स्वर्ग लोक body will be youthful and all will be wonderful. Therefore most people after sometime will vote for better next birth. Therefore गन्तव्यम् means स्वर्ग. शङ्कराचार्य says यत् गन्तव्यम् फलम् – the स्वर्ग फल which is to be reached तेन – by that यजमान, तद् अपि ब्रह्म एव – for this गृहस्थ ज्ञानि even such a desire is not there because in his vision that स्वर्ग लोक is also ब्रह्मन् only. After death you want to escape and go somewhere. That is why you say that you don't want next birth. That means you want to go somewhere. That somewhere is also nothing but ब्रह्मन् only. Where is that ब्रह्मन्? Here itself. అక్కడ ఉండే బ్రహ్మడు ఇక్కడ ఉన్నాడు? (అక్కడ ఉండే బ్రహ్మడు ఇక్కడ ఉన్నాడు? (अवकड उण्डे ब्रह्मडु इवकड उण्णाडु? ब्रह्मन् who is there, is here too.) Therefore why do you want to escape to ब्रह्मन् which ब्रह्मन् is here and now. Here and now you are that ब्रह्मन्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

अग्निः अपि ब्रह्म एव यत्र हूयते । ब्रह्मणा कर्ता । ब्रह्म एव कर्ता इति  
अर्थः । यत् तेन हुतं हवन-क्रिया तद् ब्रह्म एव ।

यत् तेन गन्तव्यं फलं तद् अपि ब्रह्म एव ।

In this twenty-fourth श्लोक Lord कृष्ण is talking about the vision of a गृहस्थ ज्ञानि who continues to perform नित्यकर्म regularly. Even though his नित्यकर्म involve various factors associated with कर्म, he has an additional vision which the other गृहस्थs lack, and that additional vision is the awareness that all the factors associated with कर्म or this यज्ञ are मिथ्या or व्यावहारिक सत्यम्, they don't have an existence of their own, they are nothing but ब्रह्मन् itself appearing as various factors with different मिथ्या नामरूप. This additional vision this गृहस्थ ज्ञानि has, and because of this additional vision there is a great benefit also which the other गृहस्थs do not get, and that benefit is freedom from आगामि पुण्यम् and पापम्. For the other गृहस्थs the कर्म will produce पुण्यपाप फलम्, either of which is पुनर्जन्म कारणम्, that पुनर्जन्म कारण भूत आगामि पुण्यपाप फल अभावः is the additional result for this गृहस्थ ज्ञानि.

And every कर्म is associated with three factors, viz., कारक, क्रिया and फलम्. कारक means the various accessories in the form of subject, object, instrument etc. क्रिया means the actual process of कर्म, फलम् is the result of that कर्म. Generally

termed as क्रिया-कारक-फलम्, in simple English, factors associated with all the कर्मs – लौकिक or वैदिक. In the twenty-fourth verse अर्पणम् हविः अग्नि and ब्रह्मणा these four words refer to कारकम्s. The word हुतम् refers to the क्रिया, and the word गन्तव्यम् refers to the फलम्. So four कारकम्s, one क्रिया and one फलम्, क्रिया-कारक-फलम्s are mentioned and कृष्ण says क्रिया-कारक-फल मिथ्यात्व दर्शनम् is done by this गृहस्थ ज्ञानि while performing his नित्यकर्म or पूजा including नवरात्रि पूजा. When he does it this way, this vision is never forgotten. Therefore he doesn't expect any result out of this पूजा also, because the result is also nothing but ब्रह्मन् only. Therefore ब्रह्मैव तेन गन्तव्यम्. The three quarters of this श्लोक शङ्कराचार्य has commented, now he has to enter the fourth quarter of this श्लोक. We will read.

**ब्रह्म-कर्म-समाधिना – ब्रह्म एव कर्म ब्रह्म-कर्म । तस्मिन् समाधिः यस्य सः ब्रह्म-कर्म-समाधिः । तेन ब्रह्म-कर्म-समाधिना ब्रह्म एव गन्तव्यम् ।**

This गृहस्थ ज्ञानि who is an enlightened ज्ञानि is given special title to differentiate him from all the other गृहस्थ अज्ञानिs and that special title is ब्रह्म-कर्म-समाधिः. ब्रह्म-कर्म refers to the vision that कर्म is none other than ब्रह्मन्. ब्रह्म-कर्म means the understanding or the vision that the कर्म that I am doing now doesn't really exist at all, either you say it is nonexistent or you say it is apparently existent, what is there is nothing but ब्रह्मन्. कर्म ब्रह्म एव is equal to ब्रह्म व्यतिरिक्तम् कर्म नास्ति this vision is called ब्रह्म-कर्म. ब्रह्म-कर्म is the name of the vision that कर्म doesn't exist separate from ब्रह्मन्. The word

**समाधि** means **निष्ठा**. By **निष्ठा** what we mean is natural awareness or availability of this vision. It is not that the गृहस्थ is struggling to remember this fact, there is no struggle at all, as even he performs this कर्म in the background as the तम्बुरा श्रुति this vision is continuously there, what is the vision, कर्म मिथ्या ब्रह्म व्यतिरिक्तम् कर्म नास्ति. This vision is naturally there. This naturally available vision is called **समाधि**. When you are deliberately practicing this vision, it is called अभ्यास, when it is spontaneously available it is called **समाधि**. What is the difference between अभ्यास and समाधि? In अभ्यास will is involved, effort is involved, in समाधि no will is involved, no effort is involved. For this गृहस्थ ज्ञानि ब्रह्म-कर्म दर्शनम् is **समाधि**. Therefore बहुव्रीहि समास. ब्रह्म-कर्म दर्शने समाधिः निष्ठा यस्य सः. The one who has got spontaneity in seeing the मिथ्यात्वम् of the कर्म which he is performing, even at the time of performance that vision is there. Therefore शङ्कराचार्य explains that beautiful words ब्रह्म-कर्म-समाधिना. He explains that ब्रह्म एव कर्म ब्रह्म-कर्म. That is his vision, the कर्म that I am doing is not कर्म, it doesn't exist, what exists is ब्रह्म एव. So ब्रह्म एव कर्म is also बाध सामानाधिकरण्यम्. तस्मिन् तस्मिन् means in that vision, तस्मिन् दर्शने, तादृश ज्ञाने तादृश मिथ्यात्व दर्शने, in that falsification vision, समाधिः, समाधिः means निष्ठा, spontaneous abidance, समाधिः is equal to निष्ठा, निष्ठा is equal to spontaneous abidance, effortless abidance, यस्य – whichever गृहस्थ ज्ञानि has got, बहुव्रीहि समास, सः – such an enlightened person is called ब्रह्म-कर्म-समाधिः. After ब्रह्म-कर्म-समाधिः we have to put a full stop. This is the definition of the word. Now शङ्कराचार्य completes that sentence तेन ब्रह्म-कर्म-समाधिना –

by such an enlightened गृहस्थ ज्ञानि, what is the destination to be attained? He doesn't say he wants to attain स्वर्ग, he doesn't say he wants to attain ब्रह्म लोक, but he says ब्रह्म एव गन्तव्यम् – every destination is nothing but ब्रह्मन्. That is the vision. तेन ब्रह्म एव – ब्रह्मन् destination गन्तव्यम् – is to be attained. That means as a result of this vision he is not going to travel anywhere, अत्र ब्रह्म समश्नुते ॥ कठोपनिषत् २-३-१४ ॥ ब्रह्म ऐक्य प्राप्ति alone is the प्रयोजनम्, he enjoys as a result of this vision. Continuing;

एवं लोक-सङ्ग्रहं विकीर्षुणा अपि क्रियमाणं कर्म परमार्थतः अकर्म, ब्रह्म-बुद्धि-उपमृदितत्वात् ।

Here शङ्कराचार्य says in this manner a गृहस्थ ज्ञानि is also as good and as great as a सन्न्यासि ज्ञानि, a सन्न्यासि ज्ञानि has physically renounced the कर्म, he doesn't perform कर्म whereas a गृहस्थ ज्ञानि has not physically renounced the कर्म but he has effectively renounced the कर्म by falsifying that कर्म. Therefore he is also free from कर्म effectively. Therefore he says एवम् – in this manner, लोक-सङ्ग्रहं विकीर्षुणा गृहस्थ ज्ञानिना – a गृहस्थ ज्ञानि who is interested in doing लोकसङ्ग्रहः which is service to the humanity. What type of service? By serving as a model he also performs पञ्चमहायज्ञ to inspire the other अज्ञानि गृहस्थs also, even though he doesn't require पञ्चमहायज्ञ he does it to serve as a model for the others based on यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥ गीता ३-२१ ॥ Therefore लोक-सङ्ग्रहं विकीर्षुणा – by a गृहस्थ who wants to serve the society, क्रियमाणं कर्म – the पञ्चमहायज्ञ performed by him regularly कर्म परमार्थतः अकर्म एव – is essentially non-

कर्म only, it is essentially an अकर्म or it is essentially सन्न्यासः only. अकर्म is equal to कर्म सन्न्यास only. In short, a कर्म done by an enlightened person is a form of सन्न्यास only. What type of सन्न्यास it is called? This is the title of the fourth chapter. What is the special सन्न्यास done by a गृहस्थ? ज्ञानकर्मसन्न्यासः is the special सन्न्यास done by a गृहस्थ and that is called here as अकर्म. Therefore अकर्म can be translated as ज्ञानकर्मसन्न्यासः of the enlightened गृहस्थ. And why do you call it सन्न्यास? Because ब्रह्म-बुद्धि-उपमृदितत्वात् – the कर्म has been destroyed, burnt down, उपमृदितम् means destroyed, burnt down, eliminated by ब्रह्म-बुद्धि, here the word बुद्धि means ज्ञानम्, ब्रह्म-बुद्धि means ब्रह्मज्ञानम्. And उपमृदितत्वात् means बाधितत्वात्, ब्रह्म-बुद्धि-उपमृदितत्वात् is equal ब्रह्मज्ञान बाधितत्वात्, ब्रह्मज्ञान बाधितत्वात् means destroyed by ब्रह्मज्ञानम्. Destroyed by ब्रह्मज्ञानम् means falsified by ब्रह्मज्ञानम्. Continuing;

एवं सति निवृत्त-कर्मणो अपि सर्व-कर्म-सन्न्यासिनः सम्यग्-दर्शन-स्तुत्यर्थं यज्ञत्व-सम्पादनं ज्ञानस्य सुतराम् उपपद्यते, यद् अर्पणादि अधि-यज्ञे प्रसिद्धं तद् अस्य अध्यात्मं ब्रह्म एव परमार्थ-दर्शिन इति ।

In these two paragraphs, this paragraph एवम् सति and the next paragraph अन्यथा सर्वस्य, शङ्कराचार्य is taking a small diversion and he gives a second interpretation of this श्लोक. So this श्लोक has got two interpretations. The first interpretation we have seen, and the first interpretation will be continued again later, but now in these two paragraphs only, a second interpretation is given. What is that? First I will explain

and then we will come to the paragraph. What is the first interpretation? This ब्रह्मार्पणम् श्लोक is talking about a गृहस्थ ज्ञानि and the vision of a गृहस्थ ज्ञानि. That too the vision of a गृहस्थ ज्ञानि when he is performing the नित्य पञ्चमहायज्ञ. Thus this श्लोक is talking about a ज्ञानि that too a गृहस्थ ज्ञानि that too the vision of a गृहस्थ ज्ञानि that too the vision a गृहस्थ ज्ञानि at the time of performing the पञ्चमहायज्ञ. And what is the purpose of this teaching? Because of this vision his कर्म doesn't produce पुण्यपापम्. This is the first interpretation of ब्रह्मार्पणम् श्लोक.

The second interpretation is that this श्लोक is talking about a specific साधन practiced by a सन्न्यासि ज्ञानि. Previous one is the vision of a गृहस्थ ज्ञानि, now in the second interpretation this श्लोक is talking about a specific साधन to be practiced by a सन्न्यासि ज्ञानि. What is the specific साधन? It is निदिध्यासन साधन, that too a specific निदिध्यासन साधन to be practiced twice a day like अग्निहोत्रम् or thrice a day like सन्ध्यावन्दनम्. What is this specific साधनम्? He has to take the क्रिया-कारक-फलम् used in all the rituals, he has to bring not physically but mentally all the कारकम्s, accessories involved in the नित्यकर्म and also the नित्यकर्म itself he has to bring in the mind, and also the फलम् he has to bring in the mind; क्रिया-कारक-फलम् he has to bring in the mind and he has to see the मिथ्यात्वम् of each one. So the कर्ता is मिथ्या, कर्म is मिथ्या, अधिकारणम् is मिथ्या सम्प्रदानम् is मिथ्या, फलम् is मिथ्या. क्रिया-कारक-फल मिथ्यात्व दर्शनम् is the विशेष निदिध्यासनम्. This विशेष निदिध्यासनम् is to be performed by a सन्न्यासि ज्ञानि twice or thrice a day like नित्य अग्निहोत्रम्

or नित्य सन्ध्यावन्दनम् नित्य विशेष निदिध्यासनम् is to be performed by a सन्न्यासि ज्ञानि for the rest of his life. This नित्य विशेष निदिध्यासनम् is given a special title also. This नित्य विशेष निदिध्यासनम् which is in the form क्रिया-कारक-फल मिथ्यात्व दर्शनम् is given a new title also. The title for नित्य विशेष मिथ्यात्व दर्शनम् is called a ज्ञानयज्ञः. It is called ज्ञानयज्ञः because this ज्ञानयज्ञ of a सन्न्यासि ज्ञानि resembles the कर्मयज्ञs done by the गृहस्थ ज्ञानिs. Thus नित्य विशेष निदिध्यासनम् which is in the form of क्रिया-कारक-फल मिथ्यात्व दर्शनम् is called ज्ञानयज्ञः because of several similarity of the ज्ञानयज्ञ with the कर्मयज्ञ done by the गृहस्थs or गृहस्थ ज्ञानिs like सप्तपाक यज्ञ, सोम यज्ञ etc., so many कर्मयज्ञs are done, between this कर्मयज्ञ and this ज्ञानयज्ञ prescribed in this श्लोक, this ज्ञानयज्ञ and कर्मयज्ञ there are so many सामान्य धर्मs, therefore it is a गौणयज्ञः.

What are the resemblances? शङ्कराचार्य doesn't give the details. They are hinted and I will give you the details. The कर्मयज्ञ of a गृहस्थ and ज्ञानयज्ञ of a सन्न्यासि have several similarities. The first one is both are to be performed regularly, नित्य अनुष्ठेयत्वम्. कर्मयज्ञ is to be regularly done by a गृहस्थ and ज्ञानयज्ञ is to be done regularly by a सन्न्यासि.

कर्मयज्ञ is prescribed by the वेदपूर्व, the ज्ञानयज्ञ is prescribed by वेद अन्त भाग, therefore the second similarity is वेद विहितत्वम्. Both are prescribed by the वेदs. Therefore it has to be compulsorily practiced. कर्मयज्ञ is to be practiced by the गृहस्थ and ज्ञानयज्ञ is to be compulsorily practiced by सन्न्यासि. कर्मयज्ञ is आजीवितम्. यावज्जीवमग्निहोत्रं जुहोति,



here also आसुप्तेरामृतेः कालं नयेद्देदान्तचिन्तया । ॥  
 अप्पयदीक्षितः कृत सिद्धान्तलेशसङ्ग्रहे प्रथमोऽध्याये  
 परिसङ्ख्याविधिविचारे उदाहृत ॥ आसुप्तेरामृतेः कालं  
 नयेद्देदान्तचिन्तया । (अवकाशो न दातव्यः कामादीनां मनागपि)  
 दद्यान्नावसरं किञ्चित् कामादीनां मनागपि ॥ What is the first  
 similarity? Both are to be regularly performed. The second  
 similarity is both are prescribed by the वेद, वेद विहितत्वम्.

The third similarity is that both of them are sacred, उत्कृष्टत्वम् being prescribed by the वेद it is not an ordinary कर्म like a लौकिक कर्म, because it is ईश्वर विहितम्. Both of them are holy or sacred. उत्कृष्टत्वम् is the third common factor.

The fourth similarity or common factor between कर्मयज्ञ of a गृहस्थ and ज्ञानयज्ञ of a सन्न्यासि is the कर्मयज्ञ also has got कारक सम्बन्ध, various factors are there, and in this ज्ञानयज्ञ also क्रिया-कारक-फलम् is there. In कर्मयज्ञ also क्रिया-कारक-फलम्s are there, in ज्ञानयज्ञ also क्रिया-कारक-फलम्s are there. Then you will ask the question how do you say so. In कर्मयज्ञ क्रिया-कारक-फलम् is there यजमान, अग्नि हविः etc., are there and it is understandable. But in ज्ञानयज्ञ क्रिया-कारक-फलम् are not there, how do you say they are there? In this ज्ञानयज्ञ also क्रिया-कारक-फलम् is there because we have to meditate upon the मिथ्यात्वम् of क्रिया-कारक-फलम्. He has to bring अग्नि for seeing the मिथ्यात्वम् of the अग्नि, there also priests are involved by seeing the मिथ्यात्वम् of होता, अध्वर्यु, उद्गाता. Here also स्वर्ग ब्रह्म लोक फलम् is there by seeing the मिथ्यात्वम् of स्वर्ग ब्रह्म लोक. Since in this

ज्ञानयज्ञ क्रिया-कारक-फल मिथ्यात्व दर्शनम् is involved here also क्रिया-कारक-फल सम्बन्ध is there, therefore this is called ज्ञानयज्ञ.

Not only that, later कृष्ण is going to say not only this ज्ञानयज्ञ is holy like कर्मयज्ञ, in fact this ज्ञानयज्ञ is superior to all the other कर्मस which will be said in the thirty-third श्लोक

श्रेयान्द्रव्यमयाद्यज्ञाञ्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥

Thus the twenty-fourth श्लोक is the glorification of ज्ञानम् as the greatest यज्ञ.

When you take the second interpretation we have to make a small difference, When you take the second interpretation you have to complete the previous topic with the twenty-third श्लोक. With the twenty-third श्लोक ज्ञानम् topic is over and from the twenty-fourth श्लोक ज्ञान स्तुति begins. It is the introduction of a new topic. ज्ञान स्तुति topic as a यज्ञ is the new topic. This new topic begins with the twenty-fourth श्लोक and it is completed with the thirty-third श्लोक. This is an academic note.

According to the first interpretation twenty-fourth श्लोक is the end of ज्ञानम् topic, and from twenty-fifth श्लोक is the glorification of ज्ञानम् topic. But according to the second interpretation twenty-third is the end of ज्ञानम् topic and from twenty-fourth ज्ञानम् glorification as यज्ञ starts. According to the first interpretation twenty-fourth श्लोक talks about a गृहस्थ ज्ञानि and according to the second interpretation twenty-fourth

श्लोक talks about a सन्न्यासि ज्ञानि. And the topic is निदिध्यासनम् यज्ञ.

In this context according to the second interpretation I would like to talk about a परा पूजा prescribed by शङ्कराचार्य himself. It is one of the works of शङ्कराचार्य called परा पूजा. When we talk about परा पूजा, what should we understand? It is a unique type of पूजा. Therefore naturally we will ask what are the उपचारs involved. शङ्कराचार्य says it is a superior पूजा in which all the उपचारs like पाद्यम्, अर्घ्यम्, आचमनीयम् etc., are involved. Naturally we will be ready to go to the market and purchase all of them and शङ्कराचार्य says that you don't require any physical material and you have to take all the उपचारs involved in the regular पूजा and you should understand all of them are मिथ्या or non-relevant with regard to the real God. Seeing the उपचारs as irrelevant and you have to see one by one. First you have to take आसनम्. आसनम् समर्पयामि is the regular पूजा. What is परा पूजा? You ask the question where is आसनम् possible for God, because God being the infinite अधिष्ठानम् of the entire creation, God is the आसनम् for the entire creation how can I provide आसनम् for God. Thus the negation of आसनम् is the first उपचार of परा पूजा. Then you take अर्घ्यम् and ask the question the real God is यतदद्रेश्यमब्राह्ममगोत्रमवर्णमवक्षुःश्रोत्रं तदपाणिपादम् । ॥ मुण्डकोपनिषत् १-१-७ ॥ when real भगवान् has no hands how can you give water to wash his hands, when भगवान् has no hands where is the question of अर्घ्यम्? So the second उपचार of परा पूजा is अर्घ्यम् निषेध. Then ask the question नित्य शुद्धस्य किम् स्नानम्, offering स्नानम् to भगवान् is an insult. स्नानम्

is meant for removing the impurity and भगवान् is नित्य शुद्धः, therefore it is not there. स्नान निषेध is the next उपचार of परा पूजा. Thus षोडश उपचार you see as षोडश अपचार. Offering उपचार as अपचार an insult, you understand remembering the गौडपाद's two श्लोकs

निस्तुतिर्निर्ममस्कारो निःस्वधाकार एव च ।

चलाचलनिकेतश्च यतिर्यादृच्छिको भवेत् ॥ माण्डूक्य कारिका २-३७ ॥

सकृद्भिभातं सर्वज्ञं नोपचारः कथञ्चन ॥ माण्डूक्य कारिका ३-३६ ॥

This meditation is called real षोडश उपचार पूजा. उपचार निषेधः एव उपचार. ब्रह्मार्पणम् is such a meditation done by सन्न्यासि ज्ञानि. Therefore he says एवम् – in this manner, निवृत्त-कर्मणः अपि – a सन्न्यासि also who has renounced all the क्रिया, कारक and फलम् he has removed the sacred thread itself, he has removed the tuft itself, निवृत्त-कर्मणः, सर्व-कर्म-सन्न्यासिनः अपि, you can understand that he is the renouncer of all the कर्मs physically, ज्ञानस्य यज्ञत्व-सम्पादनम् – ज्ञानस्य means the special निदिध्यासनम् regularly practiced by him. Here the word ज्ञानम् refers to the special निदिध्यासनम् regularly practiced by him, that special निदिध्यासनम् is क्रिया-कारक मिथ्यात्व दर्शनम्. So this special निदिध्यासनम् called क्रिया-कारक-फल मिथ्यात्व दर्शनम् यज्ञत्व-सम्पादनम् – figuratively presenting it as ज्ञानयज्ञः, सम्पादनम् means figurative description, गौण प्रयोगः सम्पादनम्, it is a type of उपासनम्, सम्पादनम् means अध्यासः. We can simply translate it as figurative presentation of meditation as ज्ञानयज्ञः. For what

purpose? सम्यग्-दर्शन-स्तुत्यर्थ – to glorify meditation also as a great पूजा. Because पूजा is glorious every गृहस्थ knows. But meditation or निदिध्यासनम् as glorious a गृहस्थ may not know, especially when he is regularly used to ritual, ritual alone he takes it as great, therefore when you compare meditation as a ritual he can easily see it as a holy कर्म. Therefore he says सम्यग्-दर्शन-स्तुत्यर्थ – for the sake of glorification of the सम्यग्-दर्शनम् right vision. Especially for many people who are used to a ritualistic lifestyle the attachment to the ritual becomes so great that they cannot give up that कर्म. So by taking सन्न्यास when they give up the ritual, for a few days they will have an emptiness and vacuum that I am not doing आचमनीयम् etc., and also a feeling that he is doing a crime by not doing these rituals. Even for some people who have been doing श्राद्धम् for such a long time, having lost parents in young age itself, when they are old they are not able to perform the श्राद्धम् elaborately, शास्त्रम् itself says if you are not able to do elaborate श्राद्ध you can do it as हिरण्य श्राद्धम्. Of course for the modern people you need not say because even हिरण्य श्राद्धम् doesn't exist for them. The old traditional people don't convert the श्राद्धम् into हिरण्य श्राद्धम् because when they do that they have first fear that पितृ शापम् will come or some kind of sentiment, कर्म itself becomes an attachment. For such people वेद prescribes a special ritual. What is that? Regularly, if you have got an itching sense, you sit in meditation and bring all the पञ्च पात्रम्, उद्गरिणि, अग्नि, priest and each one you bring and you say इदं सर्वं यदयमात्मा ॥ बृहदारण्यकोपनिषत् २-४-६ ॥ ब्रह्म अर्पणम् ब्रह्म हविः to get out of कर्म rut or कर्म बन्ध. Therefore

सम्यग्-दर्शन-स्तुत्यर्थं ज्ञानयज्ञस्य निदिध्यासनस्य यज्ञत्व-  
सम्पादनम् – presenting meditation as a यज्ञ is सुतराम् उपपद्यते  
– is certainly meaningful. What is meaningful? Presenting  
meditation as a form of पूजा or यज्ञ is a very very meaningful  
thing for a सन्न्यासि who doesn't have an opportunity to do  
rituals with which he has got addicted. And what is that ritual?  
यद् अर्पणादि – the various accessories involved in the ritual  
अधि-यज्ञे – in the अधि-यज्ञम् context, it means कर्मकाण्ड  
context, ritualistic context, so various materials and accessories  
are involved in ritualistic context, प्रसिद्धम् – which is well  
known तद् – those very same accessories are ब्रह्म एव – none  
other than ब्रह्मन् in spiritual context. The accessories of ritual  
context is ब्रह्मन् of spiritual context, it is called अध्यात्मं यज्ञम्.  
परा पूजा is called अध्यात्म पूजा. Regular external पूजा is called  
अधि-यज्ञ पूजा. So अधि-यज्ञम् एव converted into अध्यात्मम्.  
अधि-यज्ञम् is meant for गृहस्थ, अध्यात्म यज्ञ is meant for a  
सन्न्यासि. We have got several such portions in the वेद also,  
and we will see in the भगवद्गीता itself later from the next श्लोक  
onwards it will be talked about. अध्यात्मं ब्रह्म एव for परमार्थ-  
दर्शिनः – for a सन्न्यासि ज्ञानि. Continuing;

अन्यथा सर्वस्य ब्रह्मत्वे अर्पणादीनाम् एव विशेषतो  
ब्रह्मत्वाभिधानम् अनर्थकं स्यात् ।

So naturally we will be wondering how did शङ्कराचार्य  
get this second interpretation. When we read the श्लोक we are  
unable to get the first interpretation itself and even if somehow  
we manage to find out the first one, we are not able to arrive at  
the second one. So we will be curious to know how did you get

all these meanings. You say generally we have heard about निदिध्यासनम्. It is known for all Vedantic students श्रवणम्, मननम् and निदिध्यासनम्, निदिध्यासनम् is सर्व दृश्य मिथ्यात्व दर्शनम्. This we have heard but here शङ्कराचार्य talks about a unique निदिध्यासनम् and in that he talks about bringing क्रिया-कारक-फलम् and you have to see it as मिथ्या and it is called ज्ञानयज्ञ and this ज्ञानयज्ञ is a compulsory duty for a सन्न्यासि and it has to be practiced like अग्निहोत्र regularly and all these ingenious meanings as a विशेष निदिध्यासनम्, as a ज्ञानयज्ञ, as a duty for a सन्न्यासि, how do you get all these meanings. शङ्कराचार्य says it is very simple. You look at the श्लोक itself.

When everything is मिथ्या why should कृष्ण specifically talk about मिथ्यात्वम् of only a few things. Suppose all of you are human beings, I hope you will not doubt, suppose I am calling a few students and say that you know this person is a human being, that person is a human being. When I call a few people there must be some purpose. And without a purpose कृष्ण cannot bring in a few things alone when everything is मिथ्या, when every अनात्मा is मिथ्या, only a few things He cannot bring in but He is bringing in from that you should understand that कृष्ण is struggling to prescribe something for a सन्न्यासि ज्ञानि. What is that prescription? Take the regular ritualistic material and see it as ब्रह्मन्. So that he can prescribe them as a regular साधन because he has already used those special materials, that will be easy, morning he gets up, for a ritualist these things are natural, therefore it can be prescribed as a निदिध्यासनम्. That is the clue when everything is मिथ्या, कृष्ण specifically mentioning a few things from that we should

understand that it is a special meditation that कृष्ण prescribes here. Therefore शङ्कराचार्य says अन्यथा – unless a special meditation is prescribed as ज्ञानयज्ञ, सर्वस्य ब्रह्मत्वे – when everything is ब्रह्मन्, अर्पणादीनाम् एव ब्रह्मत्वाभिधानम् – specific mention of the ब्रह्मन् status of a few selected things, when everything is ब्रह्मन् specific identification of a few ritualistic things as ब्रह्मन् विशेषतः अभिधानम् अनर्थकं स्यात् – will have no special purpose. And without purpose doing something is not the practice of an intelligent teacher. An intelligent teacher will not say something specifically unless there is a specific purpose. And what is that purpose? Introduction of विशेष निदिध्यासनम् as ज्ञानयज्ञ. This is to be inferred from this clue. With this, the second interpretation is over. And according to the second interpretation twenty-fourth श्लोक is the beginning of ज्ञानस्तुति, according to the first interpretation twenty-fourth श्लोक is the conclusion of ज्ञानम्. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

एवं सति निवृत्त-कर्मणो अपि सर्व-कर्म-सन्न्यासिनः सम्यग्-  
दर्शन-स्तुत्यर्थं यज्ञत्व-सम्पादनं ज्ञानस्य सुतराम् उपपद्यते, यद्  
अर्पणादि अधि-यज्ञे प्रसिद्धं तद् अस्य अध्यात्मं ब्रह्म एव परमार्थ-  
दर्शिन इति ।

अन्यथा सर्वस्य ब्रह्मत्वे अर्पणादीनाम् एव विशेषतो  
ब्रह्मत्वाभिधानम् अनर्थकं स्यात् ।

In the last class I pointed out that this श्लोक can be interpreted in two ways. In the first interpretation it refers to a गृहस्थ ज्ञानि who is involved in नित्यकर्म and this नित्यकर्म that he does will not produce any आगामि पुण्यम् or पापम्, because he understands everything is ब्रह्मन्, and therefore all the things involved in कर्म also are ब्रह्मन्. This is the interpretation from the standpoint of a गृहस्थ ज्ञानि. When you look from the standpoint of a सन्न्यासि ज्ञानि this very श्लोक is talking about a special type of निदिध्यासनम्, in his case no कर्म is involved and therefore there is no question of आगामि पुण्यम् or पापम्, only when कर्म is performed the question of पुण्यम् or पापम् will come. In the case of a सन्न्यासि ज्ञानि he doesn't have any such कर्म, but this श्लोक talks about a special type of निदिध्यासनम् he has to do and he does regularly, and that निदिध्यासनम् is seeing all the कारक-क्रिया-फलम् as मिथ्या. And in this कारक-क्रिया-फलम् the most important factor is I the कर्ता and भोक्ता, I look upon myself the कर्ता and भोक्ता as मिथ्या. I am not a कर्ता, I am not a भोक्ता, I am not a

साधक also, thus regular falsification of कर्ता I, भोक्ता I, साधक I, even मुमुक्षु I should be falsified, I should not look upon myself as a साधक looking for मोक्ष, thus regular साधकत्व निषेध, मुमुक्षुत्व निषेध etc., is part of the regular meditation. Similarly all the other कारकs like the अन्तःकरणम् also I should falsify otherwise I will keep on talking about चित्तशुद्धि, upto a particular level talking about चित्तशुद्धि is wonderful. After a particular level talking about चित्तशुद्धि also becomes an obstacle because we are seeing चित्तम् itself is मिथ्या and I don't have any सम्बन्ध with चित्तम् how can I keep on talking about 'I have to get चित्तशुद्धि', that notion also I should regularly and systematically falsify. As long as I talk about चित्तशुद्धि constantly the idea that I am a साधक will never go away and as long that idea is there अहम् ब्रह्म अस्मि will never be allowed to come. Therefore upto a particular level the idea of साधकत्वम्, चित्तशुद्धि etc., are wonderful but after practicing श्रवणम् and मननम् for sometime when I come to निदिध्यासनम् the चित्तशुद्धि idea 'I am a साधक to become a better अधिकारि' all of them I should systematically falsify. This is called a special meditation of कारक-क्रिया-फल मिथ्यात्व दर्शनम्. That is prescribed in this श्लोक and that alone is the second interpretation we saw in the last class. एवं सति निवृत्त-कर्मणो अपि that paragraph and the next paragraph also अन्यथा सर्वस्य ब्रह्मत्वे. And now शङ्कराचार्य comes back to the गृहस्थ ज्ञानि himself and comes back to the first interpretation. These two paragraphs are the second interpretation and now he comes back to the first interpretation itself that we will see.

तस्माद् 'ब्रह्म एव इदं सर्वम्' इति अभिजानतः विदुषः सर्व-  
कर्माभावः ।

तस्मात् – therefore ब्रह्मन् alone is सत्यम् and कारक-  
क्रिया-फलम् constituting the entire universe is मिथ्या, and  
therefore सञ्चित, प्रारब्ध, आगामि all of them are मिथ्या only,  
this particular vision who has got because of this very vision  
कारक-क्रिया-फलस्य मिथ्यात्वात्. Why all of them are मिथ्या?  
'ब्रह्म एव इदं सर्वम्' इति अभिजानतः – because he sees that all  
these things are essentially ब्रह्मन् only and whatever I am  
experiencing other than ब्रह्मन् is मिथ्या नामरूप. Therefore  
'ब्रह्म एवम् इदम् सर्वम्' – everything is ब्रह्मन्, and everything  
other than ब्रह्मन् is मिथ्या, इति अभिजानतः विदुषः – for the wise  
person especially the गृहस्थ ज्ञानि who is aware of this fact  
even when he is performing the पञ्चमहायज्ञ, अभिजानतः षष्ठी  
विभक्ति विदुषः – for that गृहस्थ ज्ञानि, सर्व-कर्म-अभावः – no  
कर्म exists including the कर्म that he is performing that doesn't  
exist, because even while performing the कर्म he doesn't look  
upon himself as a जीव seeking some better future.

This alone I am presenting as the triangular format.  
When I am in triangular format I look upon जीव, myself as a  
कर्ता and as even I perform the कर्म I will have a motive of  
becoming an improved better person, either as a कर्ता I want to  
become a better भोक्ता or as a साधक I want to improve myself.  
The improvement expectation can never be avoided in  
triangular format. In binary format alone there is no  
improvement expectation, because everything is perfectly fine  
as it is, because everything is ब्रह्मन्. Then alone the कर्म will

become one of the entertainment or game. That mindset makes the difference.

Therefore विदुषः सर्व-कर्म-अभावः – these कर्मs are not registered as कर्मs at all. In his mind also, in भगवान्'s mind also this is not registered as a कर्म. Therefore it will not produce आगामि पुण्यपापम्. Continuing;

कारक-बुद्धि-अभावात् च । न हि कारक-बुद्धि-रहितं यज्ञाख्यं कर्म दृष्टम् ।

Until now शङ्कराचार्य said that the गृहस्थ ज्ञानि doesn't have आगामि पुण्यपापम् because he looks upon everything as ब्रह्मन्. Therefore from पारमार्थिक दृष्ट्या everything is ब्रह्मन्, therefore आगामि पुण्यपापम् is also ब्रह्मन्. Now hereafter he wants to establish from व्यावहारिक दृष्टि also आगामि पुण्यपापम् are not produced at all. What is the previous argument? Even if आगामि पुण्यपापम्s are produced that आगामि पुण्यपापम् also ज्ञानि doesn't look upon as पुण्यपापम्, in his vision that आगामि पुण्यपापम् is also ब्रह्मन्, because when everything is ब्रह्मन् आगामि पुण्यपापम् also is ब्रह्मन्. Assuming that आगामि पुण्यपापम् is produced, now hereafter the argument is in the case of ज्ञानि, there is no question of production of आगामि पुण्यपापम् itself, because whether the पुण्यपापम्s are produced or not is not dependent on the कर्म but it is dependent on the mindset. Since a ज्ञानि is free from triangular format and he doesn't have I am a कर्ता notion itself, he doesn't have I am a साधक notion itself, आगामि पुण्यपापम् is not produced. In the previous argument assuming that आगामि पुण्यपापम् is produced, in ज्ञानि's vision there is no आगामि पुण्यपापम्,

because when everything is ब्रह्मन् the आगामि पुण्यपापम् is also ब्रह्मन्. But hereafter the argument is आगामि पुण्यपापम् is not produced in the case of a ज्ञानि because he doesn't have I am कर्ता notion. The type of कर्म is not purely determined objectively based on the कर्म only, the mindset and motive does determine the type of कर्म. That is why when a child commits a mistake or a mentally deranged man commits a crime, crime remaining the same, it might have resulted in the death of a person also, when the person is mentally deranged then that crime is not considered as a crime. And when a person is not in his senses, a drunkard when he does a कर्म then the nature of कर्म becomes different. When a person murders during a provoked situation then the degree of crime, that intensity that is different. Whereas when a person plans and when it is a premeditated murder, the intensity of the कर्म is different. That is why when murder is there the motive of a person is analyzed, because mindset determines the type of action. In the case of a ज्ञानि the mindset being totally different that कर्म is not considered as a कर्म itself. This argument शङ्कराचार्य gives now. So कारक-बुद्धि-अभावात् च – when a ज्ञानि performs a कर्म his mindset is totally different, he doesn't have कारक-बुद्धि, mainly कारक-बुद्धि refers to I am a कर्ता इति कर्तृत्व भावना is not there. So कारक-बुद्धि-अभावात् च can be understood as कर्तृत्व भावना is not there. And when कर्तृत्व भावना is not there, there is no आगामि पुण्यपापम्. That is why animals also do not have आगामि पुण्यपापम्. When a cow gives the milk and the milk is used for रुद्राभिषेकम्, will the पुण्यम् out of that कर्म come to cow or the owner of the cow? Milk is used for

रुद्राभिषेकम्, remember cow cannot and doesn't decide how the milk should be used, it doesn't give the commandment use for coffee, use for रुद्राभिषेकम्, it doesn't think or do, therefore the पुण्यम् cannot come to the cow. And when a tiger kills a lamb the पापम् doesn't go to the tiger, because it is not कर्तृत्व बुद्धि based but it is an instinct based कर्म, no कर्तृत्व भावना is there. Similarly when I am asleep suppose I kick someone nearby, then I won't have that पापम्. Why, because देहाभिमान is lacking. Therefore he says कारक-बुद्धि-रहितं यज्ञाख्यं कर्म न दृष्टम् – there is no यज्ञ कर्म कारक-बुद्धि-रहितम् – without कारक भावना and especially अहम् कर्ता इति भावना which is indicated in the सङ्कल्प. That is why in all the कर्मs the most important thing is that I am a कर्ता is very important, not only I am a कर्ता, I should deliberately think, I should also give my designation, I am born in such and such गोत्र and this यशौ नक्षत्रे जातस्य, the priest will ask the question what is your गोत्रम्, what is your यशि, what is your नक्षत्रम्, I have to deliberately invoke my वर्ण-आश्रम etc., and if you say that you do that कर्म in the name of भगवान्, people say in the name भगवान् that पूजा will be completely defunct, it doesn't exist. It cannot produce any benefit for anyone. A पूजा when it is done without सङ्कल्प that कर्म is like an invalid vote in the election, that कर्म cannot produce चितशुद्धि also, that कर्म cannot produce worldly benefit also, that कर्म cannot get material benefit also, why, because I have not mentioned who is the कर्ता and what is the यशि नक्षत्रम् etc., therefore it is very important any पूजा you do, any अर्चना you do, when the priest asks the question, what is your गोत्र नक्षत्रम् you have to tell that,

because when you don't tell that, that कर्तृत्व बुद्धि is gone and that कर्म becomes invalid. Therefore if you don't want any material benefit then do the अर्चना saying I want चित्तशुद्धि, or you say लोक-सङ्ग्रहार्थम् otherwise that कर्म becomes totally invalid. Therefore शङ्कराचार्य says a कर्म in the form of यज्ञ doesn't exist if कर्ता is not invoked कारक-बुद्धि-रहितं यज्ञाख्यं कर्म न दृष्टम्. In the case of a ज्ञानि that mindset being different, it will not produce any benefit, that is going to be explained.

सर्वम् एव अग्निहोत्रादिकं कर्म शब्द-समर्पित-देवता-विशेष-सम्प्रदानादि-कारक-बुद्धिमत् कर्त्रभिमान-फलाभिसन्धिमतु च दृष्टम्।

Now शङ्कराचार्य gives the मीमांसा argument. Here we are talking about a कर्म from the standpoint of अदृष्ट फलम्. We are not talking about दृष्ट फलम् here. आगामि is not दृष्ट फलम्, आगामि also refers to अदृष्ट पुण्यपापम्. This अदृष्टम् alone is determined based on my सङ्कल्प, and that is what is being discussed here. सर्वम् एव कर्म – all the शास्त्रीय कर्म like अग्निहोत्रादिकम् – like अग्निहोत्र etc., exists as a valid कर्म only when it is associated with कारकम्. Any वैदिक कर्म exists as a valid कर्म only when there are कारकम् (various accessories associated with the कर्म). And what are those accessories? He enumerates, शब्द-समर्पित-देवता-विशेष-सम्प्रदानादि – one of the main accessories involved in all the वैदिक कर्म is the देवता who is propitiated through the कर्म which देवता is here referred to as देवता-विशेष, it means a particular देवता is involved. When शनिदशा होमा is done, during the होमा what is my mindset, I am a जीव, and hereafter

I am going to be influenced by seven and a half शनि either it is arriving शनि or departing शनि or transferring शनि I have to keep that mindset, I am a जीव who is influenced by शनि, and I am doing this होमा and I am trying to propitiate the शनिदेवता and as a result of that I will be better off and hopefully my family will be less affected. When I do the कर्म my mindset is I am a जीव facing the problem, my future is bleak, let my future be better off O god शनि! Thus शनि occupies my mind. I as a जीव who is affected by शनि occupies the mind. This is involved not only in शनिदशा होमा, in every वैदिक कर्म I am a victimized जीव and there is a देवता whom I want to propitiate, and I look forward to a better future, this is my mindset. Therefore he says देवता-विशेष शनि आदि that is very relevant for us because now in आस्तिक समाजम् hundreds and thousands will be thronging for propitiating that देवता, that fear and anxiety grips a person, previously we did not know that, now all the magazines are saying what all the शनि देवता can do, which part of body will be affected, this देवता will affect the leg all the time, that देवता will affect the ears all the time, not only am I aware of the देवताs, I am aware of what all limbs will be affected, this astrology infused mind is always in the grip of anxiety and fear for all the time I am aware of which planet is in which position, and how I will be affected, not only I am aware of my जातकम् I am aware of my wife's जातकम्, son's जातकम्. All the time, victim attitude is there. That is what the वैदिक कर्म is परिहारम् परिहारम् परिहारम्. Therefore he says देवता-विशेष all the time various देवताs are occupying the mind. And how do I know which देवता is occupying? शब्द-



**समर्पित** – which is constantly indicated in the **स्वाहा** that is coming in the **याग**. **अग्नये स्वाहा प्रजापतये स्वाहा, शनये स्वाहा** therefore all the **देवता**s name will repeatedly come. So **शब्द-समर्पित** means **वेद मन्त्र समर्पित**. And therefore the astrologers will prescribe a particular **श्लोक**, a particular **मन्त्र**, and therefore during the seven and half years may you regularly chant this **मन्त्र**, **नवग्रह स्तोत्रम्**, even if I want to forget **शनि** I will be regularly chanting that **मन्त्र**, that **मन्त्र** comes, **शनि** comes, my **जातकम्** comes and at last my fear comes. This is the mindset of a typical **संसारि**. Therefore **शब्द-समर्पित-देवता-विशेष-सम्प्रदान**. **सम्प्रदान** is a technical word for the **देवता** involved in a **याग**. **याग देवता** is called **सम्प्रदान कारकम्** in technical language. Then **आदि**. **आदि** means etc. Etcetera means I, the **कर्ता** am involved and then the object is involved, object means the things that I offer, the **अधिकरण**, **होमकुण्ड** all these **कारक**s are constantly occupying the mind of a **संसारि**. So **कारक-बुद्धिमत्**. **बुद्धि** here means the **भावना** is there in the mind. This is adjective to **कर्म**. When an **अज्ञानि** performs **कर्म** all these thoughts occupy the mind. Then what is the second thing? **कर्तृ अभिमान** – there a strong notion that I am the **कर्ता**, I am the **जीव**, typical triangular format I am victimized by **शनि** and the world with planet is the victimizer and **भगवान्** is the rescuer and I am victimized, world is the victimizer and God is the rescuer. This **जीवत्व भावना** also occupies the mind which is indicated by fear and anxiety and stress for the completion of the **कर्म** and I should save myself, thus **कर्तृ अभिमान** is strongly there. In my language triangular format is dominant. And **फलाभिसन्धिमत** – this **परिहारम्** must produce the result, this

परिहारम् must produce the result because they will write what all things it will do. All the problems which I don't know they will enumerate, what all the seven and a half will do thus they will publicize in all the magazines. Not that the problems were absent before. The only difference between pre seven and a half year and seven and a half year is previously I could not blame शनि, but now anything happens seven and half, mosquito bites seven and a half anything happens seven and a half. Poor शनि will be the object of blame even though problems are there throughout the life. During this seven and half years anything happens you will put the blame on शनि. This is the typical mindset फलाभिसन्धि – expectation of the result also इति दृष्टम् – this is the mindset of a संसारि, while performing कर्म. Whereas in the case of a ज्ञानि he doesn't want to keep any one of these thoughts in the mind. That is the difference शङ्कराचार्य wants to point out here. This is the mindset of a संसारि. And he doesn't have triangular format mindset at the time of performing the कर्म. That is said in the next paragraph.

न उपमृदित-क्रिया-कारक-फल-भेद-बुद्धिमत् कर्तृत्वाभिमान-फलाभिसन्धि-रहितं वा ।

This संसारि has not falsified all these things. That is why they continue to have the influence of fear, panic, anxiety etc., because they enjoy the same degree of reality I am a जीव who is व्यावहारिक सत्यम्, the planets are also व्यावहारिक सत्यम् and this व्यावहारिक planet will affect me the व्यावहारिक जीव, therefore the fear is there. There is no falsification of the planets also, there is no falsification of the कर्ता भोक्ता also, they are

not falsified. Therefore he says न उपमृदित – at the time of performing the कर्म this संसारि has not falsified. उपमृदित means falsified. Literally उपमृदित means destroy, in this context बाधितम्, he has not falsified. What? क्रिया-कारक-फल-भेद – the differences of क्रिया – actions, कारक – means various accessories and फलम् – the result, the परिहार फलम् he has not falsified. फल-भेद-बुद्धि, भेद-बुद्धि means the notion of duality. So it is not a कर्म in which the notion of duality is falsified. It is not a कर्म in which the notion of duality is falsified. And it is not falsified means positive report it is still very real and therefore it is capable of causing the fear. And not only is it real, कर्तृत्व अभिमान – that I am a कर्ता जीव is also real, that I am a victim, my future is bleak, that is also very very real. A ज्ञानि will be remembering the fourth capsule – I, the सत्त्वदानन्द आत्मा am not affected by any event that happens either in the material world or any event that happens in the material body-mind-complex or any event that happens in the पञ्च अनात्मा consisting of profession, possession, family, body and mind. Any event that is a drama I, the अधिष्ठान आत्मा am not affected by any of these events, that is predominantly occupying the mind of a निदिध्यासुः but that has been forgotten or left behind in the class, during the worldly व्यवहारs that doesn't occupy the mind. Therefore I am कर्ता is also real. कर्तृ अभिमान फलाभिसन्धि. फलाभिसन्धि means the expectation of result रहितम् – नास्ति – that is not absent. That means that expectation is present for a संसारि. फलाभिसन्धि रहितम् कर्म, you have to supply कर्म and दृष्टम् and न should be taken from the beginning. Therefore the sentence is उपमृदित-क्रिया-

कारक-फल-भेद-बुद्धिमत् कर्म कर्तृत्वाभिमान-फलाभिसन्धि-  
रहितं कर्म न दृष्टम् these are all not falsified, they are all very  
much there. It is like watching the movie forgetting that it is a  
movie and it is like experiencing the dream not knowing it is  
dream, that is the mindset of a संसारि while doing कर्म.  
Continuing;

इदं तु ब्रह्म-बुद्धि-उपमृदित-अर्पणादि-कारक-क्रिया-फल-भेद-बुद्धि  
कर्म । अतः अकर्म एव तत् ।

Whereas in the case of a निदिध्यासुः what occupies the  
mind or the mindset is totally different and that mindset is he  
doesn't look upon himself as a victim and he doesn't look upon  
the world as the victimizer. Therefore 'I should be saved' that  
idea doesn't occur to him at all. Therefore he says इदम् कर्म –  
this कर्म of a गृहस्थ ज्ञानि for whom even व्यवहार is a form of  
निदिध्यासनम्; to remember the fifth capsule. For a गृहस्थ  
ज्ञानि worldly व्यवहारs are also a निदिध्यासनम् to remember  
the fifth capsule – for a person who remembers the nature, life  
is an entertainment, it is not a burden called MBBS  
(meaningless, burdensome, boring, struggle) and 'my prayer is  
somehow to escape from this life' that attitude is not there at  
all. This कर्म of a ज्ञानि, is उपमृदित भेद-बुद्धि, उपमृदित is in the  
first line and भेद-बुद्धि is in the second line, भेद-बुद्धि means the  
notion of duality or द्वैत भावना, उपमृदितम् means falsified,  
इदम् कर्म – this कर्म of a गृहस्थ ज्ञानि is उपमृदित भेद-बुद्धि –  
one in which all the notions of duality are falsified. भेद-बुद्धि  
means the notions of duality, द्वैत भावना. उपमृदित means  
falsified. The कर्म of a गृहस्थ ज्ञानि is one in which all the

notions of duality are falsified. What kind of duality? **अर्पणादि-कारक-क्रिया-फल** – the notion of duality or plurality consisting of **कारक** (accessories) like **अर्पणम्** – the ladle used for **कर्म**. And why does he mention the **अर्पणादि-कारक** here? Even though so many accessories are there why is he specially remembering the ladle here? Because the **श्लोक** that he is commenting upon is **ब्रह्मार्पणम्**, therefore he reminds the **अर्पण** etc., such **कारक**s and **क्रिया** – the process of action, and **फलम्** – the **आगामि पुण्यपाप** or the **परिहारम्**s all of them those duality notions, **उपमृदितम्** – is all a joke for me. It is a **नवरस नाटकम्**. A **नवरस नाटकम्** should have pleasurable experiences involving comedians and the **नवरस नाटकम्** should have painful experiences involving villains also. Therefore villains also are part of the **नाटकम्** and comedians also are part of the **नाटकम्**, this is there when there are problems in life. Therefore **उपमृदितम्** falsified. And the whole world can be seen as a **नाटकम्** not from the body standpoint, from the body standpoint it is not a **नाटकम्**, world is real only, from the mind standpoint also world is real only, world can be false only from the standpoint of **सत्** and **चित् ब्रह्म**. Therefore **ब्रह्म-बुद्धि** – from the standpoint of **ब्रह्मन्** world is also unreal, mind is also unreal, thoughts that come also are unreal, body is also unreal, all of them are part of a major drama conducted by **ईश्वर** Who is also unreal. If it is frightening you, **ईश्वर** who is also **व्यावहारिक सत्यम्**. This awareness must be there during problem confrontation. That is what **निदिध्यासनम्** is. Therefore **ब्रह्म-बुद्धि**, here **ब्रह्म-बुद्धि** means **ब्रह्मज्ञानम्**, **ज्ञानि**s **कर्म** is a **कर्म** in

which everything is falsified through ब्रह्मज्ञानम् भवति, भवति you have to supply and put a full stop.

शङ्कराचार्य says what is the mindset of yours when you are doing the व्यवहार in the तम्बुरा श्रुति you analyze that will determine whether आगामि पुण्यम् and पापम् will come or not. In the case of a संसारि the mindset is different therefore it will produce पुण्यपापम्. In the case of a ज्ञानि it will not produce anything. Therefore he says अतः – therefore, mindset being different, just as a mentally deranged person's murder will not be considered a murder at all, a soldier's murder when a soldier kills so many people in the war, killing remaining the same, soldier is not punished for that, in fact he is adorned with a medal. Murder remaining the same, when it is a soldier the mindset is different and when a person is mentally deranged the mindset is different and similarly ज्ञानि's mindset is different. What शङ्कराचार्य wants to emphasize is the mindset determines अदृष्ट फलम्. In the case of a ज्ञानि, अदृष्ट फलम् is not produced because the mindset is different. Therefore अतः तस्य कर्म – such a ज्ञानि's कर्म अकर्म एव तत् – will come under अकर्म only, he will neither earn पुण्यम् nor will he earn any पापम् also and all his कर्म's are invalid. That is what is said before ज्ञानाग्निदग्धकर्माणम्.

तथा च दर्शितम् 'कर्मणि अकर्म यः पश्येत्' [गीता ४-१८] 'कर्मणि अभिप्रवृत्तो अपि न एव किञ्चित् करोति सः' [गीता ४-२०] 'गुणा गुणेषु वर्तन्ते' [गीता ३-२८] 'न एव किञ्चित् करोमि इति युक्तो मन्येत तत्त्व-विद्' [गीता ५-८] इत्यादिभिः ।

This idea alone has been said before also and will be said later also. Where has it been said before? He says **तथा च दर्शितम्** – this has been shown so **‘कर्मणि अकर्म यः पश्येत्’** [गीता ४-१८] **‘कर्मणि अभिप्रवृत्तो अपि न एव किञ्चित् करोति सः’** [गीता ४-२०] **‘गुणा गुणेषु वर्तन्ते’** [गीता ३-२८] **‘न एव किञ्चित् करोमि इति युक्तो मन्येत तत्त्व-विद्’** [गीता ५-८] इत्यादिभिः – thus in the past also, third chapter in the future, fifth chapter and in the current chapter also, it is revealed that **ज्ञानि** is free from **कर्म** and **फलम्**. This alone is called **मोक्ष**. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

तथा च दर्शितम् ‘कर्मणि अकर्म यः पश्येत्’ [गीता ४-१८] ‘कर्मणि  
अभिप्रवृत्तो अपि न एव किञ्चित् करोति सः’ [गीता ४-२०] ‘गुणा  
गुणेषु वर्तन्ते’ [गीता ३-२८] ‘न एव किञ्चित् करोमि इति युक्तो  
मन्येत तत्त्व-विद्’ [गीता ५-८] इत्यादिभिः ।

Commenting upon the twenty-fourth verse of the fourth chapter शङ्कराचार्य points out that अज्ञानि’s कर्म happens to be valid कर्म from the standpoint of पुण्यपाप फलम् and ज्ञानि’s कर्म becomes invalid कर्म from the standpoint of पुण्यपाप फलम्. This difference of validity and invalidity is not caused by the कर्म itself. Objectively कर्म appears to be the same only but these two different statuses are caused by the mindset only. Thus the mind has the capacity to change the status of an action. This we see in the worldly parlance also, and this is very true with regard to the scriptural action also. I gave the example from the worldly angle, the murder of a person remaining the same, when it is caused by a doctor while treating a patient and while it is caused by a robber when he tries to steal something, the mindset being different the status of the murder also differs. Objectively speaking the deaths of two people have been caused, objectively speaking knife is involved in both the murders one is a surgeon, the other is a robber, and objectively speaking both their faces are covered, robber’s face also is covered, the surgeon’s face is also covered. Face covering the same, knife handling the same, death happening the same,



everything remaining the same, the results are totally different, one is in prison and the other is not in prison, what made the difference, not the extraneous physical tangible factors but the internal mental भावना or mindset makes the difference. If this is true with regard to the लौकिक कर्म it is true with regard to even पञ्चमहायज्ञs, and when a person performs पञ्चमहायज्ञs with a change in the mindset their status will be different. And in the case of a ज्ञानि and अज्ञानि the difference in the mindset is the following. अज्ञानि looks upon the कर्म as related to him, and he looks upon the कर्म as influencing his future. When an अज्ञानि performs कर्म he sees the कर्म as it belongs to me and it will influence my future. This भावना is dominant. This belongs to me and this will affect my future, that भावना is there, which we call technically कर्तृत्व भावना. Whereas when a ज्ञानि performs the action, both these attitudes are absent. The कर्म belongs to me and कर्म will influence my future, that भावना is totally absent which means it is अकर्तृत्व भावना. This कर्तृत्व अकर्तृत्व भावना भेदः will bring in a difference in the validity and invalidity of the कर्म with regard to आगामि पुण्यम् and पापम्. शङ्कराचार्य says this is not only revealed in the twenty-fourth verse but this is one of the central theme of the entire भगवद्गीता, because whether one is मुक्तः or बद्धः that itself is determined by the status of this कर्म or the status of the कर्तादि भावना. And because this is the central theme of the गीता, कृष्ण repeats it in several places, right from the second chapter upto the eighteenth chapter the तम्बुरा श्रुति is *as a कर्ता you are never free and as an अकर्ता you are ever free*, this is the तम्बुरा श्रुति. This is the श्रुति as a कर्ता you are never free and as an

अकर्ता you are ever free. How do you look upon yourself? Therefore he quoted several verses in support of that which we saw in the last class, ‘कर्मणि अकर्म यः पश्येत्’ [गीता ४-१८] ‘कर्मणि अभिप्रवृत्तो अपि न एव किञ्चित् करोति सः’ [गीता ४-२०] ‘गुणा गुणेषु वर्तन्ते’ [गीता ३-२८] ‘न एव किञ्चित् करोमि इति युक्तो मन्येत तत्त्व-विद्’ [गीता ९-८] इत्यादिभिः through such statements दर्शितम् this idea ‘as कर्ता I am never free and as an अकर्ता I am ever free’, ‘as अहङ्कार I am never free, as साक्षि I am ever free’. *You don’t have to do something for freedom and you have to determine who you are. For freedom you don’t have to do something, for freedom you have to decide who you are. Am I अहङ्कार, am I साक्षि?* Continuing;

तथा च दर्शयन् तत्र तत्र क्रिया-कारक-फल-भेद-बुद्धि-उपमर्दं करोति ।

तथा च दर्शयन् – so showing the central theme in this manner, तथा च means in this manner, to this effect showing the teaching, तत्र तत्र – on various occasions in every chapter, उपमर्दं करोति – Lord कृष्ण eliminates or destroys the wrong mindset of a संसारि. उपमर्दम् means destruction, elimination. भगवान् consistently removes the wrong mindset carefully entertained by a संसारि अज्ञानि. The wrong mindset being our triangular format mindset क्रिया-कारक-फल-भेद-बुद्धि, बुद्धिः means भावना or notion. Misconception is here called बुद्धिः. What misconception? भेद-बुद्धि – the misconception of duality, duality in the form of क्रिया-कारक-फलम्, कारक means the accessories involved in action, main कारक being I am कर्ता, is the primary कारक, and the consequent misconception is क्रिया

– I am doing this action, and this action belongs to me and फलम्, फलम् means the result is going to affect my future, the शनिदशा होम that is being done is going to change my future, this भावना is strongly entertained by संसारि in triangular format. That must go away. And in our language I am victimized, world is victimizer and भगवान् is the savior. That misconception should go and I am never victimized, the world is never a victimizer, I don't require भगवान् as a savior. I may go to भगवान् only for one purpose, not as a savior but for giving thanks. I approach भगवान् only for the purpose of giving thanks for changing the format from triangular format to binary format. I never approach भगवान् as a savior. As स्वामिजी often says O Lord! save me from the saviors, That is अद्वैत दर्शनम्. क्रिया-कारक-फल-भेद-बुद्धि-उपमर्दं करोति भगवान्. Continuing;

दृष्टा च काम्याग्निहोत्रादौ कामोपमर्देन काम्याग्निहोत्रादि-हानिः ।

Here शङ्कराचार्य points out this law is applicable not only with regard to लौकिक कर्म but it is applicable with regard to वैदिक कर्म also. The लौकिक कर्म example is the cause of death or the death of a person caused by a robber and by a surgeon. The status of death is determined by the mental condition of the performer. Thus with regard to the लौकिक कर्म the status is determined by the mindset. This is true with regard to the वैदिक कर्म also, and here he takes the example of अग्निहोत्र ritual. अग्निहोत्रम् is a compulsory ritual to be performed by the गृहस्थ in the olden days. Now they do not

know that such a कर्म exists. A वैदिक after entering the गृहस्थाश्रम, within six months he should prepare himself for the अग्निहोत्र ritual. Only if he is an अग्निहोत्रि all the other वैदिक कर्मs will be valid. Therefore within six months he has to do a special ritual, that ritual is called अग्नि आधानम् कर्म, and by performing अग्नि आधानम्, गृहस्थ should become आहिताग्निः, and as a आहिताग्निः he has to regularly perform अग्निहोत्र ritual.

And the next question is what is the status of the अग्निहोत्र ritual. And वेद itself says अग्निहोत्र exists in two-fold status. The ritual remaining the same, the होमकुण्ड remaining the same, the oblations remaining the same, the अग्निहोत्र enjoys two-fold status, one is called काम्याग्निहोत्रम् and another is called नित्याग्निहोत्रम्. काम्याग्निहोत्रम् is one status and नित्याग्निहोत्रम् is another status. When it is done as काम्याग्निहोत्रम् it will produce material पुण्यम्. By material पुण्यम् we mean it will enhance the status of the यजमान materially with regard to physical health, financial status, longevity etc. The material status of the performer, the material status of the family members whether children have job, all those conditions are also determined by the material पुण्यम् of the काम्याग्निहोत्रम्. But when it is नित्याग्निहोत्र कर्म it produces पुण्यम्, not material पुण्यम् but spiritual पुण्यम् by which we mean that the नित्याग्निहोत्रम् will enhance the साधन चतुष्टय सम्पत्ति status, अमानित्वम् अदम्भित्वम् status, अभयम् सत्त्व-संशुद्धिः ज्ञान-योग-व्यवस्थितिः the spiritual status of the कर्ता. Thus one and the same कर्म can be काम्याग्निहोत्रम् or नित्याग्निहोत्रम्. So what फलम् it produces will vary. Now

the question is who determines that status. You cannot say the oblations because oblations are the same for both. You cannot say the weight of the यजमान, thank god, certainly not the weight of the यजमान. It is purely the सङ्कल्प that the यजमान does that makes the difference. Therefore if I say ममोपात्त समस्त दुरितक्षयद्वारा श्री परमेश्वर प्रीत्यर्थम् then it will become नित्याग्निहोत्रम्, enhance the साधन चतुष्टय सम्पत्ति. While performing I think of my children and grandchildren and I see what they should get out of this कर्म, if that भावना is there, पुत्र पौत्र पत्नि all these things their status must change if that is the mindset it will come under काम्याग्निहोत्रम्, and it will enhance इह लोक पर लोक फलम्. This is accepted by पूर्वमीमांसक themselves and we are adding one more condition to that, when the very same अग्निहोत्र is done without either काम for material benefit, or काम for even वित्तशुद्धि, when I am not the वित्तम्, when the वित्तम् is मिथ्या and I am वित्त साक्षि, who is नित्यमुक्तः why should I bother about even the वित्तम्'s condition, it doesn't determine my नित्य मुक्ति status, if that is the भावना when I am performing the कर्म then the अग्निहोत्र will have a totally different status.

अग्निहोत्रम् number one will produce material पुण्यम्. अग्निहोत्र number two will produce spiritual पुण्यम्. अग्निहोत्र number three performed by a गृहस्थ ज्ञानि will neither produce material पुण्यम् nor spiritual पुण्यम्, it is invalid. Therefore he says काम्याग्निहोत्रादौ – with regard to काम्य अग्निहोत्रम् etc., कामोपमर्देन – when the desire for material worldly benefit is gone, in short, when सकामकर्म is converted into निष्काम कर्म, then काम्याग्निहोत्रादि-हानिः – then the काम्याग्निहोत्रम् is

destroyed and in its place it is replaced by नित्याग्निहोत्रम्, it replaces काम्याग्निहोत्रम् purely because of an attitudinal change. And not only the status is changed what is going to happen in future is also changed. भगवान् notes the mindset and another person cannot read my mind but भगवान् gives the कर्मफलम् based on the motive also, not based on the action only. इति दृष्टा – this is seen in the कर्मकाण्डे. दृष्टा means कर्मकाण्डे दृष्टा.

तथा मति-पूर्वक-अमति-पूर्वकादीनां कर्मणां कार्य-विशेषस्य आरम्भकत्वं दृष्टम्।

Here he talks about the लौकिक कर्म भेदः. Not only with regard to वैदिक कर्म but with regard to लौकिक कर्म also. I have already given the example for लौकिक कर्म – the death caused by a robber and a surgeon. शङ्कराचार्य makes a general statement regarding लौकिक कर्म, मति-पूर्वक-अमति-पूर्वकादीनाम्, मति-पूर्वक means a deliberate action, and अमति-पूर्वक means an inadvertent action, non-deliberate action, like a pre-meditated crime and a non-premeditated crime. The word meditation is used for crime also. A premeditated crime and a non-premeditated crime, crime remaining the same, the presence and absence of meditation (deliberation) makes the difference. आदीनां कर्मणाम् – of such कर्मs whether it is good or bad, कार्य-विशेषस्य – distinct results or separate फलम्s आरम्भकत्वम् – the production of different result with regard to deliberate action and inadvertent action, दृष्टम् – is accepted and seen and according to शास्त्र itself when we kill anyone or an insect or an animal deliberately the पापम् is much intense, but

when we are walking on the ground inadvertently we may step over many insects, worms etc., and they may die. There also killing is involved but when it is inadvertent, then also पापम् is there but less intense than when it is a deliberate.

पञ्च सूना गृहस्थस्य चुल्ली पेषष्युपस्करम् । कण्डनी चोदकुम्भ  
बध्यते यस्तु वाहयन् ॥ मनुस्मृति ३-६८ ॥

पञ्च सूना गृहस्थस्य पञ्च यज्ञेन नश्यति. Varieties of killings are involved that is called सूना, And there also हिंसा is involved and in inadvertent हिंसा पापम् is less intense and in deliberate killing the पापम् is certainly more. So मति-पूर्वक-अमति-पूर्वकादीनां कर्मणाम्. Continuing;

तथा इह अपि ब्रह्म-बुद्धि-उपमृदित-अर्पणादि-कारक-क्रिया-फल-भेद-बुद्धेः बाह्य-चेष्टामात्रेण कर्म अपि विदुषः अकर्म सम्पद्यते ।

तथा इह अपि – in the same manner इह – also with regard to this ज्ञानि also, previously we talked about two types of कर्ता, that is सकामकर्म कर्ता and निष्कामकर्म कर्ता both of them are अज्ञानि सकामकर्म कर्ता and अज्ञानि निष्कामकर्म कर्ता we differentiated, now we are introducing a third type, ज्ञानि कर्म कर्ता, a कर्मयोगि is one who is a अज्ञानि निष्कामकर्म कर्ता, a कर्मि is अज्ञानि सकामकर्म कर्ता. What is common to both of them is they are both अज्ञानिs. But what is the difference between them? सकामकर्म कर्ता and निष्कामकर्म कर्ता both are अज्ञानिs and we saw the difference in the results because of भावना भेदः, सकाम निष्काम भावना भेदः even though both of them are अज्ञानिs, that is given as an example.

Now he is coming to the third variety ज्ञानि कर्म कर्ता. Therefore he says तथा इह अपि – with regard to ज्ञानि कर्म कर्ता विदुषः – for the wise person, a गृहस्थ ज्ञानि, कर्म अपि अकर्म सम्पद्यते – the कर्म will become अकर्म, will not produce material पुण्यम् also, will not produce spiritual पुण्यम् also. Don't say ज्ञानि's कर्म will produce चित्तशुद्धि, he doesn't look at the चित्तम् at all, because ब्रह्मार्पणम् ब्रह्म हविः the whole thing is falsified.

And what type of कर्म it is? बाह्य-चेष्टामात्रेण – it is only a superficial action without the involvement of अहङ्कार. बाह्य-चेष्टा means egoless superficial action, अभिमान रहित कर्म is called बाह्य-चेष्टा. Because of this superficial egoless action, his action will come under inaction. कर्म अकर्म सम्पद्यते – his action becomes inaction, कर्मणि अकर्म यः पश्येत्. And because of what? That is explained through a long compound ब्रह्म-बुद्धि-उपमृदित-अर्पणादि-कारक-क्रिया-फल-भेद-बुद्धेः. संस्कृत grammar student should do the विग्रह वाक्यम्. The essence of this long word is the whole creation is falsified. The whole creation of duality is falsified. भेद-बुद्धिः means dualistic notion. What kind of duality? अर्पणादि-कारक-क्रिया-फल-भेद – accessories, action and result. The duality in the form of accessories, action and result like अर्पणम्, he is referring to अर्पणम् because he is commenting upon the twenty-fourth श्लोक which says ब्रह्म अर्पणम् etc., अर्पणम् being one of the accessories. So this dualistic universe consisting of accessories, action and the result is falsified, उपमृदित भेद-बुद्धेः means falsified. And how is it falsified? ब्रह्म-बुद्धि – because of the understanding that the whole creation is ब्रह्मन् with नाम and



रूप. Here ब्रह्म-बुद्धि means ब्रह्मज्ञानम्. This is called बाध सामानाधिकरण्यम्, by बाध it has been falsified. And therefore the कर्म will not produce either पुण्यम् or पापम्. And the whole compound is finally a बहुव्रीहि समास, ब्रह्म बुद्ध्या उपमृदित भेद बुद्धिः यस्य सः विद्वान्, for that wise person because of the attitudinal change he will not get पुण्यम् or पापम्, even if he commits murder. शास्त्र goes to such an extent that doesn't mean he should commit a murder, even when such a thing happens it is certainly not because of his अहङ्कार or his aim, it is exactly like a soldier committing a murder in a war, certainly his personal interest is not involved, therefore that murder will not be registered in पापम् list at all.

**अतः उक्तम् 'समग्रं प्रविलीयते' [गीता ४-२३] इति ।**

**अतः उक्तम्** – therefore only it has been already said by Lord कृष्ण previously, in twenty-third verse in the last quarter 'समग्रं प्रविलीयते' [गीता ४-२३] – all the कर्मs dissolve themselves even at the time of performance itself without generating either पुण्यम् or पापम्. And what was the example given? Like the roasted seed even if you plant on the ground it will not germinate, exactly like that. With that the commentary on the twenty-fourth श्लोक is over.

Hereafter शङ्कराचार्य is going to take up another commentary given by another आचार्य for the same श्लोक. And that commentary is being dismissed now. It is the refutation of another commentary on the same श्लोक by another आचार्य.

**अत्र केचिद् आहुः — यद् ब्रह्म तद्-अर्पणादीनि ।**

अत्र – with regard to the message or the meaning of this twenty-fourth verse, केविद् आहुः – some commentators interpret differently. The मतम् is closer to the वृत्तिकार, closer to भेद-अभेद वाद, closer to विशिष्टाद्वैतम् philosophy. *Vishishtadvaitins* also say that everything is ब्रह्मन्. *Advaitin* also says everything is ब्रह्मन्. When they say everything is ब्रह्मन्, the message is different and when *Advaitin* says it is different. It is a very very subtle difference, but to be noted. They also say ब्रह्मन् otherwise called भगवान् is the cause of the universe. And we also say that ब्रह्मन् is the जगत् कारणम्. And when they say ब्रह्मन् is कारणम्, they say ब्रह्मन् has become the universe, being the cause of the universe ब्रह्मन् has become the universe by undergoing real modification and since ब्रह्मन् has really modified to become the universe, the universe is also as real as ब्रह्मन्. So real ब्रह्मन् through real modification has become a real world just as the real milk by real modification has become the real curds. Milk is also real, modification is also real and the curds also is real only. Similarly real भगवान् has really modified to become the real universe. This is called परिणामी कारणम्. ब्रह्मन् is the changing cause of the universe. Whereas when *Advaitin* say that ब्रह्मन् has become the universe, he says the real ब्रह्मन् through seeming change has become a seeming universe. The real ब्रह्मन् by seeming change has become a seeming universe. This is the approach of *Advaitin* and we say ब्रह्मन् is विवर्त कारणम्, therefore the world is only a seeming world, an apparent world. Therefore for *Vishishtadvaitins* ब्रह्मन् is the universe and the universe is real. And for *Advaitin* ब्रह्मन् has seemingly become

the universe, and therefore the universe is unreal. And because of this when *Advaitin* says see the world as ब्रह्मन् the message *Advaitin* gives is by seeing the world as ब्रह्मन् falsify the world. When *Advaitin* says see the world as ब्रह्मन् the message given is by seeing the world as ब्रह्मन् falsify the world. Falsification is the implication of seeing the world as ब्रह्मन्, whereas when *Vishishtadvaitin* says see the world as ब्रह्मन् the implication is improve the status of the real world by seeing it as ब्रह्मन्. It is exactly like a banana when you take from the shop and look at it as shop banana and eat it the banana has got a little power. But when the same banana when you see as coming from the temple and eat it is as the प्रसादम् the banana is not falsified, banana is real and by improving the status of banana when you consume the banana the benefit will be enhanced. Thus by seeing the world or any object as the world you don't falsify the world, the world is real but because of that भावना, which is called उपासन, by that उपासन, you get a better result, falsification is not the name, not the aim, but improvement of the कर्म.

Therefore in *Advaitin*'s vision कर्म will be falsified, in *Vishishtadvaitin*'s vision कर्म will be improved as a superior कर्म, real superior कर्म. So the question is whether falsification of the कर्म is the message of the twenty-fourth verse or improving the status of the real कर्म is the message of the twenty-fourth verse. If it is falsification कर्म मिथ्यात्वम्, it is called ज्ञानम्. If it is falsification it is called ज्ञानम्. If it is enhancement of the real कर्म, enhancement of the status of the real कर्म by seeing it as भगवान् then it is called उपासनम्. Does

ब्रह्मार्पणम् gives the message of ज्ञानम् or does ब्रह्मार्पणम् verse prescribe an उपासन? Vishishtadvaitin presents it as an उपासनम् and Advaitin presents it as a ज्ञानम्. Which one is correct is going to be the analysis now.

अत्र केचिद् आहुः – some people closer to Vishishtadvaitins. We don't say Vishishtadvaitins exactly because during शङ्कराचार्य's time the modern विशिष्टाद्वैतम् is not yet born. The modern refined विशिष्टाद्वैतम् has come after रामानुज even though in some other form it existed before but in the form of विशिष्टाद्वैतम् philosophy propounded by रामानुज it came later. Therefore अत्र केचिद् आहुः — यद् ब्रह्म तद्-अर्पणादीनि. This is their philosophy. That ब्रह्मन् the जगत्कारणम् has now become all your accessories of rituals don't forget. यद् ब्रह्म means that भगवान् श्रीमन्नारायण in वैकुण्ठ that भगवान् has really modified and he has become the universe, and when he became the universe all the accessories of rituals are also नारायण, नारायण is the ladle and नारायण is अग्निकुण्ड etc., we also say, but they say He has really become all of them. We will say seemingly become all of them and they say really all these are नारायण. यद् जगत्कारणम् ब्रह्म तद् ब्रह्म एव अर्पणादीनि कारकानि. And what is the message? While you do rituals you remember that. And that is being explained. This is सूत्र वाक्यम्. So the सूत्र वाक्यम् पूर्वपक्षि elaborates.

ब्रह्म एव किल अर्पणादिना पञ्च-विधेन कारकात्मना व्यवस्थितं सत् तद् एव कर्म करोति । तत्र न अर्पणादि-बुद्धिः निवर्त्यते, किं तु अर्पणादिषु ब्रह्म-बुद्धिः आधीयते, यथा प्रतिमादौ विष्णु-आदि-

बुद्धिः, यथा वा नामादौ ब्रह्म-बुद्धिः [छान्दोग्योपनिषत्-७-१-७] इति ।

ब्रह्म एव किल – ब्रह्मन् alone has indeed, व्यवस्थितम् – has modified and become, अर्पणादिना – the entire universe including the accessories of the rituals, ब्रह्मन् alone has really become the accessories of the rituals like अर्पणादिना like the ladle, fire, the priest, the oblations etc., known as कारक, the accessories. How many accessories? पञ्च-विधेन – five-fold accessories. And the grammar student will have a problem here. Normally they say accessories are six, six in number and here शङ्कराचार्य say only five. What are the six accessories? The six cases of संस्कृत grammar: प्रथमा विभक्ति reveals the subject, कर्ता; द्वितीया विभक्ति reveals the object, कर्म; तृतीया विभक्ति reveals the instrument called करणम्; चतुर्थी विभक्ति reveals the beneficiary, देवता; पञ्चमी विभक्ति refers to the source from which these things come or action takes place. षष्ठी विभक्ति is not an accessory and सप्तमी विभक्ति refers to the locus. Thus subject, object, instrument, beneficiary, source and locus. When you say the leaf falls from the branch of the tree, that ‘from’ indicates the source or position. These are the six accessories worth remembering because we will be using the word accessories or कारकम् very often. All भाष्यम् students somewhere note these things. Beneficiary means when I am doing the याग, the देवता who is receiving the oblations the देवता will become the beneficiary. And of the six accessories, here शङ्कराचार्य is referring to five leaving aside the source accessory because during the performance of the ritual the source doesn’t play an important role. And therefore अपादान

कारकम् he excludes. Therefore पञ्च-विधेन here refers to subject, object, instrument, beneficiary and locus. So पञ्च-विधेन कारकात्मना in the form of five-fold accessories श्रीमन्नारायण is there. तद् एव कर्म करोति – that नारायण alone is doing the कर्म, don't say I am doing the कर्म, learn to say नारायण alone is doing, नारायण alone is अग्नि, नारायण alone is ladle, नारायण alone is priest and everyone is नारायण, don't forget the world is also नारायण, नारायण is real, world is also real. You remember. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

अत्र केचिद् आहुः — ‘यद् ब्रह्म तद्-अर्पणादीनि । ब्रह्म एव किल  
अर्पणादिना पञ्च-विधेन कारकात्मना व्यवस्थितं सत् तद् एव  
कर्म करोति । तत्र न अर्पणादि-बुद्धिः निवर्त्यते, किं तु अर्पणादिषु  
ब्रह्म-बुद्धिः आधीयते, यथा प्रतिमादौ विष्णु-आदि-बुद्धिः, यथा वा  
नामादौ ब्रह्म-बुद्धिः [छान्दोग्योपनिषत्-७-१-७]’ इति ।

With the previous paragraph अतः उक्तम् ‘समग्रं  
प्रविलीयते’ [गीता ४-२३] इति । शङ्कराचार्य concluded his  
commentary on the twenty-fourth श्लोक and from this  
paragraph अत्र केचिद् आहुः, शङ्कराचार्य is presenting another  
interpretation and refuting that. This difference in interpretation  
comes because of their very way of looking at ब्रह्मन्. They all  
know that ब्रह्मन् is the cause of the universe and that too the  
material cause of the universe, the उपादान कारणम्. And when  
you say ब्रह्मन् is the उपादान कारणम् what type of उपादान  
कारणम् is it? Just as the gold becomes the ornaments by  
undergoing a shape change, similarly does ब्रह्मन् become the  
universe by undergoing a change? Or does ब्रह्मन् appear as the  
universe without undergoing a change? This is a crucial  
question. Does ब्रह्मन् become the universe or does ब्रह्मन् appear  
as the universe? When you say ब्रह्मन् becomes the universe it  
is called परिणामी कारणम्, when you say ब्रह्मन् appears as  
universe it is विवर्त कारणम्. But the consequences are different.

When a person says ब्रह्मन् becomes the universe, the  
universe becomes as real as ब्रह्मन्. जगत् or प्रपञ्च becomes

सत्यम् Whereas when I say ब्रह्मन् appears as universe then the universe is an appearance only, therefore it is मिथ्या.

Now how do you look at the universe? Is it the appearance of ब्रह्मन् or is it a real transformation of ब्रह्मन्? In the vision of अद्वैतम् ब्रह्मन् cannot become the universe, because to become the universe ब्रह्मन् will have to undergo change. But the उपनिषत्s clearly declare ब्रह्मन् is कूटस्थः निर्विकारः etc., therefore ब्रह्मन् can never become the universe, therefore ब्रह्मन् cannot be परिणामी कारणम्. Therefore ब्रह्मन् should be taken as appearing as the universe, therefore the universe is an appearance, it is unreal, it is मिथ्या. And therefore in the twenty-fourth verse when कृष्ण says अर्पणम् हविः etc., in short, the entire universe is ब्रह्मन् the message given is that which you see as universe doesn't really exist at all, when कृष्ण says the universe is ब्रह्मन् He says universe is an appearance, it doesn't exist, what *is* is ब्रह्मन् only. Thus the existence of the universe is negated in the twenty-fourth verse.

Therefore the message of the twenty-fourth verse is the negation of the existence of the universe by replacing the universe by ब्रह्मन्. This is called बाध सामानाधिकरण्यम्, falsification of the universe. This is our interpretation. In the vision of a ज्ञानि the universe doesn't exist even though it is available for sense perception. In spite of the experienceability of the universe the universe doesn't really exist, it is only false like mirage water. That is the explanation we give.

But now the second group have got a different perception. How do they interpret? They say ब्रह्मन् has become



the universe. And since the universe is the transformed version of ब्रह्मन् the universe is also as real as ब्रह्मन्. Therefore you can never falsify the universe, जगत् मिथ्या is not correct. That the universe is false is a false understanding. Let us be very clear ब्रह्मन् has become the universe, universe is the transformed version of ब्रह्मन्, therefore it is as real as ब्रह्मन्.

And when कृष्ण says the universe is ब्रह्मन्, by saying अर्पणम् is ब्रह्मन्, fire is ब्रह्मन्, the performer is ब्रह्मन्, everything is ब्रह्मन्, the world is ब्रह्मन्, what कृष्ण means is not the falsification of the universe. Never negate the universe, never falsify the universe, universe is real. This is the interpretation of the second group.

And if the universe is real, what does कृष्ण mean when He says universe is ब्रह्मन्? They interpret it is not falsification of the universe, may you learn to visualize the real universe as the real भगवान् or ब्रह्मन्. It is not falsification of the universe. What is the teaching, message in the twenty-fourth verse? May you learn to visualize, meditate, see the real universe as divine ब्रह्मन्. Learn to divinize ब्रह्मन् by looking at the real universe as ब्रह्मन् just as you look at the लड्डु coming from तिरुपति as divine लड्डु, not false लड्डु; but instead of seeing it as an ordinary लड्डु you see it as divine प्रसादम्. Similarly the second interpretation is world is real and you have to visualize the real world as the divine ब्रह्मन्. This is a form of उपासनम् called सम्पद उपासनम्. This is what is prescribed just as we see the inert शालीग्राम as the omniscient विष्णु. शालीग्राम is inert, it doesn't have even अल्प ज्ञानम् but you visualize the inert

शालीग्राम as omniscient विष्णु. Similarly may you see the inert universe and that too the universe which is full of दोषम्, सदोष universe may you see as निर्दोष ईश्वर. It is a visualization, it is not falsification. This is his interpretation which we were seeing in the last class. तत्र – this being our approach, and our approach is the world is the real transformation of the real ब्रह्मन्, therefore the world is also as real as भगवान् is, this being our approach, अर्पणादि-बुद्धिः न निवर्त्यते – the perception of the world should not be falsified; get out of the idea of falsification, the very word मिथ्या you don't bring here. So अर्पणादि-बुद्धिः means perception of the universe as real. The world अर्पणम् represents the whole universe. The perception of the world as real is never निवर्त्यते – it is not dismissed as you say. Here पूर्वपक्षि is addressing 'as you say the world is never falsified'. Then what you should do? The real world may you see as भगवान्, किं तु अर्पणादिषु – upon the real world, ब्रह्म-बुद्धिः – the visualization of ब्रह्मन् or भगवान्, आधीयते – is entertained deliberately. आधीयते means deliberate superimposition. Not a superimposition born out of ignorance but a deliberate superimposition. We know शालीग्राम is जडम् and we know विष्णु is not जडम्. Even though we know जड शालीग्राम cannot be equal to चेतन विष्णु, but deliberately we superimpose the शालीग्राम is विष्णु, similarly may you see the जड प्रपञ्च as चेतन विष्णु deliberately, knowing that it is not. Therefore he says ब्रह्म-बुद्धिः आधीयते, आधीयते means deliberately superimposed. What is the example? यथा – just as प्रतिमादौ – upon the inert प्रतिमा, विष्णु प्रतिमा, कृष्ण प्रतिमा, राम प्रतिमा, प्रतिमा means a मूर्ति or an idol. And what is its nature? जडम् is

its nature. Upon the जड प्रतिमा what do we visualize? विष्णु-आदि-बुद्धिः. चेतन विष्णुः, सर्वज्ञः विष्णु we deliberately misperceive. Therefore विष्णु-आदि-बुद्धिः. This is the example one. यथा वा – or the second example नामादौ ब्रह्म-बुद्धिः [छान्दोग्योपनिषत् ७-१-७] – another उपासन prescribed in छान्दोग्योपनिषत् seventh chapter, which is a dialogue between नारद and सनत्कुमार, नारद being a disciple सनत्कुमार being an आचार्य, before teaching ब्रह्मन् as भूमा, the infinite one, the आचार्य prescribes fourteen उपासन्स. And only after preparing the mind through fourteen उपासन्स, thereafter only

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा ॥  
छान्दोग्योपनिषत् ७-२४-१॥

that ब्रह्मन् teaching comes. And among those fourteen उपासन्स the first उपासन is called नाम ब्रह्म उपासन. नाम means the very name that we utter, any नाम you use राम, कृष्ण, गोविन्द, chair, bench, book any नाम you can take and upon the नाम you should visualize ईश्वर. Thereafter वाक् ब्रह्म उपासन, the organ of speech may you meditate as ब्रह्मन्, thereafter your own mind, full of problems, may you meditate upon mind as ब्रह्मन्, then सङ्कल्प ब्रह्म उपासनम्, चित्त ब्रह्म उपासनम्, ध्यान ब्रह्म उपासनम्, आकाश ब्रह्म, वायु ब्रह्म, जल ब्रह्म, everything in the creation is taken and on anyone of them visualization is prescribed, the last item is प्राण ब्रह्म उपासनम्. In each one of them what is prescribed is visualization. That is the second example नामादौ – upon the नाम etc., ब्रह्म-बुद्धिः, ब्रह्म-बुद्धिः means ब्रह्म उपासनम्. What is the definition of उपासनम्? Deliberately misperceiving, it is a wrong perception, because

प्राण is प्राण. But if you see it as something else it is a wrong perception, but the difference between the other wrong perception and this wrong perception is it is a deliberate wrong perception which is an उपासनम्. That is विधीयते, in the same way the bottom line is ब्रह्म अर्पण श्लोक is an उपासन श्लोक. ईश्वर or विष्णु उपासन is prescribed in this श्लोक. इति, that इति is to show that this is the interpretation of पूर्वपक्ष. Therefore we have to put the entire paragraph in inverted commas. In the first line अत्र केचिद् आहुः — ‘यद्. From ‘यद् ब्रह्म onwards inverted comma begins upto ब्रह्म-बुद्धिः’. इति is the end of the inverted comma. In this manner केचिद् आहुः some people interpret this श्लोक. Now the question is through this श्लोक are you falsifying the universe or are you visualizing the universe as ब्रह्मन्. This is the question. शङ्कराचार्य gives the answer.

सत्यम्, एवम् अपि स्याद् यदि ज्ञान-यज्ञ-स्तुति-अर्थं प्रकरणं न स्यात्।

So शङ्कराचार्य's answer is a technical approach. Visualizing the world as ब्रह्मन्, taking the world as real is also a साधन prescribed in the शास्त्रम्. Taking the world as real, visualizing the world as ब्रह्मन् is also an उपासन prescribed in the शास्त्रs. In all विश्वरूप उपासनम्s that is the साधन prescribed. In the विष्णु सहस्रनाम when you say भूः पादौ यस्य नाभिर्-वियदसु-रनिल-चन्द्रसूर्यौ च नेत्रे etc., it is a clean भगवत् उपासनम् upon the universe. And in the eleventh chapter the whole universe is visualized as ब्रह्मन्, which is विश्वरूप उपासनम्. But in विश्वरूप उपासनम् the world is visualized as ब्रह्मन् or भगवान् but what is the status of the world, world

continues to be real. Therefore the uniqueness of विश्वरूप उपासनम् is in the उपासन साधन, world continues to be real. *And what शङ्कराचार्य says is in the initial stages a student is not told the world is unreal, because to accept the unreality of the world a lot of maturity is required.* In fact even for Vedantic students, after twenty-five years of वेदान्त their argument is स्वामिजि we can accept everything but to see the world as unreal, especially the problems as unreal, especially bodily suffering as unreal is impossible for me. If for a twenty-five year old Vedantic student seeing the world as unreal is impossible how can a scripture teach this in the beginning stages. Therefore in the beginning stages the scriptures never want to say the world is unreal, you continue to see the world as real but what I am prescribing is upon the real world may you visualize भगवान्.

Just retaining the reality of the world when you visualize the world as भगवान् that exercise is called उपासनम्. What is the uniqueness of उपासनम्? Retaining the world as real you visualize the real world as भगवान्, that is called विश्वरूप उपासनम्. शङ्कराचार्य says विश्वरूप उपासनम् is a prescription of शास्त्र; it is very much there in several places. Example being the eleventh chapter, and in शीक्षावल्ली of तैत्तिरीयोपनिषत्, in all of them the world is real but I visualize the world as भगवान्. That विश्वरूप उपासनम् that पूर्वपक्षि is talking about, is there. But what शङ्कराचार्य says is the twenty-fourth श्लोक is not talking about the विश्वरूप उपासनम् as पूर्वपक्षि claims but this twenty-fourth श्लोक is a ज्ञानम् in which you see or understand ब्रह्मन् and in the understanding of ब्रह्मन् the विश्वरूप world is

falsified as really nonexistent. When you see the world as ब्रह्मन् in which the world is falsified, then it is not called विश्वरूप उपासनम्, it is called विश्वरूप मिथ्यात्व निश्चयः. And when you falsify the universe by seeing the world as ब्रह्मन् you don't call it उपासनम् but you call it मिथ्यात्व निश्चयः and that मिथ्यात्व निश्चय is called ज्ञानम्.

Now ब्रह्मार्पण श्लोक, is it विश्वरूप उपासनम् or विश्वरूप मिथ्यात्व निश्चयः? पूर्वपक्षि says it is उपासनम् and शङ्कराचार्य says it is not उपासनम् because in उपासनम् world will continue to be real but in ज्ञानम्, मिथ्यात्व निश्चयः the world has to be seen as unreal. Therefore the question is, is this उपासन श्लोक or ज्ञान श्लोक.

What is the difference between उपासनम् and ज्ञानम्? In उपासनम् the world is real and I see that real world as भगवान्, in ज्ञानम् the world I replace by ब्रह्मन् and the world is falsified. Both are there, उपासनम् is also talked about in the शास्त्र, ज्ञानम् is also talked about in the शास्त्र, both are साधन prescribed in the शास्त्र. विश्वरूप उपासनम् is also साधन prescribed, ज्ञानम् is also साधन prescribed, in the first साधन the world is real and in the second साधन the world is unreal. Now the question is ब्रह्मार्पण श्लोकम् is talking about which साधन.

We don't say the साधन is wrong because both are prescribed by शास्त्र. Our question is ब्रह्मार्पण श्लोक is talking about उपासन or ज्ञानम्. शङ्कराचार्य says the context happens to be ज्ञानम्. We don't say विश्वरूप उपासनम् is wrong, but don't bring विश्वरूप उपासनम् in this context. From the

eighteenth verse of the fourth chapter upto the thirty-third श्लोक the context is not विश्वरूप उपासनम् the context is ज्ञानम्, therefore don't bring उपासन in this context. And why? For that शङ्कराचार्य is going to give several reasons to establish that this is ज्ञान श्लोक. And the main reason he gives is this. If you are talking about उपासनम्, it will come under a कर्म only. If ब्रह्मार्पण श्लोक is an उपासन श्लोक it will come under a कर्म because it is a deliberate misperception that you are practicing using your will. That is why we say अस्मिन् हरिद्राबिम्बे श्री महागणपति ध्यायामि । आवाहयामि ॥ You are deliberately practicing that. You take the turmeric powder and you apply water and you make it into a lump and deliberately say अस्मिन् हरिद्राबिम्बे श्री महागणपति ध्यायामि । आवाहयामि ॥ every उपासन is a deliberate mental action. And उपासन being a कर्म, it can never give मोक्ष. Because कर्म can never give मोक्ष,

न कर्मणा न प्रजया धनेन ॥ कैवल्योपनिषत् १-३ ॥

whereas this is the context of मोक्ष because कृष्ण clearly says यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥ गीता ४-१६ ॥

In मोक्ष प्रकरणम् उपासनम् has no place. Therefore ब्रह्मार्पण श्लोक being मोक्ष प्रकरणम्, उपासन is not the topic, ज्ञानम् is the topic and ज्ञानम् is जगत् मिथ्यात्व निश्चय should take place.

And the second reason is as long as it is an उपासन, falsification of the world is not involved. In उपासन you only see the real world as ब्रह्मन्, but the reality of the world continues and as long as the world is not falsified, संसार can never never go, any amount of साधन you do, even the greatest

उपासन will not help because in all the साधनs we are not falsifying the world. That is why ब्रह्म सत्यम् must be followed by जगत् मिथ्या otherwise the world will continue to be real, शनिदशा will continue to be real, therefore I will have to do one परिहारम् or the other because everything is ब्रह्मन् the mind declares but I am not able to see the whole thing as मिथ्या. मिथ्यात्व निश्चयम् is as important or perhaps दयानन्द स्वामिजि says it is more important than ब्रह्मज्ञानम्. *Vedantic students face problems because they are focusing on understanding ब्रह्मन् and they are not equally focusing on जगत् मिथ्यात्व निश्चयः, अनात्मा मिथ्यात्व निश्चयः there also पञ्च अनात्माs, viz., profession, possession, family, body and mind. Without पञ्च अनात्मा मिथ्यात्व निश्चयः, संसार will never go, fear and anxiety will come. Therefore ब्रह्मार्पण श्लोक is अनात्मा मिथ्यात्व निश्चयः if that doesn't take place any amount of उपासनम् you do, it will never never give मोक्ष. Therefore शङ्कराचार्य's argument is if this is उपासन प्रकरणम् मोक्ष can never come. This is going to be the answer. Now we will go to the introduction. सत्यम्, एवम् अपि स्याद्. This is called अर्थ अङ्गिकारः. That means I accept your statement partially. And what is partial acceptance? उपासन is there in the शास्त्र, विश्वरूप उपासन is also prescribed in शास्त्र, therefore it is a साधन that I accept. विश्वरूप उपासन exists as a साधन that I do accept. That is called partial acceptance. What I don't accept is even though it exists as a साधन it is not a साधन talked about in this context. That साधन can be accepted, after सत्यम् you can put a full stop. Then एवम् अपि स्याद् – the ब्रह्मार्पण श्लोक would have been उपासन साधन as you say, यदि ज्ञान-यज्ञ-*



स्तुति-अर्थ प्रकरणं न स्यात् – if the context is not मोक्ष प्रकरणम् or if the context is not the glorification of ज्ञानम्. You have to be highly imaginative to understand this statement. Lot of imagination is required. If the context is not the glorification of ज्ञानम्. Or to put in another language if the context is not ज्ञानम् then you can talk about उपासनम्. Out of this context you can take it as उपासनम्, but in this particular context you cannot talk about उपासनम् because the context happens to be ज्ञानम् and उपासनम् is a form of कर्म. Therefore in ज्ञान प्रकरणम् you cannot bring उपासनम् or कर्म. Therefore he says यदि ज्ञान-यज्ञ-स्तुति-अर्थम् – if for the glorification of ज्ञानयज्ञ प्रकरणम् – this context न स्यात् – were not एवम् अपि स्याद् – your interpretation would have been correct. But what is the problem? The context is not उपासन. That he explains in the next paragraph.

अत्र तु सम्यग्-दर्शनं ज्ञान-यज्ञ-शब्दितम् अनेकान् यज्ञ-शब्दितान् क्रिया-विशेषान् उपन्यस्य 'श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः' [गीता ४-३३] इति ज्ञानं स्तौति ।

So when you study the whole context which begins from the sixteenth श्लोक कृष्ण says I am going to talk about ज्ञानम्, then He goes on talking about ज्ञानम्,

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ गीता ४-१९ ॥

Thereafter from the next श्लोक, i.e., twenty-fifth onwards He is going to talk about several साधनs each साधन called a यज्ञ. प्राणायाम यज्ञ, आहार नियम यज्ञ, दान यज्ञ, varieties of साधनs and He is going to include ज्ञानम् also as a साधन as ज्ञानयज्ञ and He is going to conclude saying,

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ॥ गीता ४-३३ ॥

compared to all types of यज्ञs, including उपासन यज्ञs, ज्ञानयज्ञ is the superior most and remember ज्ञानम् means two components. One is ब्रह्म सत्यम् and the other is जगत् मिथ्या, the other side of the coin. This is a very important thing you should remember. Always ज्ञानम् involves two components. One is ब्रह्म सत्यम् or अहम् सत्यम् and equally or more important is जगत् मिथ्या. In उपासनम् you are never falsifying the universe. A भक्त will worship भगवान्, a भक्त will never falsify the world. The difference between भक्ति and ज्ञानम् when they are seen as two different साधनs, when you separate भक्ति and ज्ञानम् the crucial difference between भक्ति and ज्ञानम् is a भक्त never falsifies the universe. He never falsifies the नामरूप. That is why we say a भक्ति in which world is not falsified will never give liberation, even if you practice it for hundred million जन्मs. A भक्ति in which world is falsified, that भक्ति will be renamed as ज्ञानम्. That is what in विवेकचूडामणि शङ्कराचार्य says if भक्ति involves falsification of the world that भक्ति is a ज्ञानम् otherwise any form of भक्ति other than ज्ञानम् is not going to falsify the universe, therefore शङ्कराचार्य says here the topic is ज्ञानम्, ज्ञानम् is falsification of the universe, your interpretation is उपासन, in उपासन falsification of universe is not involved, therefore your interpretation is wrong. अत्र तु – in this प्रकरणम्, सम्यग्-दर्शनम् – the right vision in which the world is falsified, ज्ञान-यज्ञ-शब्दितम् – which is named ज्ञानयज्ञ, is the subject matter भवति. That is the subject matter. How do you know that is the subject matter? He gives the logic. अनेकान् यज्ञ-शब्दितान्

क्रिया-विशेषान् उपन्यस्य – from the next श्लोक onwards, उपन्यस्य means after introducing or presenting क्रिया-विशेषान् – varieties of साधनs, and each साधन is named as यज्ञ-शब्दितान् – which are named यज्ञ like जपयज्ञ, पाठयज्ञ, स्वाध्याय यज्ञ, आहार नियम यज्ञ, everything is called यज्ञः. So यज्ञ-शब्दितान् क्रिया-विशेषान् उपन्यस्य, after presenting. How many? अनेकान् – numerous यज्ञs were presented. And then ultimately what does कृष्ण say? ‘श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः’ [गीता ४-३३] – compared to, in relation to all these साधनs involving कर्म, द्रव्यमयाद् यज्ञ means कर्ममय यज्ञ, and उपासन is also a form of कर्म only. Compared to all यज्ञs including उपासनs, ज्ञान-यज्ञः श्रेयान् – ज्ञानयज्ञ alone is superior to all of them. What kind of ज्ञान-यज्ञः? ब्रह्म सत्यम् and more than that जगत् मिथ्या, falsification of the universe that alone is श्रेयः, that means उपासन is dismissed by कृष्ण Himself, how can that dismissed उपासन be the subject matter of the श्लोक. इति ज्ञानं स्तौति – कृष्ण glorifies ज्ञानम् negating the उपासन साधनs. Therefore what? Continuing;

अत्र च समर्थम् इदं वचनम् ‘ब्रह्मार्पणम्’ इत्यादि ज्ञानस्य यज्ञत्व-सम्पादने । अन्यथा सर्वस्य ब्रह्मत्वे अर्पणादीनाम् एव विशेषतो ब्रह्मत्वाभिधानम् अनर्थकं स्यात् ।

The essence is the context is not उपासनम् but ज्ञानम्. In उपासन world is not falsified but in ज्ञानम् world is falsified and this crucial difference you should note. In उपासन world is not falsified, therefore मोक्ष is not attained. In ज्ञानम् world is falsified, therefore मोक्ष is attained. Here the context is falsification and मोक्ष which is called ज्ञानम्. Therefore ब्रह्मार्पण

श्लोक must be interpreted in such a way that the श्लोक is talking about ज्ञानम् and falsification of the world. Don't interpret it as उपासनम् and taking the world as real. Therefore he says अत्र च – in the context of मोक्ष and ज्ञानम्, 'ब्रह्मार्पणम् इत्यादि वचनम् – the statement of भगवान् which is 'ब्रह्मार्पणम् इत्यादि – like ब्रह्मार्पणम् अत्र च – in the ज्ञान प्रकरणम् समर्थम् – is suitable only for such an interpretation. Such an interpretation means the interpretation in which He talks about ज्ञानम् and falsification of the universe, and not उपासनम्, retaining the reality of the universe that should not be the subject matter. In fact the same analysis is done in ईशावास्यम् इदं सर्वम् in the ईशावास्य उपनिषत् the first मन्त्र says may you see the whole universe as ईश्वर. The big debate in that वाक्यम् is, is the उपनिषत् asking us to see the universe as भगवान् in the form of an उपासन or is this मन्त्र talking about replacement of the world as भगवान् in which the world gets falsified and शङ्कराचार्य says ईशावास्यम् is not an उपासन मन्त्र, ninety nine percent of commentators take ईशावास्य मन्त्र as उपासन मन्त्र, शङ्कराचार्य is a rare commentator who dismisses all those commentaries and establishes ईशावास्य is world falsification मन्त्र not विश्वरूप उपासन मन्त्र. To know this difference we have to study for a length of time. What is the difference between विश्वरूप उपासन and विश्वरूप मिथ्यात्व निश्चयः. ज्ञानि has got विश्वरूप दर्शनम् as मिथ्या. There is a very big difference. Therefore अत्र च समर्थम् – समर्थम् means it is fit for my interpretation only, it is not fit for your interpretation. What is that interpretation? ज्ञानस्य यज्ञत्व-सम्पादने – in which the falsification knowledge is seen as the ज्ञानयज्ञ. ज्ञानस्य

means the falsification knowledge is seen as ज्ञानयज्ञ by कृष्ण which is the greatest साधन. ज्ञानस्य यज्ञत्व-सम्पादने should be connected with समर्थम्, ज्ञानस्य यज्ञत्व-सम्पादने समर्थम् – in such an interpretation alone this श्लोक is fit or suitable. अन्यथा – otherwise, सर्वस्य ब्रह्मत्वे – when everything is ब्रह्मन्, अर्पणादीनाम् एव विशेषतो ब्रह्मत्वाभिधानम् – why should कृष्ण take a few special things which are in the context of कर्म. When everything is ब्रह्मन् why should कृष्ण take only a few items related to कर्म, and the few items related to कर्म are क्रिया-कारक-फलम् called the accessories why should He take only कर्म accessories and say all these are ब्रह्मन्, because the aim is falsification of कर्म, कृष्ण wants to carefully do that here. Because कृष्ण feels without the falsification of the universe and there also without falsification of the कर्म मोक्ष is impossible. Therefore he says सर्वस्य ब्रह्मत्वे – when everything is ब्रह्मन्, अर्पणादीनाम् एव – only a few accessories like अर्पणम् etc., विशेषतो ब्रह्मत्वाभिधानम् – specially saying priest is false, oblation is false, fire is false why should He specially say that, that होम is false why does कृष्ण say that, because मोक्ष requires falsification of कर्म. As long कर्म is not falsified, you will be a संसारि, because when कर्म is there कर्ता will be there, when कर्ता is there भोक्ता will be there, when भोक्ता is there planets will be there, when planets are there fear will be there and when fear is there संसार will be there.

You have to throw all rubbishes away or else you keep on saying that I understand वेदान्त but we will never transcend, falsification of the universe is compulsory, there कर्ता कर्म भोक्ता they must be included in that bag in which the whole

thing must be rubbished and without that मोक्ष is not possible.  
More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

अत्र च समर्थम् इदं वचनम् 'ब्रह्मार्पणम्' इत्यादि ज्ञानस्य यज्ञत्व-  
सम्पादने । अन्यथा सर्वस्य ब्रह्मत्वे अर्पणादीनाम् एव विशेषतो  
ब्रह्मत्वाभिधानम् अनर्थकं स्यात् ।

While introducing this twenty-fourth verse of the fourth chapter I had pointed that there are two सामानाधिकरण्य वाक्यम्s in this श्लोक. One is अर्पणम् ब्रह्म is one सामानाधिकरण्य वाक्यम् and हविः ब्रह्म is another सामानाधिकरण्य वाक्यम्. And the entire श्लोक can be clearly understood only when these two सामानाधिकरण्य वाक्यम्s are interpreted properly, and I said सामानाधिकरण्यम् can be interpreted in four different ways: ऐक्ये सामानाधिकरण्यम्, विशेषण-विशेष्य-भावे सामानाधिकरण्यम्, उपासनायाम् सामानाधिकरण्यम् and बाधायाम् सामानाधिकरण्यम्.

And शङ्कराचार्य interpreted this entire verse taking बाधायाम् सामानाधिकरण्यम् by which he communicated this श्लोक is talking about मिथ्यात्वम् of this world, the entire world should be replaced by ब्रह्मन्, the entire world should be displaced by ब्रह्मन्, and the world must be seen as मिथ्यात्वम्, this is the idea communicated by this verse. Having commented like that now शङ्कराचार्य is taking up another interpretation by another आचार्य, wherein they take this verse as उपासनायाम् सामानाधिकरण्यम्, in which case this श्लोक will mean meditate upon the world as ब्रह्मन्. In this approach world will be elevated in its status, world will be divinized all right, but in

this उपासन world will not be seen as मिथ्या. If उपासनायाम् सामानाधिकरण्यम् is taken मिथ्यात्व दर्शनम् will not be there and such an interpretation is suggested by some other commentators and शङ्कराचार्य refutes the उपासनायाम् सामानाधिकरण्यम् interpretation which he started from अत्र 'केचिद् आहुः — 'यद् ब्रह्म तद्-अर्पणादीनि ।' onwards. The पूर्वपक्ष has been presented and the answer has started from 'सत्यम्, एवम् अपि स्यात्', शङ्कराचार्य is refuting the उपासन परत्वम् of this श्लोक.

And शङ्कराचार्य is going to give three arguments to refute the उपासन interpretation, and we have started the first argument. We are seeing 'अत्र च समर्थम् इदं वचनम्' in which the first argument is given for refuting the उपासन interpretation. While refuting the पूर्वपक्ष शङ्कराचार्य is taking the second interpretation of ब्रह्मार्पणम् श्लोक. I had said ब्रह्मार्पणम् श्लोक has got two interpretations and he is taking the second interpretation while giving the first argument to refute the पूर्वपक्ष. Many things you should keep in mind if you study the भाष्यम्. You should remember the second interpretation while refuting the पूर्वपक्ष through the first argument. The second interpretation we had seen in 'एवं सति निवृत्त-कर्मणो अपि' and 'अन्यथा सर्वस्य ब्रह्मत्वे' where शङ्कराचार्य gave the second interpretation keeping that in mind शङ्कराचार्य is refuting the पूर्वपक्ष.

What is that second interpretation? Therein he said that from verse twenty-five upto verse thirty-three कृष्ण is talking about several यज्ञs, and along with them He talks about



ज्ञानयज्ञ also as another type of यज्ञ which is a unique यज्ञ not found in कर्मकाण्ड. That unique यज्ञ कृष्ण introduces naming it as ज्ञानयज्ञ. Having introduced this unique ज्ञानयज्ञ, कृष्ण includes this unique ज्ञानयज्ञ along with all other rituals which are discussed in the कर्मकाण्ड of the वेदs, along with them He introduces this also. Not only does He introduce this unique ज्ञानयज्ञ ritual कृष्ण says this unique ज्ञानयज्ञ is the greatest यज्ञ also. श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप॥ गीता ४-३३ ॥

Naturally when a person reads this portion verse twenty-five to thirty-three, he reads about the superiority of the unique ज्ञानयज्ञ which is not found in कर्मकाण्ड, the reader will have a curiosity. What is this blessed ज्ञानयज्ञ a unique *Vedic* ritual talked about in this portion? Since this curiosity will come कृष्ण himself wants to answer that question defining the unique *Vedic* ritual called ज्ञानयज्ञ ritual. And what is the unique *Vedic* ritual called ज्ञानयज्ञ ritual? कृष्ण defines that unique *Vedic* ritual called ज्ञानयज्ञ in the twenty-fourth verse. Therefore शङ्कराचार्य says twenty-fourth verse is not an उपासन found in कर्मकाण्ड, but twenty-fourth verse is talking about a unique *Vedic* ritual called ज्ञानयज्ञ. And this unique *Vedic* ritual, where is it to be found? It is not found in कर्मकाण्ड. This unique *Vedic* ritual is found in ज्ञानकाण्ड and this unique *Vedic* ritual found in ज्ञानकाण्ड also must be regularly performed.

What is the twenty-fourth verse talking about? A unique *Vedic* ritual found in ज्ञानकाण्ड to be performed regularly thrice a day. And this unique *Vedic* ritual found in ज्ञानकाण्ड should be performed by not a गृहस्थ, this unique *Vedic* ritual

should be performed by a सन्न्यासि. That daily ritual to be performed by सन्न्यासि is ज्ञानयज्ञ. कृष्ण says that ज्ञानयज्ञ is the meditation of the मिथ्यात्वम् of all the Vedic rituals performed by a गृहस्थ presented by कर्मकाण्ड. What is the unique Vedic ritual performed by a सन्न्यासि? It is the meditation of the मिथ्यात्वम् of all the Vedic rituals found in कर्मकाण्ड. Thus meditation of the मिथ्यात्वम् of the Vedic ritual is the Vedic ritual to be performed by a सन्न्यासि. Meditation of the मिथ्यात्वम् of all the Vedic rituals is the Vedic ritual.

What is the difference between that Vedic ritual and this Vedic ritual? That Vedic ritual is given in कर्मकाण्ड and this Vedic ritual is given in ज्ञानकाण्ड; that Vedic ritual is done by गृहस्थ, this Vedic ritual is done by सन्न्यासि; and this Vedic ritual involves meditation of the मिथ्यात्वम् of that Vedic ritual. So Vedic ritual number two is meditation of the मिथ्यात्वम् of Vedic ritual number one.

Thus twenty-fourth श्लोक is meditation of मिथ्यात्वम् of Vedic ritual and that is called ज्ञानयज्ञ; it involves meditation. This is the answer given. Therefore no उपासन is prescribed here. अत्र च समर्थम् इदं वचनम् 'ब्रह्मार्पणम्' इत्यादि. 'ब्रह्मार्पणम्' इत्यादि श्लोक इदम् वचनम् – this statement is समर्थम् – is appropriate only in this interpretation. अत्र means in the following interpretation alone this श्लोक is appropriate. And what is that following interpretation? ज्ञानस्य यज्ञत्व-सम्पादने – ज्ञानस्य, what is the ज्ञानम्? मिथ्यात्व दर्शन ज्ञानस्य – the ज्ञानम् which consists of meditation of मिथ्यात्वम्, a ज्ञानम् which involves the meditation of मिथ्यात्वम्, मिथ्यात्वम् of all

the *Vedic* rituals all the यज्ञ क्रिया, यज्ञ कारकम्, यज्ञ फलम्, यज्ञ क्रिया-कारक-फल मिथ्यात्व दर्शन ज्ञानम् that ज्ञानम्, यज्ञत्व-सम्पादने – as a great ritual, meditation as a ritual. That is the interpretation of this श्लोक, that alone is proper. The word अत्र is explained as ज्ञानस्य यज्ञत्व-सम्पादने. ज्ञानस्य यज्ञत्व-सम्पादने is commentary on अत्र. Therefore you should read them together अत्र ज्ञानस्य यज्ञत्व-सम्पादने ‘ब्रह्मार्पणम्’ इत्यादि वचनम् समर्थम् भवति. Why do you call it a ritual? After all this is a meditation. *It is मिथ्यात्व meditation, it is a falsification meditation. Why do you call it a ritual? शङ्कराचार्य says I call it a ritual or कृष्ण calls it a ritual because in this meditation also all ritual factors are involved. In this meditation also all ritual factors are involved, therefore it is called a ritual.* How do you say in this meditation all ritual factors are involved? Because in your mind you should bring all the ritual factors, fire you should bring and meditate fire is मिथ्या, oblation you have to bring and meditate oblation is मिथ्या, priest you have to bring, not physically but mentally and say that it is मिथ्या and if you take षोडश उपचार पूजा, अर्घ्यम् you have to bring and say it is मिथ्या, पाद्यम् is मिथ्या, नैवेद्यम् is मिथ्या, उपनयनम् is मिथ्या. Since this meditation involves a falsification of ritual therefore it is called another ritual. Therefore शङ्कराचार्य says अन्यथा – otherwise, सर्वस्य ब्रह्मत्वे – when everything is ब्रह्मन् and when everything else is मिथ्या, सर्वस्य ब्रह्मत्वे means सर्वस्य मिथ्यात्वे, everything as world being मिथ्या, अर्पणादीनाम् एव विशेषतो ब्रह्मत्वाभिधानम् – specially introducing the ritual as ब्रह्मन् and falsification of the ritual कृष्ण need not introduce, falsification of the ritual is done to

introduce this meditation as another ritual. Falsification of ritual is done to introduce this meditation as a ritual because in the falsification ritual also all the ritualistic materials are involved. Therefore it can be called a ritual. Therefore he says सर्वस्य ब्रह्मत्वे अर्पणादीनाम् एव विशेषतो ब्रह्मत्वाभिधानम् अनर्थकं स्यात् therefore the purpose is introducing falsification of a ritual as another ritual and this will be always useful for a गृहस्थ who has become a सन्न्यासि or for one who has just taken सन्न्यास, because he cannot do all the regular rituals, therefore वेदः say I will give you a new ritual, otherwise he will feel empty. Therefore for a new सन्न्यासि, a त्रिसन्ध्या is prescribed wherein you have to bring all your materials mentally and practice मिथ्यात्व दर्शनम् as नित्यकर्म. Therefore ब्रह्मार्पणम् श्लोक is ज्ञानयज्ञ involving the falsification of ritual. Therefore it is not an उपासनम्. This is argument number one. Continuing;

ये तु अर्पणादिषु प्रतिमायां विष्णु-दृष्टिवद् ब्रह्म-दृष्टिः क्षिप्यते नामादिषु इव च इति ब्रुवते न तेषां ब्रह्म-विद्या उक्ता इह विवक्षिता स्याद् अर्पणादि-विषयत्वाद् ज्ञानस्य ।

Now शङ्कराचार्य gives the second argument. The first argument is that it is a ज्ञानयज्ञ श्लोक, therefore it is not उपासन. Now the second argument he gives is also to be understood properly, suppose this श्लोक is talking about उपासन, उपासन of ईश्वर upon क्रिया-कारक-फलम्. Suppose this श्लोक is talking about ईश्वर दृष्टि upon क्रिया-कारक-फलम्, and you can understand upon क्रिया-कारक-फलम् as the whole universe. क्रिया-कारक-फलम् is a technical word, we can

understand it as the whole universe. Suppose this श्लोक is talking about meditation of the whole universe as ब्रह्मन् or ईश्वर, then the focus is on the meditation upon the world. If it is उपासन it is meditation upon the world. Therefore the teaching is no more ब्रह्मविद्या, but the teaching will come under प्रपञ्च विद्या only. Because we are focusing on the world alone, and not only in meditation we are focusing on the world, we are elevating the world's status by superimposing भगवान् upon it. You divinize the world and thus you are elevating the status of the world. Like when you call a banana as प्रसाद, banana is not dismissed as मिथ्या, by calling a banana as प्रसाद you are only elevating the status of banana. Similarly in जगत् उपासन you are not falsifying the world, you are elevating the status of the world, world is given more importance by superimposing the divinity upon the world, and when you are superimposing divinity you are not seeing मिथ्यात्वम्.

So in our interpretation it is मिथ्यात्व दर्शनम् and in your interpretation it is पूज्यत्व दर्शनम्. Therefore मिथ्यात्वम् is not involved, पूज्यत्वम् is involved. Therefore you are highlighting the world, therefore it is not talking about ब्रह्मन्, it can never be called ब्रह्मविद्या. Therefore in my interpretation it is ब्रह्मविद्या and in your interpretation it is only प्रपञ्च विद्या or जगत् विद्या only, the focus is totally different. Therefore he says, ये तु – those interpreters, they are saying अर्पणादिषु ब्रह्म-दृष्टिः क्षिप्यते. क्षिप्यते means superimposed. According to पूर्वपक्षि ब्रह्मन् vision is superimposed, शङ्कराचार्य is quoting the पूर्वपक्षि's view, ये तु – according to the पूर्वपक्षि, ब्रह्म-दृष्टिः क्षिप्यते – ईश्वर vision is superimposed, ब्रह्म-दृष्टिः means ईश्वर दृष्टिः, क्षिप्यते

means superimposed, आरोप्यते, अध्यस्यते इत्यर्थः. क्षिप्यते is equal to अध्यस्यते. This ईश्वर दृष्टि is superimposed on अर्पणादिषु – अर्पणम् represents क्रिया-कारक-फलम्, क्रिया-कारक-फलम् is equal to the world. So अर्पणम् is equal to क्रिया-कारक-फलम् is equal to प्रपञ्च. According to the पूर्वपक्षि ईश्वर दृष्टि is superimposed on the प्रपञ्च. That means प्रपञ्च is never seen as मिथ्या, मिथ्या idea is not at all brought in there, on the other hand ईश्वरत्वम् is superimposed on सत्यम् जगत्. This is according to पूर्वपक्षि like प्रतिमायां विष्णु-दृष्टिवद् – just as विष्णु is superimposed on a विष्णु idol or a शालीग्राम, which is an example for स्मार्त उपासन and another example नामादिषु इव च – a श्रौत उपासन example also he gave, this also we have seen before, it was given in the paragraph अत्र केचिद् आहुः look at the last line विष्णु-आदि-बुद्धिः, यथा वा नामादौ ब्रह्म-बुद्धिः [छान्दोग्योपनिषत् ७-१-७]’ इति. Like the श्रौत उपासन prescribed in छान्दोग्योपनिषत्, like this स्मार्त उपासन and श्रौत उपासन, according to पूर्वपक्षि ब्रह्मार्पणम् श्लोक is elevation of the world not negation of the world. It is not dismissal but it is divinization. Dismissal is my interpretation, divinization is your interpretation. In dismissal world will be मिथ्या and in divinization world will not become मिथ्या. This is the difference. So इति ब्रुवते – according to them, तेषाम् – for those पूर्वपक्षि, ब्रह्म-विद्या उक्ता इह विवक्षिता स्याद् – the ब्रह्मविद्या teaching which is the subject matter of the fourth chapter that will not be brought in this श्लोक. ब्रह्म-विद्या उक्ता means the ब्रह्मविद्या which is the main teaching of the fourth chapter that ब्रह्मविद्या will not be seen in this श्लोक, on the other hand it will be प्रपञ्च विद्या only. Throughout ब्रह्मविद्या is talked about,

suddenly in the twenty-fourth श्लोक it will be प्रपञ्च विद्या, elevating the world that will be the problem. It will be totally out of context. So ब्रह्म-विद्या उक्ता न विवक्षिता स्याद् – that will not be brought in this श्लोक. And why? Because अर्पणादि-विषयत्वाद् ज्ञानस्य – because the उपासन ज्ञानम् that you are talking about is focusing on the world only and not on ब्रह्मन्. अर्पणादि-विषयत्वाद् ज्ञानस्य – because the ज्ञानम् which is an उपासन, उपासन ज्ञानस्य we have to put, the उपासन ज्ञानस्य अर्पणादि-विषयत्वात् – it is dealing with the world according to you. So what? What is wrong if divinization of the world is prescribed in this श्लोक? After all in the विश्वरूप दर्शनम् (the eleventh chapter) कृष्ण is talking about divinization of the world only, why cannot that topic be the subject matter of the twenty-fourth श्लोक also, after all divinization is also wonderful because that is also a form of spiritual साधन talked about in the शास्त्र. What is wrong in divinization of the world? Why are you insisting upon falsification of the world? शङ्कराचार्य says I will tell you. We are differentiating divinization of the world and falsification of the world. We will read.

न च दृष्टि-सम्पादन-ज्ञानेन मोक्ष-फलं प्राप्यते । ‘ब्रह्म एव तेन गन्तव्यम्’ इति च उच्यते । विरुद्धं च सम्यग्-दर्शनम् अन्तरेण मोक्ष-फलं प्राप्यते इति ।

So very important point. Divinization of the world in the form of विश्वरूप उपासन is also a very important साधन prescribed by the शास्त्र. In fact, in the entire शीक्षावल्ली संहितोपासन, व्याहृति उपासन, पाङ्क्त ब्रह्म उपासन they are all

divinization of the world through विश्वरूप उपासन. It is a very important साधन. But what we say is that उपासन is also a part of कर्मयोग only. That उपासन is also a very important उपासन but that is also a part of कर्मयोग only and that can only purify the mind, reduce राग-द्वेष, reduce FIR. Thus it can only improve the mind but it can never never never give मोक्ष because जगत् मिथ्यात्वम् is not seen and कर्तृत्व मिथ्यात्वम् is not seen. My जीवत्वम् is not falsified, भगवान् is very great and I am a small जीव who is sticking on to भगवान्, that I am जीव, that I am कर्ता, that I have सञ्चित कर्म, that I have प्रारब्ध कर्म none of them is deliberately falsified. In my language triangular format is not disturbed in विश्वरूप उपासन, triangular format is retained. Therefore my tendency will be O divine Lord save me. That idea that I am a miserable जीव कर्ता will never go away by विश्वरूप उपासनम्. Perhaps the worry will come down what to do, I have such a प्रारब्ध, I have to exhaust, O भगवान् help me exhaust my प्रारब्ध, that alone will come. I will never say I am that ब्रह्मन् who doesn't have सञ्चित, आगामि or प्रारब्ध, I don't require any savior including विश्वरूप ईश्वर as a savior because the entire विश्वरूप itself is मिथ्या which cannot affect me positively or negatively. This vision is not at all involved in विश्वरूप उपासन. I don't see मिथ्यात्वम् of the world, I don't see मिथ्यात्वम् of the जीव, I don't see मिथ्यात्वम् of सञ्चित आगामि प्रारब्ध. Therefore विश्वरूप उपासनम् is great but it can never give liberation and that is why अर्जुन himself in spite of seeing विश्वरूपम् instead of getting out of fear, first he got surprised and thereafter he saw the काल तत्त्वम् in which all are swallowed. In विश्वरूप उपासनम् also I will see भगवान् as काल



तत्त्वम् taking away all my relatives also and therefore fear will come. अर्जुन was not happy divinizing the world, अर्जुन said विश्वरूप is frightening तत् एव मे रूपम् इदम् प्रपश्य ॥ गीता ११-४९ ॥ I want to see gold old कृष्ण from. Therefore विश्वरूप cannot totally eliminate fear. Therefore he says मिथ्यात्व दर्शनम् alone will remove fear दृष्टि-सम्पादन-ज्ञानेन – ज्ञानेन means उपासनेन – by a उपासन, दृष्टि-सम्पादन – in which the real world is seen as ईश्वर, without falsifying the universe, we are avoiding that. We say the world is भगवान्, but we refuse to say the world is मिथ्या. When you say world is भगवान् you are seeing भगवान् as परिणामी उपादान कारणम् and when you say भगवान् is परिणामी उपादान कारणम् you will say world is भगवान् but you will never say world is मिथ्या. That is why in कर्मयोग भगवान् is परिणामी उपादान कारणम्, only in ज्ञानयोग भगवान् becomes विवर्त उपादान कारणम्. A विश्वरूप उपासक sees भगवान् as परिणामी उपादान कारणम् therefore he will say world is भगवान्, even Vishishtadvaitin will say world is भगवान् but he will never say world is मिथ्या. In अद्वैतम् we will say world is भगवान् initially and later we will say world is मिथ्या. And without coming to मिथ्या you will not get मोक्ष, that is what शङ्कराचार्य says. By the उपासनम् in which the world is seen as भगवान् मोक्ष-फलं न प्राप्यते – you will not get मोक्ष. Therefore in your interpretation the twenty-fourth श्लोक will not give मोक्ष.

So the पूर्वपक्षि says, ok, let us take the twenty-fourth श्लोक as a कर्मयोग श्लोक and it is talking about विश्वरूप उपासन for चित्तशुद्धि why cannot you say; if पूर्वपक्षि asks शङ्कराचार्य says, no 'ब्रह्म एव तेन गन्तव्यम्' इति च उच्यते –

the twenty-fourth श्लोक is presented as a मोक्ष श्लोक by कृष्ण Himself. शङ्कराचार्य says this twenty-fourth श्लोक cannot be taken as विश्वरूप उपासन श्लोक for चित्तशुद्धि because कृष्ण Himself says 'ब्रह्म एव तेन गन्तव्यम्', indicating the twenty-fourth श्लोक is a मोक्ष श्लोक, ब्रह्म प्राप्ति श्लोक and if it is a मोक्ष ब्रह्म प्राप्ति श्लोक it cannot be an उपासनम्, it must be ज्ञानम् and if it must be ज्ञानम् you should see the world as मिथ्या and without seeing मिथ्यात्वम् मोक्ष is not possible.

Then he may ask the question, why cannot you say this is a उपासन श्लोक which gives मोक्ष. It is an उपासन श्लोक, विश्वरूप उपासन श्लोक which gives मोक्ष why cannot you say. शङ्कराचार्य says उपासन and मोक्ष can never go together because उपासन comes under कर्म and न कर्मणा न प्रजया धनेन ॥ कैवल्योपनिषत् १-३ ॥ it can never give मोक्ष. Combining विश्वरूप उपासन and मोक्ष is a contradiction. Therefore he says विरुद्धं च – it is a contradiction, मोक्ष-फलं प्राप्यते इति – to say that one will attain मोक्ष by doing विश्वरूप उपासन, सम्यग्-दर्शनम् अन्तरेण – without the right vision of मिथ्यात्वम् of the world. It is a contradiction to say that one will attain मोक्ष through विश्वरूप उपासन itself and without the right vision of the मिथ्यात्व दर्शनम् of the world. Therefore the idea is without मिथ्यात्वम् मोक्ष is not possible. If ब्रह्म सत्यम् is important जगत् मिथ्या is as important or more important because प्रारब्धम् will have to be falsified for liberation. Therefore it is a contradiction to say that. Continuing;

प्रकृत-विरोधः च, सम्यग्-दर्शनम् च प्रकृतम् 'कर्मणि अकर्म यः पश्येद्' [गीता ४-१८] इति अत्र, अन्ते च सम्यग्-दर्शनम्, तस्य एव उपसंहारात् ।

शङ्कराचार्य gives the third and final argument giving the clinching evidence. Suppose पूर्वपक्षि uses a final argument accepting most of the ideas given by the सिद्धान्ति whatever we have said almost he has accepted but still he wants to hold on to his views. Let us assume पूर्वपक्षि says, ok I accept that विश्वरूप उपासन cannot give मोक्ष and it can give only ज्ञानयोग्यता. And I am also accepting that मोक्ष is possible through only मिथ्यात्व दर्शनम् and therefore भगवद्गीता wants to talk about विश्वरूप उपासन for चित्तशुद्धि and it talks about मिथ्यात्व दर्शनम् for मोक्ष. भगवद्गीता talks about both of them. विश्वरूप उपासनम् comes under कर्मयोग and मिथ्यात्व दर्शनम् comes under ज्ञानयोग. First one gives योग्यता and the second one gives मोक्ष. I agree to all of them. And भगवद्गीता teaches both विश्वरूप उपासनम् and विश्वरूप मिथ्यात्व दर्शनम्. All I accept but the controversy is the twenty-fourth verse talks about विश्वरूप उपासनम् or मिथ्यात्व दर्शनम्. Which साधन it talks about? The पूर्वपक्षि says why cannot we take that the twenty-fourth श्लोक talks about विश्वरूप उपासन. मिथ्यात्व दर्शनम् is important and it is talked elsewhere in the भगवद्गीता for मोक्ष but here why cannot you say the topic is विश्वरूप उपासनम् and not मिथ्यात्व दर्शनम्. How particular he is in such an interpretation.

शङ्कराचार्य says unfortunately I cannot accept that because you should never look at a श्लोक out of context. That

is why I told someone when you read any गीता श्लोक if you want to know the right meaning first the context must be clear which means you should read minimum ten verses before and ten verses later. Never study a गीता श्लोक by itself, you will never get the meaning properly, you have to study the preceding ten verses and also study the succeeding ten श्लोकs which is called पूर्वापर विचारः. And not only that you should also ask the question who is the candidate addressed. These two are very important. We divide candidates into four types. पामर is a person who has not attended any class at any time. Then कर्मयोगि, then ज्ञानयोगि and finally ज्ञानि is the fourth type.

पामर, कर्मयोगि, ज्ञानयोगि and ज्ञानि these four candidates you should keep in mind always when you read any श्लोक. The candidate and the context, you should remember. First the very title of the chapter is ज्ञानकर्मसंन्यासः. It is not prescribing a new उपासनम् which is a कर्म, but it is talking about the renunciation of कर्म and it is not talking about a new कर्म in the form of उपासन. कृष्ण has started the central theme from the sixteenth श्लोक onwards and throughout He talks about कर्मणि अकर्म यः पश्येत् अकर्मणि च कर्म यः । सः बुद्धिमान् मनुष्येषु. बुद्धि means ज्ञानम् ज्ञानाग्निदग्धकर्माणम्, गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ॥ गीता ४-२३ ॥ every श्लोक that is preceding is talking about ज्ञानम् which is मिथ्यात्व दर्शनम् of both कर्म and कर्ता, and the later श्लोक is also talking about the glory of ज्ञानम्.

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥

All the ritualists should drop all rituals one day or the other and convert their rituals into meditations in which all the rituals must be seen as मिथ्या. Such a मिथ्यात्व दर्शनम् is talked about in the thirty-third श्लोक. Thus from the sixteenth to thirty-third you should study before arriving at the essence of the twenty-fourth श्लोक.

Therefore शङ्कराचार्य says प्रकृत-विरोधः – उपासन is a contradiction to talk about in the context of ज्ञानम्. So प्रकृत-विरोधः means उपासन is a contradiction to प्रकृत – the contextual topic. And what is the contextual topic? सम्यग्-दर्शनम् च प्रकृतम् – the right vision is talked about. And what is the right vision? World is मिथ्या, कर्ता is मिथ्या, क्रिया is मिथ्या, फलम् is मिथ्या, all the कारकम्s are मिथ्या, सञ्चित आगामि प्रारब्ध कर्मs are मिथ्या, that is the सम्यग्-दर्शनम् that is talked about. Where? ‘कर्मणि अकर्म यः पश्येद्’ [गीता ४-१८] इति अत्र – starting from the important श्लोक of कर्मणि अकर्म verse eighteen. In the sixteenth verse he introduces the subject matter and from the eighteenth verse he talks about ज्ञानम् and not उपासनम् and अन्ते च – the conclusion also is सम्यग्-दर्शनम् – it talks about the right vision only, that is the thirty-third verse where ज्ञानयज्ञ is glorified, a ritual in which all the rituals are falsified. And it is a ritual in the form of meditation ritual. So अन्ते च सम्यग्-दर्शनम् अस्ति. ‘कर्मणि अकर्म यः पश्येद्’ [गीता ४-१८] इति अत्र सम्यग्-दर्शनम् अस्ति अन्ते च सम्यग्-दर्शनम् अस्ति, तस्य एव उपसंहारात् – that right vision alone is given as winding up or conclusion श्लोक. And therefore don’t bring उपासन anywhere here.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-24 Continuing:*

प्रकृत-विरोधः च, सम्यग्-दर्शनम् च प्रकृतम् ‘कर्मणि अकर्म यः  
पश्येद्’ [गीता ४-१८] इति अत्र, अन्ते च सम्यग्-दर्शनम् तस्य एव  
उपसंहारात्।

शङ्कराचार्य is continuing with his commentary on the twenty-fourth verse of the fourth chapter of गीता. First he presented his commentary showing that the ब्रह्मार्पण श्लोक is talking about क्रिया-कारक-फल मिथ्यात्व दर्शनम् or प्रपञ्च मिथ्यात्व दर्शनम् by using बाधायाम् सामानाधिकरण्यम् interpretation. And thereafter he has taken up another commentary given by somebody else who takes this श्लोक as उपासनायाम् सामानाधिकरण्यम् and therefore they don’t talk about क्रिया-कारक-फल मिथ्यात्व दर्शनम् but they talk about a form of उपासन or meditation in which the whole universe is visualised as ब्रह्मन्. That means they accept that the whole universe is reality only and this real universe we must imagine as ब्रह्मन्, this visualisation or imagination or उपासन is prescribed in this twenty-fourth श्लोक. This is the contention of the पूर्वपक्षि, शङ्कराचार्य is refuting that by giving various arguments. And one argument he gave in the previous paragraph was if this श्लोक is talking about उपासनम् it can never give मोक्ष. Because in all the उपनिषत्s it has been clearly given that ज्ञानम् alone gives मोक्ष, उपासन is a form of meditation, meditation is a form of कर्म, since कर्म cannot give मोक्ष उपासन cannot give मोक्ष, and in this particular context

मोक्ष is the subject matter. This was the argument he gave in the third paragraph which we had completed.

Now in the fourth paragraph शङ्कराचार्य gives another argument. Let us assume that उपासन also gives मोक्ष. उपासन cannot give मोक्ष, but for argument's sake let us assume that उपासन also will give मोक्ष, because in some other context वेद says उपासन can give क्रममुक्ति. And somebody may argue that this श्लोक is talking about उपासन as a means of क्रममुक्ति. Why cannot you interpret this श्लोक as an उपासन श्लोक as a means of क्रममुक्ति, what is wrong?

For that शङ्कराचार्य says ok I am ready to admit, उपासन also will give मोक्ष in the form of क्रममुक्ति but even if उपासन is accepted as a मोक्ष साधनम् the twenty-fourth श्लोक is not talking about क्रममुक्ति. The twenty-fourth श्लोक is not talking about उपासन as a means of क्रममुक्ति. Why? He should give a reason. For that शङ्कराचार्य says the previous श्लोकs are talking about ज्ञानम् as a means of सद्योमुक्ति:, previous श्लोकs are not talking about उपासन as a means of क्रममुक्ति. And the later श्लोकs are also not talking about उपासन as a means of क्रममुक्ति, later श्लोकs are also talking about ज्ञानम् as a means of सद्योमुक्ति. When the previous श्लोकs are talking about ज्ञानम् and when the later श्लोकs talk about ज्ञानम् how can suddenly an intermediary श्लोक alone talk about उपासनम्? Therefore if you take the श्लोक as an उपासन श्लोक it will be out of context.

Therefore he says प्रकृत-विरोधः च – it is out of the context; your interpretation is an out of context interpretation.



In another language उपासन will be out of context. What is the reason? सम्यग्-दर्शनम् च प्रकृतम् – the whole context beginning from the eighteenth श्लोक or to be more precise beginning from the sixteenth श्लोक itself upto verse thirty-three the whole section is about ज्ञानम् and not उपासन, and how can suddenly one श्लोक the twenty-four talk about उपासनम्. Therefore he says सम्यग्-दर्शनम् means ज्ञानम् प्रकृतम् is the subject matter and you should know ज्ञानम् is different from उपासनम्, or निदिध्यासनम् is different from उपासनम्. What is the fundamental difference between उपासनम् and निदिध्यासनम्? In उपासनम् प्रपञ्च मिथ्यात्वम् is not at all appreciated, whereas in निदिध्यासनम् प्रपञ्च मिथ्यात्वम् is highlighted, that is the basic difference. How do you know it is a ज्ञान प्रकरणम्? शङ्कराचार्य quotes the श्लोक ‘कर्मणि अकर्म यः पश्येद्’ [गीता ४-१८] इति अत्र, so in this eighteenth श्लोक, सम्यग्-दर्शनम् प्रकृतम् you have to supply two words इति अत्र सम्यग्-दर्शनम् प्रकृतम् and put a full stop. ज्ञानम् is introduced in the eighteenth श्लोक and in that श्लोक itself there is a word सः बुद्धिमान् मनुष्येषु. The word बुद्धि there means सम्यग्-दर्शनम् ज्ञानम्. What is सम्यग्-दर्शनम्? प्रपञ्च मिथ्यात्व दर्शनम् is सम्यग्-दर्शनम्. Then after full stop the next sentence is अन्ते च – at the end also सम्यग्-दर्शनम् प्रकृतम्, you have to supply the word प्रकृतम्, in the end also सम्यग्-दर्शनम् alone is discussed. Why do you say so? तस्य एव उपसंहारात् – सम्यग्-दर्शनम् alone is presented as उपसंहार श्लोकः, उपसंहारः means conclusion of the present discussion. तस्य is equal to सम्यग्-दर्शनस्य एव उपसंहारात् means it is presented as the conclusion also.

How do you say the conclusion is also सम्यग्-दर्शनम्? शङ्कराचार्य says you study the later श्लोकs. He gives in the next paragraph. We will read.

‘श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः’ [गीता ४-३३], ‘ज्ञानं लब्ध्वा परां शान्तिम्’ [गीता ४-३९] इत्यादिना सम्यग्-दर्शन-स्तुतिम् एव कुर्वन् उपक्षीणः अध्यायः ।

So look at the later श्लोकs also. ‘श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः’ [गीता ४-३३] – the word ज्ञानम् is to be underlined which excludes the उपासन of the पूर्वपक्षि. It is excluded by कृष्ण by using the word ज्ञानयज्ञः. Not only in thirty-third श्लोक, another श्लोक also he quotes, ‘ज्ञानं लब्ध्वा परां शान्तिम्’ [गीता ४-३९]. He doesn’t say उपासनम् कृत्वा, he says ‘ज्ञानं लब्ध्वा – having attained ज्ञानम् परां शान्तिम्’ अधिगच्छति – one attains मोक्ष. This comes in the fourth chapter thirty-ninth श्लोक. Thus in the later thirty-third as well as thirty-ninth श्लोक, इत्यादिना सम्यग्-दर्शन-स्तुतिम् एव – the glorification of सम्यग्-दर्शनम् (another word for ज्ञानम्), it is a favorite word of शङ्कराचार्य we have to note, instead of ज्ञानम् he uses सम्यग्-दर्शनम्, right vision. And स्तुति means glorification of ज्ञानम्, एव – that alone कुर्वन् is done by Lord कृष्ण and not only He does that उपक्षीणः अध्यायः – the very chapter is concluded, उपक्षीणः – it is ended, with ज्ञानम् only that means उपासन comes nowhere in this entire portion, so why are you bringing it here like bringing a bear during Lord शिव’s पूजा, why are you bringing उपासन in ज्ञानयज्ञः? Therefore the conclusion is,

‘तत्र अकस्माद् अर्पणादौ ब्रह्म-दृष्टिः अप्रकरणे प्रतिमायाम् इव विष्णु-दृष्टिः उत्पद्यते’ इति अनुपपन्नम् ।

शङ्कराचार्य concludes the negation of पूर्वपक्ष here. तत्र – this being so, अकस्मात् – without any reason, that means out of the context, अकस्मात् means without any reason that is equal to without any context or out of the context, अर्पणादौ ब्रह्म-दृष्टिः – the topic of ब्रह्म उपासनम् upon the अर्पणम् etc. अर्पणम् can be understood as प्रपञ्च itself. Seeing or उपासनम् of ब्रह्मन् on the universe. अर्पणादौ प्रपञ्चे ब्रह्म-दृष्टिः. दृष्टिः means उपासनम्. So प्रपञ्चे ब्रह्म उपासनम्, प्रतिमायाम् विष्णु-दृष्टिः इव – like विष्णु उपासनम् on a प्रतिमा or a शालीग्राम, शालीग्रामे विष्णु उपासनम् इव प्रपञ्चे ब्रह्म उपासनम् out of the context, अप्रकरणे – out of the context, अकस्मात् means without any reason, उत्पद्यते – is presented by the पूर्वपक्षि. The whole thing is in quotation presented by the पूर्वपक्षि. This view of पूर्वपक्षि अनुपपन्नम् – is completely inappropriate. Therefore this श्लोक is not at all talking about an उपासनम्.

And then what is the right interpretation? शङ्कराचार्य says my interpretation alone is the correct interpretation.

तस्माद् यथाव्याख्यातार्थ एव अयं श्लोकः ॥ ४-२४ ॥

तस्मात् – therefore, since उपासन is not appropriate in this context, यथाव्याख्यातार्थ एव अयं श्लोकः – अयं श्लोकः means this twenty-fourth ब्रह्मार्पणं श्लोक, अर्थः एव – has a meaning, has a commentary, यथाव्याख्यातः – as presented by me alone. It should have an appropriate commentary as given by me alone or to put in another language my commentary alone is the appropriate commentary and the पूर्वपक्षि's

commentary is inappropriate. With this शङ्कराचार्य concludes his व्याख्यानम्.

Now I will consolidate शङ्कराचार्य's व्याख्यानम्, because we dwelt on पूर्वपक्षि so now we would have forgotten. According to शङ्कराचार्य twenty-fourth श्लोक is the message of प्रक्रिया-कारक-फल ब्रह्मत्व दर्शनम् or क्रिया-कारक-फल मिथ्यात्व दर्शनम्. And this क्रिया-कारक-फलम् is a technical word for प्रपञ्च, the universe. And therefore we can present in another language प्रपञ्च ब्रह्मत्व दर्शनम् or प्रपञ्च मिथ्यात्व दर्शनम् is the message of the twenty-fourth श्लोक. What is the meaning in English? Understanding the world as ब्रह्मन् we should not use the word visualizing, once we say visualizing it will become उपासनम्, avoiding the word visualizing we should use the word understanding, *understanding the world as ब्रह्मन् or understanding the world as मिथ्या is the message of the twenty-fourth श्लोक.*

Then will come a very big question. How do you say understanding the world as ब्रह्मन् or understanding the world as मिथ्या? If you understand the world as ब्रह्मन्, how can it be मिथ्या? If you understand the world as मिथ्या, how can you say it is ब्रह्मन्? Therefore a fundamental question will come does वेदान्त say world is ब्रह्मन् or does वेदान्त say world is मिथ्या. Which is correct? Is the world ब्रह्मन् or is the world मिथ्या, which understanding is correct? In some places शास्त्र says world is ब्रह्मन्, in some other places शास्त्र says world is मिथ्या, tell me clearly is the world ब्रह्मन् or is the world मिथ्या?

Suppose you say both are correct world is ब्रह्मन् and world is मिथ्या then it will mean ब्रह्मन् is मिथ्या. Now tell me what is your teaching, why are you confusing? We say both are correct. All must be clearly understood. How?

When you say the world there are two portions in the world, अंश द्वयम् in the world. What are the two अंशम्s? नामरूप अंशम्, the changing names and forms which is the changing part of the world. शब्द, स्पर्श, रूप, रस and गन्ध, they are all the changing part of the world सविकार अंशः. And in fact, through the sense organs we see सविकार सगुण अंश. And the very same world has got another अंश also which is constant that is शब्द is, स्पर्श is, रूप is, रस is and गन्ध is, that is is is when you say that 'is'ness which is common to all is not subject to change at all. Thus there is a निर्विकार अंश called सत्ता अंश.

Thus प्रपञ्च has got साविकार अंश and निर्विकार अंश also, प्रपञ्च has got नामरूप अंश and सत्ता अंश also. Therefore when we use the word प्रपञ्च it can refer to anyone of these two. If you refer to साविकार नामरूप अंश it is called वाच्यार्थः. And if the word refers to निर्विकार सत्ता अंश it is called लक्ष्यार्थः. Thus प्रपञ्च has got two meanings. And my answer will be depending upon what part you take.

Suppose you take नामरूप अंश, then I will say प्रपञ्च मिथ्या, without any hesitation. I will loudly, proudly and unhesitatingly proclaim प्रपञ्च मिथ्या, and add a footnote प्रपञ्च is equal to साविकार नामरूप अंश.

Suppose you take the लक्ष्यार्थ and understand the सत् अंश which is there all over, which is the very सार of the

universe then I will say प्रपञ्च ब्रह्म एव and foot note I will give प्रपञ्च is equal to सत् अंश.

Therefore वाच्यार्थ दृष्ट्या प्रपञ्च मिथ्यात्व दर्शनम् and लक्ष्यार्थ दृष्ट्या प्रपञ्च ब्रह्मत्व दर्शनम् is the message of the twenty-fourth श्लोक. नामरूप मिथ्यात्व दर्शनम्, सद्रूप सत्यत्व दर्शनम् is the message of the twenty-fourth श्लोक.

Then going further, even though the twenty-fourth श्लोक has got this message only, नामरूप मिथ्यात्व दर्शनम् सद्रूप सत्यत्व दर्शनम् is one message of this श्लोक. This message can be implemented in two different ways depending upon the type of साधक. Whether one is a गृहस्थ ज्ञानि or whether one is a सन्न्यासि ज्ञानि, depending upon the candidate one and the same message can be implemented in two different ways. Therefore शङ्कराचार्य gave two interpretations, even though message is one, two interpretations he gave based on not the message, based on the implementation of the message. And what are the two types of implementations?

In the case of गृहस्थ ज्ञानि how does he implement this message? When he performs his daily *Vedic* ritual because a गृहस्थ ज्ञानि should never give up his daily rituals, he cannot say I am an advanced student why should I perform ritual, पूजा etc., he should never ask. We never give a message drop your ritual, rituals can never be dropped by anyone of the students in the class because all the students are non-सन्न्यासि. As long as one is a गृहस्थ there is no choice. Therefore a गृहस्थ ज्ञानि even if he has come to binary format he should continue to perform the daily ritual. And while performing the daily ritual,

during the daily ritual he should remember in the background he must dwell upon or remember this message that क्रिया-कारक-फल मिथ्यात्वम्, he should remember whether he is doing सन्ध्यावन्दनम् or शिव पूजा or विष्णु आराधनम्, it is a भावना during the performance of the ritual. मिथ्यात्व भावना during the performance of the daily ritual is the implementation by the गृहस्थ ज्ञानि.

Then how does a सन्न्यासि ज्ञानि implement this message? In the case of a सन्न्यासि ज्ञानि you cannot say you should remember the मिथ्यात्वम् during his daily ritual, because सन्न्यासि ज्ञानि doesn't have any ritual at all because renunciation of ritual is सन्न्यास आश्रम स्वीकार. *Therefore in his case implementation will be different, it is not remembering the मिथ्यात्वम् during the ritual but it is remembering मिथ्यात्वम् in the place of the regular ritual.* Are you able to see the difference? Not remembering मिथ्यात्वम् during the ritual. Remembering मिथ्यात्वम् during the ritual is गृहस्थ ज्ञानि's implementation, for सन्न्यासि ज्ञानि remembering मिथ्यात्वम् in the place of ritual, that means daily, during ritual time, i.e., morning, afternoon and evening he should sit and remember क्रिया-कारक-फल मिथ्यात्वम् and this remembrance is called निदिध्यासन रूप ज्ञानम्. Previously he practiced श्रवण रूप ज्ञानम्, later he practiced मनन रूप ज्ञानम् now he has to practice in the place of daily ritual he should meditate on मिथ्यात्वम्, क्रिया-कारक-फल मिथ्यात्वम् and this निदिध्यासन ज्ञानम् is itself named as ज्ञानयज्ञ, another form of Vedic ritual but a ritual which doesn't require पञ्चपात्रम्, a ritual which doesn't require उद्धारणि, a ritual which doesn't require fire, a

ritual which doesn't require षोडश उपचार द्रव्यम्, no material is involved but it is a purely mental dwelling.

So thus consolidating शङ्कराचार्य's interpretation मिथ्यात्व दर्शनम् during ritual for a गृहस्थ ज्ञानि or मिथ्यात्व दर्शनम् as निदिध्यासनम् for a सन्न्यासि ज्ञानि this is the message of the twenty-fourth श्लोक. We will elaborate on this in the next श्लोक also and before that I will give you the अन्वय. अर्पणम् ब्रह्म (अस्ति) । हविः ब्रह्म (अस्ति) । ब्रह्म-अग्नौ ब्रह्मणा हुतम् । तेन ब्रह्म-कर्म-समाधिना ब्रह्म एव गन्तव्यम् । ब्रह्म-कर्म-समाधि is the name of a ज्ञानि either गृहस्थ ज्ञानि or सन्न्यासि ज्ञानि. Now we will enter into the introduction of verse twenty-five.

*Verse 04-25 Introduction;*

तत्र अधुना सम्यग्-दर्शनस्य यज्ञत्वं सम्पाद्य तत्-स्तुति-अर्थम् अन्ये अपि यज्ञाः उपक्षिप्यन्ते दैवम् एव इत्यादिना —

Now introducing the twenty-fifth श्लोक, शङ्कराचार्य is taking the second interpretation of the previous श्लोक and based on the second interpretation of the previous श्लोक शङ्कराचार्य is building up the following श्लोक. Once I say the second interpretation you should forget the गृहस्थ ज्ञानि because in the first interpretation we took गृहस्थ ज्ञानि as the candidate and in the second interpretation we took सन्न्यासि ज्ञानि as the candidate. Now let us focus on the सन्न्यासि ज्ञानि. This सन्न्यासि ज्ञानि has to implement the मिथ्यात्व दर्शनम् in the place of the daily Vedic ritual. He has given up and he has to give up all the Vedic ritual and as I said according to tradition even विग्रह आराधन like रुद्राभिषेकम्, पूजा etc., a सन्न्यासि ज्ञानि is not supposed to do, because in the place of विग्रह



आराधन he has to practice मिथ्यात्व दर्शनम् or meditation, मिथ्यात्व दर्शनम् of क्रिया-कारक-फल and this मिथ्यात्व दर्शनम् comes under निदिध्यासन रूप ज्ञानम्. This the सन्न्यासि ज्ञानि has to practice. Since this meditation itself is compared to another special ritual, it itself is called a यज्ञ. This मिथ्यात्व दर्शन निदिध्यासनम् itself is called a यज्ञ. This is called by कृष्ण as ज्ञानयज्ञ. मिथ्यात्व दर्शन रूप निदिध्यासन यज्ञ is called ज्ञानयज्ञ by कृष्ण to be practiced by a सन्न्यासि ज्ञानि, because I have said the first interpretation of गृहस्थ ज्ञानि has been left behind now and सन्न्यासि is in the mind.

Now Lord कृष्ण is refining this ज्ञानयज्ञ. Therefore hereafter when I use the word ज्ञानयज्ञ you should recall a सन्न्यासि. And what type of सन्न्यासि? Getting up early in the morning he is not going to think of a भगवान् outside कृष्ण, राम, etc., he is not going to think but he is going to practice निदिध्यासनम् of क्रिया-कारक-फल मिथ्यात्व दर्शनम्.

And what is क्रिया-कारक-फलम्? क्रिया means all types of ritualistic activities, कारकम् means all the accessories involved in the activity, फलम् means result of पुण्यपापम् born out of that; all of them are मिथ्या he has to meditate.

Now शङ्कराचार्य or Lord कृष्ण himself is focusing on क्रिया-कारक-फलम् and in that also कृष्ण leaves क्रिया and फलम् and now he is focusing on कारकम्. कारक means various accessories or factors involved in any कर्म. And among various accessories or factors the most important factor is the कर्ता जीवात्मा, यजमानः, ritualist, who looks upon himself as a कर्ता doing the ritual. What are the other कारकम्s? अग्नि is

another कारकम्, oblation is a कारकम्, priest is a कारकम्, they are all various accessories but the most prominent कारकम् is I myself as a कर्ता जीवात्मा. And कृष्ण says a सन्न्यासि ज्ञानि has to see क्रिया-कारक-फल मिथ्यात्वम्, that means a सन्न्यासि ज्ञानि should meditate on कारक मिथ्यात्व that means a सन्न्यासि ज्ञानि should meditate upon कर्ता मिथ्यात्वम्. So what is ज्ञानयज्ञ? कर्तृ मिथ्यात्व दर्शनम् otherwise called जीवात्मा मिथ्यात्व दर्शनम्, ज्ञानयज्ञ is निदिध्यासन यज्ञ which is मिथ्यात्व दर्शनम् of क्रिया-कारक-फल, that is equal to कारक मिथ्यात्व दर्शनम् that is equal to कर्तृ मिथ्यात्व दर्शनम् that means जीवात्मा मिथ्यात्व दर्शनम्, triangular format मिथ्यात्व दर्शनम्. So I as जीवात्मा should be seen as मिथ्या.

Seeing the जीवात्मा as मिथ्या means what? When you say see something as मिथ्या it means it is really nonexistent. मिथ्यात्व दर्शनम् means dissolution, dissolution means negating it as really nonexistent,

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९,  
कठोपनिषत् २-१-११ ॥

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च । ॥  
कैवल्योपनिषत् २२-२३ ॥

all these things are not there जीवात्माs are also nonexistent. Then what is existent? परमात्मा ब्रह्मन् alone is existent. अकर्ता परमात्मा alone is existent; जीवात्मा is nonexistent. Now this can be presented as an imagery. जीवात्मा मिथ्यात्व दर्शनम् can be presented as an imagery, a visualization by seeing जीवात्मा as मिथ्या we are dissolving जीवात्मा into परमात्मा. We are dissolving कर्ता जीवात्मा into अकर्ता परमात्मा. There is no

जीवात्मा at all, but there is only अकर्ता परमात्मा everywhere, other than अकर्ता परमात्मा there is no जीवात्मा at all. Therefore जीवात्मा is dissolved into परमात्मा. It is called प्रविलापनम्. In तैत्तिरीयोपनिषत् while doing पञ्चकोश analysis I gave this word. अनात्मा कार्यत्व दर्शनम् अनात्मा नामरूपत्व दर्शनम्, अनात्मा मिथ्यात्व दर्शनम्, अनात्मा प्रविलापनम् I said while studying the तैत्तिरीयोपनिषत्, that word प्रविलापनम् we should understand. प्रविलापनम् means dissolving कर्ता जीवात्मा into अकर्ता परमात्मा. That means at the end जीवात्मा is not at all there, triangular format is not at all there. When जीवात्मा himself is not there, where is the question of attaining मोक्ष? Who is there to attain मोक्ष?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्य कारिका २-३२

॥

कर्ता जीवात्मा himself is not there, where is the question of attaining मोक्ष?

न धर्मो न चार्थो न कामो न मोक्षः विदानन्दरूपः शिवोऽहम्  
शिवोऽहम् ॥ निर्वाण षट्कम्-३ ॥

Thus जीवात्मा is dissolved into परमात्मा. This itself can be presented in another language and that language is परमात्मा you should see as the fire in the होमकुण्ड, जीवात्मा is none other than the oblation, the material that is offered, i.e., the offering. And what is निदिध्यासन यज्ञ, निदिध्यासन यज्ञ is offering the कर्ता जीवात्मा oblation into the अकर्ता परमात्मा अग्नि. And at the end of this होम there is no कर्ता itself. What is left behind is अहम् अकर्ता ब्रह्म अस्मि, अहम् नित्य मुक्त ब्रह्म

अस्मि. Therefore this also is a form of याग only. But what is uniqueness of this याग? जीवात्मा oblation is offered into परमात्मा अग्नि. This is a refined presentation of ज्ञानयज्ञ. In the previous श्लोक, we defined ज्ञानयज्ञ as क्रिया-कारक-फल मिथ्यात्व दर्शनम् whereas in this श्लोक, we are refining this ज्ञानयज्ञ and the refined presentation is जीवात्मा is offered into the परमात्मा, thereafter there is no जीवात्मा at all, there is only परमात्मा. This is called ज्ञानयज्ञ. Having presented this ज्ञानयज्ञ in this श्लोक, कृष्ण is talking about various other यज्ञs said in the कर्मकाण्ड of the वेद.

वेद अन्त presents this निदिध्यासन रूप ज्ञानयज्ञ wherein जीवात्मा himself is offered into परमात्मा. That is presented as नवविध भक्ति.

श्रवणम् कीर्तनम् विष्णोः स्मरणम् पादसेवनम् । अर्चनम् वन्दनम्  
दास्यम् सख्यम् आत्मनिवेदनम् ॥ श्रीमद्भगवत् ७-७-२३ ॥

आत्मनिवेदन भक्ति is जीवात्मा merging into the परमात्मा. ऐक्य भक्ति is आत्मनिवेदन भक्ति. That is in the वेद अन्त where अद्वैतम् is maintained whereas in all other यज्ञs द्वैतम् is maintained. Thus द्वैत यज्ञ he enumerates in the other श्लोकs and ज्ञानयज्ञ is presented as अद्वैत यज्ञ, thus among all the forms of यज्ञs अद्वैत ज्ञानयज्ञ is superior to all the other द्वैत कर्मयज्ञs.

Thus from twenty-fifth श्लोक upto thirty-third श्लोक कृष्ण is pointing out that this अद्वैत ज्ञानयज्ञ in which जीवात्मा merges into परमात्मा is superior to द्वैत कर्मयज्ञs. This is going to be the subject matter of the following श्लोकs and this is called अद्वैत ज्ञानयज्ञ स्तुति, by talking about its superiority compared to द्वैत कर्मयज्ञs. That is what शङ्कराचार्य says here

in the introduction. तत्र – this being so, that is based on the second interpretation of the twenty-fourth श्लोक, अधुना – hereafter, hereafter means from twenty-fifth upto thirty-third verse, सम्यग्-दर्शनस्य यज्ञत्वं सम्पाद्य – सम्यग्-दर्शनम्, that is क्रिया-कारक-फल मिथ्यात्व दर्शनम् or जीवात्मा मिथ्यात्व दर्शनम्, यज्ञत्वं सम्पाद्य – presenting it as a type of याग, metaphorically presenting as an internal याग, आध्यात्मिक याग, spiritual याग. याग and यज्ञ are synonymous. So presenting मिथ्यात्व दर्शनम् as a spiritual यज्ञ, तत्-स्तुति-अर्थम् – for glorifying the spiritual यज्ञ as the greatest यज्ञ, for glorifying this मिथ्यात्व दर्शनं यज्ञं otherwise called निदिध्यासनं यज्ञं in which जीवात्मा is offered into परमात्मा, स्तुति-अर्थम्, तत् means निदिध्यासनं यज्ञं, स्तुति-अर्थम् means to glorify that as the greatest यज्ञ, अन्ये अपि यज्ञाः – various other द्वैत कर्मयज्ञs, उपक्षिप्यन्ते – are presented, enlisted, or enumerated or narrated, दैवम् एव इत्यादिना – in these verses beginning from ‘दैवम् एव’ the twenty-fifth श्लोक. Therefore सन्न्यासि ज्ञानि’s निदिध्यासनम् is superior to all the Vedic rituals performed by a गृहस्थ. This is the message in the following श्लोकs, the exact meaning we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-25 Introduction, Continuing;*

तत्र अधुना सम्यग्-दर्शनस्य यज्ञत्वं सम्पाद्य तत्-स्तुति-अर्थम्  
अन्ये अपि यज्ञाः उपक्षिप्यन्ते दैवम् एव इत्यादिना —

शङ्कराचार्य is introducing the twenty-fifth verse of the fourth chapter and in these portions upto the thirty-third verse Lord कृष्ण is glorifying ज्ञानयज्ञ as the greatest साधन because ज्ञानयज्ञ alone will lead to liberation. All other forms of यज्ञs are only secondary यज्ञs which will take a person to ज्ञानयज्ञ. Thus other यज्ञs will lead to ज्ञानयज्ञ and ज्ञानयज्ञ alone will directly lead to liberation. Therefore ज्ञानयज्ञ is called the proximate means, proximate means direct, all the other यज्ञs are called remote means. In संस्कृत साक्षात् उपकारकम् and आरात् उपकारकम्. साक्षात् means proximate and आरात् means remote. This शङ्कराचार्य wants to develop based on the second interpretation of the twenty-fourth श्लोक. The second interpretation of the twenty-fourth श्लोक is that it is talking about the निदिध्यासनम् of a सन्न्यासि. It talks about the निदिध्यासन यज्ञ of a सन्न्यासि otherwise called the ज्ञानयज्ञ of a सन्न्यासि. And this ज्ञान or निदिध्यासन is प्रपञ्च मिथ्यात्व दर्शनम् of a सन्न्यासि which is equal to क्रिया-कारक-फल मिथ्यात्व दर्शनम् of a सन्न्यासि. And among the क्रिया-कारक-फलम् the most important component is जीवात्मा the कर्ता. Therefore it is जीवात्मा मिथ्यात्व दर्शनम्. All the five you should remember. The twenty-fourth श्लोक talks about ज्ञानयज्ञ of a सन्न्यासि is equal to निदिध्यासनम् यज्ञ of a

सन्न्यासि is equal to प्रपञ्च मिथ्यात्व दर्शनम् of a सन्न्यासि is equal to क्रिया-कारक-फल मिथ्यात्व दर्शनम् of a सन्न्यासि is equal to जीवात्मा मिथ्यात्व दर्शनम् of a सन्न्यासि. Of a सन्न्यासि means this is practiced as a नित्यकर्म regularly, twice a day or thrice a day, until this becomes a निष्ठा.

This मिथ्यात्व दर्शनम् itself is presented in different ways in the शास्त्र. The first presentation is मिथ्यात्व दर्शनम् seeing the unreality of a thing, taking the example रज्जुसर्प मिथ्यात्व दर्शनम् seeing the unreality of the rope snake. This itself is presented as रज्जौ or सर्प बाध दर्शनम्, बाधः means negation of the reality of snake. सर्प मिथ्यात्व दर्शनम् is equal to सर्प बाध दर्शनम्, सर्प बाधः means negation of the reality of snake. That itself is presented as रज्जौ सर्प प्रविलापनम्. It means dissolution of the false snake into the real rope. The same idea they present in a different language. सर्प बाध is the dissolution of a snake into rope that means because of the rope the snake disappears. Dissolution of snake into rope means because of the perception of rope the snake disappears and it is called रज्जौ सर्प प्रविलापनम् or in another language सर्प is offered as an oblation into the fire of rope. See the imagery, see the metaphor, instead of saying सर्प is resolved into the rope, we put it in another language the snake has been offered as an oblation into the fire of the rope. When I say offered into the fire, don't imagine somebody is offering something, it is nothing but an intellectual cognition that there is no snake other than the rope, but the शास्त्र presents in a metaphorical language in the form of an imagery, the false snake is offered as an oblation into the fire of rope, that means the rope has destroyed

the snake, I don't see a snake I see only the rope. மரத்தை மறைத்தது மாமத யானை மரத்தில் மறைந்தது மாமத யானை (मरतौ मरैतदु मामद यानै मरतिल् मरैन्ददु मामद यानै, The gigantic elephant hides the wood, the gigantic elephant is (also) subsumed in the wood.) Therefore मिथ्यात्व दर्शनम् is also called बाध, which is also called प्रवितापनम्, प्रवितापनम् is also called होमः. So how should you write? मिथ्यात्व दर्शनम् is equal to बाधः is equal to प्रवितापनम् is equal to होमः. What होमः? मिथ्या has been offered into सत्यम्. In Vedantic language जीवात्मा मिथ्यात्व दर्शनम् is equal to जीवात्मा बाधः is equal to जीवात्मा प्रवितापनम् is equal to जीवात्मा होमः. And this जीवात्मा होम into परमात्मा अग्नि is talked about as the ज्ञानयज्ञ performed by a सन्न्यासि. This ज्ञानयज्ञ is presented here along with twelve other यज्ञs. All the other twelve यज्ञs are कर्म यज्ञः. Thus totally thirteen यज्ञs are presented, one ज्ञानयज्ञ which is in the form of जीवात्मा होम into परमात्मा अग्नि, and along with this one ज्ञानयज्ञ twelve other कर्मयज्ञs are presented, and कृष्ण says finally श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप. This जीवात्मा होम into परमात्मा अग्नि is the greatest निदिध्यासन यज्ञ done by a सन्न्यासि. This is the topic. शङ्कराचार्य says, तत्र – this being so, अधुना – now in the twenty-fifth मन्त्र, सम्यग्-दर्शनस्य – आत्मा ज्ञानस्य, यज्ञत्वं सम्पाद्य – metaphorically presenting as a होम, सम्पादनम् means metaphorical presentation, as यज्ञत्वम् – as a होम, the जीवात्मा होम into परमात्मा अग्निः. तत्-स्तुति-अर्थम् – for the sake of glorification of जीवात्मा होम into परमात्मा अग्नि. In this होम no hand is involved, no fire is involved. This होम is purely an intellectual होम, a cognitive होम, other than understanding no



other process is involved. This होम is purely in the form of understanding which is an intellect process, that is glorified. And तत्-स्तुति-अर्थम् – for its glorification अन्ये अपि यज्ञाः – another twelve यज्ञs are going to be presented, अन्ये द्वादश यज्ञाः and they are all कर्मयज्ञs only. उपक्षिप्यन्ते – they are introduced दैवम् एव इत्यादिना – in the following श्लोक beginning with दैवम् एव. Now we will read the श्लोक.

### Verse 04-25

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।

ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुहति ॥ गीता ४-२५ ॥

First I will give you the gist of the verse. We will take up the second line first. The second line is talking about the निदिध्यासन होम done by a सन्न्यासि. And what is the निदिध्यासन होम? जीवात्मा is intellectually offered into परमात्मा. Here परमात्मा is called ब्रह्म अग्निः in the second line, and जीवात्मा is called यज्ञः.

We have to very carefully note, in the second line the word यज्ञ is used in the most rare and extraordinary meaning, the word यज्ञ should be translated as जीवात्मा.

So यज्ञम् जीवात्मानम्. What type of जीवात्मा? कर्ता भोक्ता जीवात्मा is offered into अकर्ता अभोक्ता परमात्मा. त्वम् पद वाच्यार्थ is offered into त्वम् पद लक्ष्यार्थ which is identical with तत् पद लक्ष्यार्थ.

Thus कर्ता भोक्ता जीवात्मा is offered into अकर्ता अभोक्ता परमात्मा. And how is it done? यज्ञेन, यज्ञेन means आत्मा स्वरूप दर्शनेन or परमात्मा स्वरूपेन, by seeing जीवात्मा as

identical with परमात्मा. By seeing जीवात्मा as identical with परमात्मा, जीवात्मा is merged into परमात्मा. This is the निदिध्यासन यज्ञ of a सन्न्यासि. In the first line the other कर्मयज्ञ is talked about performed by a गृहस्थ. A गृहस्थ's कर्मयज्ञ is talked about in the first line by the name दैवम् यज्ञम्. दैवयज्ञ is a basic ritual performed by a गृहस्थ, one of the पञ्चमहायज्ञs especially देवयज्ञ: like अग्निहोत्रम् औपासनम् etc. योगिनः means कर्मयोगिनः, कर्मयोगिs perform कर्मयज्ञ, गृहस्थs perform कर्मयज्ञ, सन्न्यासिs perform ज्ञानयज्ञ, ज्ञानयज्ञ is superior to कर्मयज्ञ. This is the message given in this verse. We will read the भाष्यम्.

**दैवम् एव – देवा इज्यन्ते येन यज्ञेन असौ दैवो यज्ञः । तम् एव अपरे यज्ञं योगिनः कर्मिणः पर्युपासते कुर्वन्ति इति अर्थः ।**

दैवम् एव is in the मूलम्, first शङ्कराचार्य gives the derivation of the word दैवम्. देवाः इज्यन्ते येन यज्ञेन – that particular Vedic ritual through which देवs are worshipped, a particular Vedic ritual through which देवs are worshipped, that ritual is called दैवम्. देवाः येन यज्ञेन by which ritual इज्यन्ते, इज्यन्ते means worshipped, पूज्यन्ते. And असौ यज्ञः – such a Vedic ritual is called दैवः यज्ञः. तम् एव यज्ञम् – such a Vedic ritual अपरे योगिनः – is in the मूलम्, is equal to कर्मिणः, कर्मिणः means गृहस्थs. Here अपरे means some गृहस्थs perform दैवः यज्ञः, पर्युपासते is in the मूलम्, is equal to कुर्वन्ति – they perform, इति अर्थः – this is the meaning. Here कृष्ण only presents the fact, some गृहस्थs are performing कर्मयज्ञ, some सन्न्यासिs perform ज्ञानयज्ञ. This is only a statement of fact. Why are you telling this कृष्ण doesn't clarify, He is going to

tell this only in the thirty-third श्लोक, He will enumerate so many other यज्ञs also and the conclusion will come only in the thirty-third श्लोक. But to avoid suspense I will tell you the conclusion. The conclusion is that this ज्ञानयज्ञ alone will give liberation. Therefore all the other people will have to come one day or the other to this ज्ञानयज्ञ, you can postpone but you cannot escape or avoid. That is the message to be given later, this is just an enumeration. शङ्कराचार्य comes to the second half. Continuing;

ब्रह्माग्नौ 'सत्यं ज्ञानम् अनन्तं ब्रह्म' [तैत्तिरीय उपनिषत् २-१-१]  
 'विज्ञानम् आनन्दं ब्रह्म' [बृहदारण्यकोपनिषत् ३-९-२८] 'यत्  
 साक्षाद् अपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः'  
 [बृहदारण्यकोपनिषत् ३-४-१] इत्यादि-वचन-उक्तम् अशनायादि-  
 सर्व-संसार-धर्म-वर्जितम् 'न इति न इति' [बृहदारण्यकोपनिषत्  
 ४-४-२२] इति निरस्त-अशेष-विशेषं ब्रह्म-शब्देन उच्यते ।

So in the third quarter the word is ब्रह्म-अग्नौ. This is a compound word, ब्रह्म एव अग्निः ब्रह्माग्नि, कर्मधारय. ब्रह्मन् which is the fire into which जीवात्मा is going to be offered as an oblation that fire is called ब्रह्म अग्निः. Naturally the question will come what is the meaning of the word ब्रह्मन्. This question can come because the word ब्रह्म is used in several meanings. One meaning of ब्रह्म is सगुणम् ब्रह्म which is हिरण्यगर्भ and another meaning is निर्गुणम् ब्रह्म. Both सगुणम् ब्रह्म as well as निर्गुणम् ब्रह्म is called ब्रह्म, वेद is also called ब्रह्म. ब्रह्मोपदेशम्, when a boy is going to be initiated into sacred thread ceremony, it is called ब्रह्मोपदेशम्, there ब्रह्म means वेद, and of course ब्रह्म is used in the meaning of ॐकार. Thus the word ब्रह्म has got

several meanings. Therefore the question comes which one is meant here. शङ्कराचार्य says don't get confused, in this context ब्रह्म means निर्गुणम् ब्रह्म only which is त्वम् पद लक्ष्यार्थ which is identical with तत् पद लक्ष्यार्थ, that निर्गुणम् ब्रह्म is talked about here.

What is the प्रमाणम् for that? शङ्कराचार्य says so many प्रमाणम्s are there whether you have the patience is the question. शङ्कराचार्य gives several प्रमाणम्s to reveal that ब्रह्मन् means निर्गुणम् ब्रह्म. What are the प्रमाणम्s? Five प्रमाणम्s are going to be quoted. The first प्रमाणम् is 'सत्यं ज्ञानम् अनन्तं ब्रह्म' [तैत्तिरीय उपनिषत् २-१-१] – ब्रह्मन् is सत्यम्, सत्यम् means pure existence, ज्ञानम् means pure consciousness, and अनन्तम् means infinite. Infinite existence Consciousness is ब्रह्मन् which is निर्गुणम्. It occurs in तैत्तिरीयोपनिषत् second chapter first मन्त्र. The next प्रमाणम् 'विज्ञानम् आनन्दं ब्रह्म' [बृहदारण्यकोपनिषत् ३-९-२८] – in the previous quotation आनन्द is not mentioned, therefore he takes another one 'विज्ञानम् आनन्दं ब्रह्म', विज्ञानम् is the same as ज्ञानम् in the previous quotation. So ज्ञानम् of the previous quotation and विज्ञानम् of this quotation both mean the same pure Consciousness only.

When the seventh chapter of the गीता is titled ज्ञानविज्ञानयोगः, what is that ज्ञानम् and that विज्ञानम्? In the seventh chapter when we give the title as ज्ञानविज्ञानयोगः, you should not quote these two मन्त्रs. Remember the word ज्ञानम् of the seventh chapter has nothing to do with सत्यम् ज्ञानम् अनन्तम् ब्रह्म, here ज्ञानम् means pure consciousness, in

ज्ञानविज्ञानयोगः, the word ज्ञानम् doesn't mean Consciousness, it only means the परोक्ष ज्ञानम् of ब्रह्मन् which is a thought in the intellect. Thus ज्ञानम् can refer to a thought in the intellect, ज्ञानम् can refer to pure consciousness also, seventh chapter ज्ञानम् is ज्ञान वृत्तिः and in this context ज्ञानम् means ज्ञान स्वरूपम्. Therefore we should carefully read every word in the शास्त्र, casual reading will create confusion.

Similarly the word विज्ञानम् occurring in the seventh chapter you should not quote विज्ञानम् आनन्दं ब्रह्म, बृहदारण्यकोपनिषत् in your overenthusiasm to show that I have studied बृहदारण्यकोपनिषत्. If you quote that it will mean neither you know गीता nor you know बृहदारण्यकोपनिषत्. In ज्ञानविज्ञानयोगः the word विज्ञानम् refers to विज्ञान वृत्ति which is a thought in the mind. Whereas here विज्ञानम् doesn't refer to a thought but it refers to the pure consciousness.

Thus the word ज्ञानम् विज्ञानम् etc., are used in several meanings and we should know where to take what. Here विज्ञानम् means pure consciousness and it has nothing to do with ज्ञानविज्ञान word used in the seventh chapter. Or even in the sixth chapter ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ॥ गीता ६-८ ॥ there it has a different meaning. So विज्ञानम्, आनन्दम्, आनन्दम् means pure happiness. *When you add the adjective pure to happiness, it means non-experiential happiness.* When you say pure happiness it is non-experiential happiness. And what do you mean by that?

a) Pure happiness is not a part, product or property of any thought.

b) Pure happiness is an independent principle which pervades all happy thoughts. Pure happiness is an independent principle which pervades all happy thoughts, and make happy thoughts happy. What is the definition of happy thoughts? It is प्रिय, मोद, प्रमोद वृत्ति.

c) Pure happiness is not limited by the boundary of प्रिय, मोद and प्रमोद वृत्ति.

d) And pure happiness survives even after the dissolution of प्रिय, मोद, प्रमोद वृत्ति.

e) And the surviving pure happiness is not available for experience.

That pure non-experiential happiness is called आनन्दम् and that आनन्द is ब्रह्मन्, which is referred to in this particular श्लोक. This is the second quotation. शङ्कराचार्य writes a very beautiful commentary on this मन्त्र to establish that ब्रह्म आनन्द is not experiential आनन्द. He writes a very brilliant commentary on विज्ञानम् आनन्दं ब्रह्म establishing that you can never work for ब्रह्मानन्द अनुभव. You can never work for ब्रह्मानन्द अनुभव, ब्रह्मानन्दम् can never be experiential because the moment it becomes experiential it will become finite because any experience is finite, ब्रह्मानन्दम् is available for claiming as I am, ब्रह्मानन्द is never available for experience. All experiential आनन्दs are ब्रह्मानन्द प्रतिबिम्बम्. प्रतिबिम्बम् can be experienced, बिम्बम् the original can never be experienced. This शङ्कराचार्य makes very clear in his commentary on विज्ञानम् आनन्दं ब्रह्म, the word he uses is संवेद्य आनन्द. संवेद्य आनन्द is experiential आनन्द and he negates

ब्रह्मानन्द as an experience, it doesn't exist. It occurs in बृहदारण्यकोपनिषत् 3-9-28. And 3-9-28 मन्त्र itself is a quotation of seven श्लोकs. The मन्त्र itself is a group of seven श्लोकs and in those seven श्लोकs, this particular idea comes in the last श्लोक.

जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म  
यातिर्दातुः परायणं तिष्ठमानस्य तद्धिद इति ॥  
बृहदारण्यकोपनिषत् ३-९-२८-७ ॥

Then the next quotation is यत् साक्षाद् अपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः' [बृहदारण्यकोपनिषत् ३-४-१] another very important quotation which says ब्रह्मन् is साक्षाद् अपरोक्षम्. यत् साक्षात् अपरोक्षम् तद् ब्रह्म – ब्रह्मन् is that which is only available as I the subject and it is never available for objectification, never available for objective experience. Therefore only य आत्मा सर्वान्तरः – that ब्रह्मन् is none other than the आत्मा, which is inside the पञ्चकोशs. सर्वान्तरः means सर्व कोशान्तरः. सर्व कोशान्तरः means inside the पञ्चकोशs as it were. Why do I say 'as it were'? When I say it is inside you will think that it is not outside. It is as though inside, but really it is both inside and outside. Inside it is चैतन्य रूपेण and outside existence रूपेण ब्रह्मन् is available Therefore this मन्त्र is a महावाक्य मन्त्र, ब्रह्म आत्मा ऐक्यम् is talked about.

Why does he quote that मन्त्र? Remember the purpose of all these quotations is in the twenty-fifth श्लोक of भगवद्गीता in the third quarter the word ब्रह्मन् is occurring and that ब्रह्मन् is this निर्गुणम् ब्रह्म. इत्यादि-वचन-उक्तम् – ब्रह्मन् which is mentioned in all these three quotations. Then two more

quotations he gives indirectly अशनायादि-सर्व-संसार-धर्म-वर्जितम् – this निर्गुणम् ब्रह्मन् is free from all the attributes or conditions. धर्म means attributes or conditions. What conditions? संसार धर्म – all the conditions which will make someone a संसारि. संसार धर्म means संसार कारणभूत धर्म, all the conditions responsible for संसार bondage. And what are they? अशनाया आदि – like अशनाया, अशनाया means hunger. आदि means etc. All the conditions like hunger. And while telling this शङ्कराचार्य is keeping another बृहदारण्यकोपनिषत् मन्त्र quotation in mind and that is 3-5-1. Third chapter fifth section, कहोल ब्राह्मणम् first मन्त्र. There six conditions are mentioned for संसार. Those six conditions are kept in mind. योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । ब्रह्मन् is that which transcends six conditions of संसार. अशनाया, पिपासा, शोक, मोह, जरा, मृत्यु. अशनाया means hunger, पिपासा means thirst, शोक means sorrow, मोह means delusion, जरा means old age and मृत्यु means मरणम्. Of these जरा and मृत्यु belong to अन्नमयकोश, अशनाया and पिपासा belong to प्राणमयकोश, शोक belongs to मनोमयकोश and मोह belongs to विज्ञानमयकोश. These six conditions belong to the four अनात्माs consisting of अन्नमय, प्राणमय, मनोमय and विज्ञानमय, you include आनन्दमय also because आनन्दमय is the potential condition of these four संसार. In short, these six धर्मs belong to पञ्चकोशs, and आत्मा is योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति. That is the मन्त्र. And what is ब्रह्मन्? ब्रह्मन् is free from all of them.



But at the end of the class I get hungry? When you say I get hungry, I means प्राणमय. Identified with प्राणमय we say that, the real I never gets hungry. So अशनायादि-सर्व-संसार-धर्म-वर्जितम्. This is the fourth quotation but not direct, indirectly quoting 3-5-1 of बृहदारण्यकोपनिषत्.

Then comes the fifth and final quotation 'न इति न इति' [बृहदारण्यकोपनिषत् ४-४-२२] इति निरस्ताशेष-विशेषम् – that ब्रह्मन् which is free from all the attributes negated in the बृहदारण्यकोपनिषत् by the famous मन्त्र 'नेति नेति'. So the first न refers to the entire मूर्त प्रपञ्च, the visible universe and the second न refers to the refutation of all the अमूर्त प्रपञ्च, the invisible universe, all of them are negated, and that आत्मा which remains as the साक्षि of the negation of all of them that is ब्रह्मन्. So this is बृहदारण्यकोपनिषत् 2-3-6 second chapter third section and sixth मन्त्र, मूर्त अमूर्त ब्राह्मणम्. If you study the quotation, the first three quotations are positive definitions of ब्रह्मन् called विधिमुख प्रमाणम् where ब्रह्मन् is positively defined as सत्यम् ज्ञानम् and आनन्दम्, अनन्तम् is not positive definition, अनन्तम् comes under negative definition only, because अनन्तम् means free from limitations. Therefore positive definitions are सत्यम् ज्ञानम् and आनन्द or सत्त्विदानन्द are विधिमुख प्रमाणम् whereas the next two quotations are अशनायादि-सर्व-संसार-धर्म-वर्जितम् and न इति न इति they refer to निषेधमुख प्रमाणम्, negative definition, it is free from all the attributes. Therefore शङ्कराचार्य says निरस्त-अशेष-विशेषम्, अशेष-विशेषम् means all the attributes. And elsewhere in the अक्षर ब्राह्मणम् 3-8-8 of बृहदारण्यकोपनिषत् the विशेषम्s are enumerated as twenty-

three

items,

अस्थूलमनण्वहस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवार्यवना  
काशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कम  
प्राणममुखममात्रमनन्तरमबाह्यम्. Free from all of them. Here  
बृहदारण्यकोपनिषत् मन्त्र is not quoted but it has to be noted.  
**निरस्त** means free from all the attributes. That वस्तु, that entity  
or reality ब्रह्म-शब्देन उच्यते. It is said by the word **ब्रह्म**. And  
this ब्रह्मन् is imagined as fire. And into that निर्गुणम् ब्रह्म fire  
the सगुण जीवात्मा must be offered. In the भक्ति language  
नवविध भक्ति language, the ninth and final भक्ति is  
आत्मनिवेदन भक्ति. You can call it शरणागति भक्ति also. But  
you should understand, when you say शरणागति भक्ति as the  
ultimate भक्ति it is in the form of understanding and nothing  
else is involved. Continuing;

ब्रह्म च तद् अग्निः च सः होमाधिकरणत्व-विवक्षया ब्रह्माग्निः ।  
तस्मिन् ब्रह्माग्नौ अपरे अन्ये ब्रह्म-विदः यज्ञम् — यज्ञ-शब्द-वाच्य  
आत्मा, आत्म-नामसु यज्ञ-शब्दस्य पाठात् — तम् आत्मानं यज्ञं  
परमार्थतः परम् एव ब्रह्म सन्तं बुद्धि-आदि-उपाधि-संयुक्तम्  
अध्यस्त-सर्वोपाधि-धर्मकम् आहुति-रूपं यज्ञेन एव आत्मना एव  
उक्त-लक्षणेन उपजुहति प्रक्षिपन्ति ।

The entire previous paragraph is the definition of ब्रह्म.  
Now alone he comes to the word **अग्निः**. First he says it is a  
compound word to be split as कर्मधारय समास, **ब्रह्म च तद्  
अग्निः च ब्रह्माग्निः**. ब्रह्मन् which is imagined as fire, it is not  
fire, ब्रह्मन् which is imagined as fire is called ब्रह्माग्निः. Then  
the next question is why is ब्रह्मन् imagined as fire. **होम-  
अधिकरणत्व-विवक्षया** – with an intention of presenting it as a

locus for offering oblations. **विवक्षया** means with an intention of presenting **ब्रह्मन्** fire as the **अधिकरणम्**, **अधिकरणम्** means a place or locus, and locus for **होम-अधिकरणत्व** – as a locus of offering the oblations, the ultimate oblation. And you know what is the ultimate oblation? The ultimate oblation is the oblation of one who gives all oblations. The oblation of one who is offering all other oblations. There is a very beautiful श्लोक,

त्यज धर्ममधर्मं च उभे सत्यानृते त्यज । उभे सत्यानृते त्यक्त्वा येन  
त्यजसि तत्त्यज ॥ महाभारत, शान्ति पर्व, मोक्ष धर्म ३२९-४० ॥

May you renounce everything धर्म is also मिथ्या, अधर्म is also मिथ्या. उभे सत्यानृते त्यज. व्यावहारिक सत्यम् is also मिथ्या, प्रातिभासिक सत्यम् is also मिथ्या, all the मिथ्या पदार्थs may you renounce. उभे सत्यानृते त्यक्त्वा. After renouncing everything येन त्यजसि तत्त्यज. May you renounce the renouncer I, the अहङ्कार who is renouncing everything. That ultimate offering is the offering of the जीवात्मा. Therefore here the word होम means जीवात्मा **होम-अधिकरणत्व-विवक्षया** – with an intention to present **ब्रह्मन्** as the fire which is the locus for the offering of जीवात्मा as a होम. So **होम-अधिकरणत्व-विवक्षया ब्रह्माग्निः भवति. तस्मिन् ब्रह्माग्नौ** – into that fire of **ब्रह्मन् अपरे** is in the मूलम्, is equal to **अन्ये ब्रह्म-विदः** – some ज्ञानिs, **ब्रह्म-विदः** means **ब्रह्मज्ञानिः**. What type of **ब्रह्मज्ञानि**s are talked about here? **निदिध्यासन कर्तृ रूप ब्रह्मज्ञानि**s. We are talking about that **ब्रह्मज्ञानि** who has done श्रवणम् enough, who has done मननम् enough, who is in the process of attempting the binary format or one who has come to **निदिध्यासनम्**. Therefore his

साधन is not complete, he has not yet got निष्ठा in binary format. Therefore he has completed श्रवणमननम्, he is in the process of निदिध्यासनम्, and during the निदिध्यासनम् he meditates, visualizes ब्रह्मन्, the निर्गुणम् ब्रह्मन्, he visualizes himself as the सगुण जीवात्मा कर्ता भोक्ता अहङ्कार and he visualizes dropping of this अहङ्कार वाच्यार्थ जीवात्मा into the लक्ष्यार्थ, the निर्गुणम् ब्रह्मन्. This offering is निदिध्यासनम्. And those people are here called ब्रह्म-विदः, they do यज्ञम्. And after using the word यज्ञम् शङ्कराचार्य leaves that sentence incomplete. This is the style of commentary, sometimes the sentences are left incomplete and he goes to explain something else. In such context we have to supply the verb and complete the sentence. Therefore you add the word यज्ञम् उपजुहति – they offer the यज्ञ. The सन्न्यासि, here the साधक is सन्न्यासि, you have to imagine a सन्न्यासि, in the early morning he doesn't have सन्ध्यावन्दनम्, he doesn't have समितादानम्, he doesn't have औपासनम्, he doesn't have अग्निहोत्रम् and he is not supposed to do विग्रह पूजा also, a निदिध्यासन कर्तृ सन्न्यासि should drop everything and practice निदिध्यासनम्, and that person is offering यज्ञ into ब्रह्मन्. So यज्ञम् उपजुहति – offers यज्ञ into ब्रह्मन्. Now the question is what is the meaning of the word यज्ञ. After यज्ञम् उपजुहति put a full stop. And then the next sentence यज्ञ-शब्द-वाच्य आत्मा भवति. This is another small sentence. यज्ञ-शब्द-वाच्यः आत्मा भवति. जीवात्मा is the meaning of the word यज्ञ in this context. आत्मा means जीवात्मा which is सगुण जीवात्मा, वाच्यार्थ जीवात्मा, कर्ता भोक्ता जीवात्मा, is वाच्यः, वाच्यः means is the meaning, of यज्ञ-शब्द – of the word यज्ञ. Therefore when कृष्ण says this निदिध्यासु is

offering यज्ञ into ब्रह्मन्, you should translate it as निदिध्यासु is offering जीवात्मा into ब्रह्मन्.

Then naturally the next question will be how do you say यज्ञ is जीवात्मा. We have never heard यज्ञ means जीवात्मा. यज्ञ means पूजा or Vedic ritual. How do you give such an extraordinary meaning, nowhere I have seen that, if every commentator gives any meaning according to his whim and fancy then there will be confusion.

शङ्कराचार्य says it is not my meaning, but संस्कृत dictionary itself gives several meanings for the word यज्ञ and among several meanings one of the meaning is सगुण जीवात्मा also. यज्ञ means भगवान् also. यज्ञ has the meaning of भगवान् also. Suppose somebody asks how do you know. Read विष्णु सहस्रनाम, in विष्णु सहस्रनाम one of the नाम of भगवान् is यज्ञो यज्ञपतिर्यज्वा यज्ञाङ्गो यज्ञवाहनः ॥ श्रीविष्णुसहस्रनामस्तोत्रम् ॥ Thus the word यज्ञ can mean सगुण परमात्मा also, यज्ञ can mean सगुण जीवात्मा also. It is given in the dictionary. That is said in the next sentence which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-25 Continuing:*

ब्रह्म च तद् अग्निः च सः होमाधिकरणत्व-विवक्षया ब्रह्माग्निः ।  
तस्मिन् ब्रह्माग्नौ अपरे अन्ये ब्रह्म-विदः यज्ञम् — यज्ञ-शब्द-वाच्य  
आत्मा, आत्म-नामसु यज्ञ-शब्दस्य पाठात् — तम् आत्मानं यज्ञं  
परमार्थतः परम् एव ब्रह्म सन्तं बुद्धि-आदि-उपाधि-संयुक्तम्  
अध्यस्त-सर्वोपाधि-धर्मकम् आहुति-रूपं । यज्ञेन एव आत्मना एव  
उक्त-लक्षणेन उपजुहति प्रक्षिपन्ति ।

शङ्कराचार्य is commenting upon the second half of  
verse twenty-five of the fourth chapter and in this second half  
कृष्ण talks about the सन्न्यासि's निदिध्यासन अभ्यास as a  
daily ritual that is practiced, it is not a physical ritual but an  
intellectual ritual. And in this निदिध्यासनम् he offers the  
सोपाधिक जीवात्मा into the fire of निरुपाधिक परमात्मा. And  
here the सोपाधिक जीवात्मा is called यज्ञ and that यज्ञ जीवात्मा  
is offered into परमात्मा fire. That is being commented upon  
ब्रह्म च तद् अग्निः च ब्रह्माग्निः सः होमाधिकरणत्व-विवक्षया –  
ब्रह्मन् is visualized as the fire to present the imagery of a *Vedic*  
ritual in which ब्रह्मन् is like the fire and जीवात्मा is like the  
oblation. तस्मिन् ब्रह्माग्नौ अपरे अन्ये ब्रह्म-विदः यज्ञम् उपजुहति,  
उपजुहति means offers the यज्ञ. यज्ञ means the जीवात्मा, the  
सोपाधिक जीवात्मा, अपरे is in the मूलम्, is equal to अन्ये ब्रह्म-  
विदः. ब्रह्म-विदः means ज्ञानि. Here remember सन्न्यासि ज्ञानि,  
because they cannot perform *Vedic* ritual. The daily अग्निहोत्र  
ritual is replaced by निदिध्यासन ritual. In अग्निहोत्र oblation is  
offered, here जीवात्मा is offered; there the local अग्नि is there,

here ब्रह्मन् is there, जीवात्मा oblation or अहङ्कार oblation, मिथ्या अहङ्कार is resolved into the सत्य आत्मा. This बाध सामानाधिकरण्यम् is presented in the form of the निदिध्यासनम् ritual. And naturally the question will come, how do you say the word यज्ञ is जीवात्मा, where is such a meaning available, because normally the word यज्ञ means a Vedic ritual, here शङ्कराचार्य is taking it as जीवात्मा. How do you take such a meaning? For that शङ्कराचार्य gives the answer. आत्मा यज्ञ-शब्द-वाच्य. In this context, जीवात्मा is the meaning of the word यज्ञ. आत्मा here means जीवात्मा. जीवात्मा means त्वम् पद वाच्यार्थ. So this जीवात्मा is वाच्यः means the meaning of यज्ञ शब्दः, the word यज्ञ. How do you know this? Because आत्म-नामसु यज्ञ-शब्दस्य पाठात्. In the संस्कृत tradition, dictionaries are presented in verse form. And several आचार्यs have written several dictionaries. अमरकोश is a famous dictionary, the word कोश means dictionary. अमरकोश means a संस्कृत dictionary in verse form written by a great संस्कृत scholar by name अमर सिंह. Like अमरकोश several कोशs are there written by several आचार्यs. हलायुध कोश is another कोश written by हलायुध. In one of the कोशs आत्मा is termed as यज्ञ also, आत्मा has got several synonyms. कोश means dictionary or thesaurus and in one of the कोशs पाठात् – this particular synonym is given. And what is that synonym? आत्म-नामसु – in the synonyms of जीवात्मा, यज्ञ-शब्द – the word यज्ञ also पाठात् – is read; you have to supply in one of the कोशs. And after the word पाठात् you have to put a full stop. Then the next sentence, तम् आत्मानं यज्ञं परमार्थतः परम् एव ब्रह्म सन्तं बुद्धि-आदि-उपाधि-संयुक्तम् अध्यस्त-सर्वोपाधि-धर्मकम् आहुति-रूपम्. You have to complete

that sentence, after आहुति-रूपम् the verb उपजुहति must be supplied. उपजुहति means the सन्न्यासि ज्ञानिs mentally offer this यज्ञ जीवात्मा. This जीवात्मा is described in several words. All these words are description of जीवात्मा. All of them are in द्वितीया विभक्ति, objects of offering. So तम् आत्मानम् – that जीवात्मा is offered, यज्ञम् – which is called यज्ञ in the twenty-fifth श्लोक, परमार्थतः परम् एव ब्रह्म सन्तम् is a very important description, *this जीवात्मा that is offered which is मिथ्या जीवात्मा is essentially परमात्मा only. Because remember every मिथ्या वस्तु should have सत्यम् within itself. There is no thing in the creation which is purely मिथ्या, because pure मिथ्या cannot exist, because it is मिथ्या. Therefore every मिथ्या पदार्थ must have within itself the essence of अधिष्ठान सत्यम्. Therefore the मिथ्या जीवात्मा, the मिथ्या अहङ्कार, the oblation has got परमात्मा, the सत्य परमात्मा as the very inner essence. Therefore शङ्कराचार्य says परमार्थतः – as its essential nature, essentially, परम् एव ब्रह्म सन्तम् – the मिथ्या जीवात्मा is परम् ब्रह्म only. परम् एव ब्रह्म means परमात्मानम् एव सन्तम्* this is another description of जीवात्मा. And if essentially it is परमात्मा, then how has it become जीवात्मा? The reason is given बुद्धि-आदि-उपाधि-संयुक्तम् – which is now associated with शरीर त्रयम्, उपाधि means शरीर त्रयम्, संयुक्तम् means associated with. Here the शरीर त्रयम् is called बुद्धि-आदि-उपाधि, the उपाधि in the form of intellect etc. Therefore along with the original Consciousness there is the reflected Consciousness also. Therefore original consciousness is परमात्मा, original consciousness plus reflected consciousness plus reflecting medium is equal to जीवात्मा. Pure original consciousness is



called परमात्मा, but original consciousness along with reflected consciousness and reflecting medium that conglomerate, that mixture, that composite entity is called जीवात्मा. Therefore even though जीवात्मा is मिथ्या, within that जीवात्मा सत्यम् ब्रह्म is there. Therefore बुद्धि-आदि-उपाधि-संयुक्तम् – associated with reflected consciousness and reflecting medium. And therefore अध्यस्त-सर्वोपाधि-धर्मकम् – therefore upon the परमात्मा all the attributes are superimposed. अध्यस्त means superimposed, superimposed means falsely added, like the colorless crystal which appears as the red crystal because of the transference of the red color of the flower, the transference is not real transference but it is only apparent transference. Therefore अध्यस्त-सर्वोपाधि-धर्मकम्, परमात्मा with false attributes is called जीवात्मा. That जीवात्मा who is none other than परमात्मा with false attributes and आहुति-रूपम् – and that जीवात्मा is now functioning as the oblation, and you have to complete the sentence by adding उपजुहति these सन्न्यासि ज्ञानिs offer. Then the next sentence यज्ञेन एव आत्मना एव उक्त-लक्षणेन उपजुहति – they offer the जीवात्मा in the form of the जीवात्मा itself, because until the offering is completed जीवात्मा is in the form of जीवात्मा only, when the जीवात्मा is offered into the fire, the moment it is offered, by the power of the fire, the शरीर त्रयम्, the reflecting medium and reflected consciousness get burnt in the fire. Original consciousness plus reflected consciousness plus reflecting medium all the three components are there until I offer into the fire, the moment I offer, of the three components two of them get burnt, and the two are reflected consciousness and reflecting medium. जीवात्मा minus

two components and the remaining one component that is left behind is original consciousness which is none other than परमात्मा. Therefore that left over component of जीवात्मा has merged into परमात्मा which is तत् पद लक्ष्यार्थः. Therefore this conversion takes place only after offering, before offering जीवात्मा remains जीवात्मा only. Therefore he says यज्ञेन एव आत्मना – the जीवात्मा in the form of जीवात्मा is offered into परमात्मा. So यज्ञेन एव is in the मूलम्, is equal to उक्त-लक्षणेन आत्मना एव. And उक्त-लक्षणेन आत्मना is equal to जीवात्मना एव. In English it should be translated as ‘in the form of’. What is the final translation? जीवात्मा in the form of जीवात्मा is offered into the fire of परमात्मा. The moment offering is done, out of the three components of जीवात्मा two components will be burnt, and one component will merge into परमात्मा. This alone we present as भाग त्याग लक्षण. उपजुहति is a verb is equal to प्रक्षिपन्ति, उपजुहति is in the मूलम्, is equal to प्रक्षिपन्ति and it means सन्न्यासि ज्ञानि’s offer. प्रक्षिपन्ति means offering, literally throwing, here throwing means dropping into the fire. And even though we are using the verbs like throwing, dropping etc., remember don’t think the meditator will go to the terrace and throw and will break your legs, remember they are all symbolic language, the whole thing is a cognitive process of shifting from triangular format to binary format. Practicing this shift is निदिध्यासनम्. And how does the shift takes place? *In the triangular format I look at myself as a जीव, victimized जीव, and the world is the victimizer through प्रारब्ध, and God is the only savior. I am victimized, world is victimizer and God is savior. Therefore I have to*

regularly rush to the Lord, this is the triangular format. In **निदिध्यासनम्** I should say I am not victimized, world is never victimizer and I don't require a savior at all. Then who am I? I am the **आत्मा** which can never be victimized by any one and the world is **मिथ्या** which can never victimize me and therefore I don't require a savior. This meditation, practicing this meditation with **प्रारब्ध** onslaught all around, I should be able to practice that. This is the **निदिध्यासनम्** offering of victimized **जीवात्मा** and replacing it with unvictimized **नित्य मुक्त आत्मा**. This is the **निदिध्यासन यज्ञ** of a **सन्न्यासि ज्ञानि**. He should practice this **यज्ञ** regularly. And even **गृहस्थ** Vedantic student should start the day with this **निदिध्यासनम्**, thereafter for **लोक-सङ्ग्रहार्थम्** we can do **पूजा** and all, but what is given more importance is the **निदिध्यासनम्**, **पूजा** and all it is only for **लोकसङ्ग्रहः**. In my heart **निदिध्यासनम्** has prominence, **पूजा** is only at **व्यावहारिक** level. Internally it is not given over importance. Internally what is important? I am **नित्यमुक्त आत्मा**, these are all drama including **पूजा**, it is all drama in **व्यावहारिक** level. Continuing;

**सोपाधिकस्य आत्मनः निरुपाधिकेन पर-ब्रह्म-स्वरूपेण एव यद् दर्शनं स तस्मिन् होमः । तं कुर्वन्ति ब्रह्म-आत्म-एकत्व-दर्शन-निष्ठाः सन्न्यासिनः इति अर्थः ॥**

A possible confusion **शङ्कराचार्य** is removing by clearly saying what is this **ज्ञानयज्ञ**. Remember here **निदिध्यासनम्** is presented as **ज्ञानयज्ञ** and later he will say that this **ज्ञानयज्ञ** is superior to all the *Vedic* rituals involving fire and materials. What is this **ज्ञानयज्ञ** he wants to clarify because

कृष्ण has used the expression that जीवात्मा is offered into परमात्मा. And the द्वैत philosophers are waiting outside, their job is to find fault with *Advaitin*, and therefore the moment you say जीवात्मा is offered into परमात्मा he jumps up and argues if something has to be offered into something you require द्वैतम् and the very fact that you are talking about something offered, and into something thus जीवात्म परमात्म भेदः, division you are accepting, जीवात्मा is offered and परमात्मा is the locus into which it is offered. Therefore अधिकरण आधेय रूपेण आश्रय आश्रयि रूपेण there is duality.

And when such a doubt arises शङ्कराचार्य says this duality is there only in the अज्ञानि intellect. And therefore it is a false duality, it is a division caused by misperception. Therefore duality is nothing but a thought in the intellect born out of ignorance. The division between जीवात्मा and परमात्मा, is neither caused by time nor caused by space, nor caused by attributes. This division is caused by ignorance only. Therefore oblation is nothing but removing the division caused by ignorance. And removing the mental division is not a physical होम but it is an intellectual practice. And what is the intellectual practice? जीवात्म परमात्म भेद is a misconception, I and भगवान् the difference is a misperception, factually अहम् एव परमात्मा, परमात्मा एव अहम् अस्मि, this thought shift is the होम. Shifting the thought that I am different from परमात्मा, I have to be saved by परमात्मा this misconception is removed by claiming I am ever the परमात्मा, who need not require a savior. Therefore he says यद् दर्शनम् – this understanding, this dwelling upon this understanding which understanding I

received during श्रवणम् and मननम् through महावाक्य विचार. Through महावाक्य विचार श्रवणमननम् whatever understanding I have received that understanding early morning as even I wake up, before thinking of the spouse, before thinking of the children, before thinking of the grandchildren, before thinking of the office,

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सत्त्वित्सुखं परमहंसगतिं  
तुरीयम् । यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं  
न च भूतसङ्घः ॥ परब्रह्मप्रातःस्मरणस्तोत्रम् १ ॥

I am that ब्रह्मन्, as even I get up in the morning I make sure this thought also wakes up, before any other thought wakes up this thought I invoke. The invocation of अहम् ब्रह्म अस्मि thought is निदिध्यासन दर्शनम्. So यद् निदिध्यासन दर्शनम् – this invocation of अहम् ब्रह्म अस्मि and it is in the form of सोपाधिकस्य आत्मनः – seeing the जीवात्मा which is associated now with the body-mind-complex because I am surrounded by the body-mind-complex, which has got back pain, front pain, side pain, bottom pain and pains throughout the body, therefore this जीवात्मा surrounded by the body-mind-complex, निरुपाधिकेन – falsifying or negating the painful body as मिथ्या, भागत्याग लक्षणेन, पर-ब्रह्म-स्वरूपेण – as परम् ब्रह्म स्वरूपम्, जीवात्मा स्वरूप, सोपाधिक जीवात्मा स्वरूप, in the form of निरुपाधिक पर-ब्रह्म-स्वरूप दर्शनम् – invoking, instead of invoking the संसारि जीव, early morning I invoke the असंसारि आत्मा. Suppressing the family thoughts which are waiting to pounce upon the mind I keep them at bay at least for five or three or one minute sitting on the bed itself I invoke my

ब्रह्म स्वरूपम्. And सन्न्यासि will have a lot of time whereas a गृहस्थ will have limited time, therefore it is compulsory for गृहस्थ to get up ten minutes early or at least five minutes early and the day should start with निदिध्यासनम् binary format and the day should end with निदिध्यासनम् binary format and during the transaction in the world don't use the language of binary format you will create confusion, use the language of triangular format only during the transaction. भगवान् is there and he will protect me. You can use that language, language need not be changed and in the heart of heart I don't require protection from any one, because the whole world is protected by me,

मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम्  
याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ ॥ कैवल्योपनिषत् १-१९ ॥

I don't depend on anyone, everything depends on me. It is the inner thought pattern, outside we can say भगवान् is there, प्रारब्ध is there, you don't have to change the language and confuse the society, because the society is in triangular format and our language will have to be that only, but in my innermost heart, even a shade of triangular format should not be there, my inner dialogue when I am not talking to anyone, my inner dialogue mental chattering etc., that happens, my inner dialogue must conform to binary format. That is सन्न्यास way of life. The purpose of सन्न्यास आश्रम is replacing my internal chattering with binary format. Externally no change, inner dialogue. Watch the dialogue when we are walking, when we are travelling etc., don't think I am suffering and somehow I

should die soon, never to come back again, is this the internal dialogue going or I am wonderful, अहम् नित्य शुद्ध बुद्ध मुक्त आत्मा what is going on. So सोपाधिकस्य आत्मनः निरुपाधिकेन पर-ब्रह्म-स्वरूपेण दर्शनम्. In simple English seeing the जीवात्मा as essentially identical with परमात्मा. In संस्कृत word ऐव्य दर्शनम्. सः – this ऐव्य दर्शनम् alone is called तस्मिन् होमः – is figuratively called as जीवात्मा being offered into परमात्मा. यद् दर्शनम् सः – this ऐव्य दर्शनम् alone is called तस्मिन् होमः – is called offering into परमात्मा. सन्न्यासिनः तं कुर्वन्ति – सन्न्यासि ज्ञानिs regularly practice that inner होम, तम् means आन्तर होम, ज्ञानयज्ञ होम, सन्न्यासिनः कुर्वन्ति. What type of सन्न्यासिs? ब्रह्म-आत्म-एकत्व-दर्शन-निष्ठाः – the ज्ञानि सन्न्यासिs, निदिध्यासु सन्न्यासिs. And the word here निष्ठाः means they spend most of the time in binary format thought pattern. So the mind predominantly entertains binary format thought pattern, the percentage of triangular format thought pattern gradually comes down that is called निष्ठाः. In fact the very purpose of सन्न्यास is changing that thought pattern only. इति अर्थः – this is the meaning of the ज्ञानयज्ञ presented in the second half of the श्लोक and this ज्ञानयज्ञ is the hero यज्ञ and all the other यज्ञs are going to be presented and this ज्ञानयज्ञ outshines all the other Vedic fire rituals. Continuing;

सः अयं सम्यग्-दर्शन-लक्षणः यज्ञः दैव-यज्ञादिषु यज्ञेषु उपक्षिप्यते 'ब्रह्मार्पणम्' इत्यादि-श्लोकैः 'श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः परन्तप' [गीता ४-३३] इत्यादिना स्तुति-अर्थम् ॥ ४-२७ ॥

शङ्कराचार्य says this निदिध्यासनम् alone is called ज्ञानयज्ञ which is an internal cognitive exercise alone has been presented in the twenty-fourth श्लोक. Therefore he says 'ब्रह्मार्पणम्' इत्यादि-श्लोकैः – from the twenty-fourth श्लोक or in the twenty-fourth श्लोक, i.e., previous श्लोक, सः अयं यज्ञः उपक्षिप्यते – this internal निदिध्यासन यज्ञ is introduced, उपक्षिप्यते means introduced, and शङ्कराचार्य names it सम्यग्-दर्शन-लक्षणः – which is in the form of the right perception, I am never the victim of प्रारब्ध. This is important because in the beginning stages of वेदान्त we say ज्ञानम् destroys सञ्चित and आगामि, ज्ञानम् doesn't destroy प्रारब्ध. This idea is entrenched for the Vedantic student. Therefore he keeps on imagining I have to suffer प्रारब्ध, I have to suffer प्रारब्ध and I have to escape from प्रारब्ध. This is the thought of all the Vedantic students, I have to suffer प्रारब्ध and later escape. I have to suffer now and later escape, this is based on the initial lesson of वेदान्त that ज्ञानम् destroys सञ्चित and आगामि and ज्ञानम् doesn't destroy प्रारब्ध. In fact, we have to spend a lot of time by going to the next stage, after ज्ञानम् प्रारब्ध is also as good as destroyed only, because प्रारब्ध is मिथ्या and I am the आत्मा who am not affected by प्रारब्ध. Therefore I should never use the language I am suffering प्रारब्ध. I should get out of the language, that I have got ज्ञानम्, I have understood वेदान्त, I have to exhaust प्रारब्ध that language we have to throw. Then what should be the language? I am the आत्मा who am free from सञ्चित, आगामि and प्रारब्ध. प्रारब्ध belongs to the body you can say, you are allowed to say, never say I have प्रारब्ध. That I should be shifted from the body, and outwardly to others you



may say I have प्रारब्ध but in my internal dialogue I have प्रारब्ध must be removed. In external dialogue you use the language I have प्रारब्ध, nothing wrong. Because for the external world I means body, but for all my internal dialogues I should get out of the idea that I have प्रारब्ध, I have to exhaust and permanently quit, instead I should say that I am नित्यमुक्त आत्मा who is not affected by प्रारब्ध also. This is the निदिध्यासनम् with which we should start the day. I have no प्रारब्ध meditation. In internal dialogue I have no प्रारब्ध also, is called सम्यग्-दर्शन-लक्षणः यज्ञः उपक्षिप्यते – is introduced along with दैव-यज्ञादिषु यज्ञेषु – along with the other यज्ञs in the form of Vedic rituals, this internal यज्ञ is introduced along with the other यज्ञs in the form of Vedic rituals. How? ‘ब्रह्मार्पणम्’ इत्यादि-श्लोकैः.

Then naturally the question will come this ज्ञानयज्ञ is totally different from the other Vedic rituals, because other Vedic rituals are कर्म, and this is the ज्ञानयज्ञ; other Vedic rituals are physical, here it is intellectual; when so many differences are there between ज्ञानयज्ञ and the other Vedic ritual why are you clubbing them together, so many dissimilar things there are dissimilar to the ज्ञानयज्ञ when they are so different why are you clubbing them together.

शङ्कराचार्य says it should not really be clubbed but still कृष्ण clubbed them together the purpose is to show that ज्ञानयज्ञ is the greatest यज्ञ. Because only when ज्ञानयज्ञ also enters the competition it can win the medal. Without ज्ञानयज्ञ entering the competition it cannot win the medal, just for saying ज्ञानयज्ञ is the greatest it is brought along with the others.

Therefore शङ्कराचार्य says स्तुति-अर्थम् – for the sake of glorification of ज्ञानयज्ञ it has been clubbed, the unclubbable has been clubbed for the sake of glorification.

Then the next question is where is it glorified. शङ्कराचार्य quotes that श्रेयान् द्रव्यमयाद् यज्ञाद् ज्ञान-यज्ञः परन्तप' [गीता ४-३३] इत्यादिना – in the verse thirty-three it is going to be glorified. With this the commentary is over. The अन्वय is, अपरे योगिनः ब्रह्म-अग्नौ यज्ञम् यज्ञेन । अपरे (योगिनः) दैवम् यज्ञं एव पर्युपासते । So here the word पर्युपासते is also in plural number. Continuing;

*Verse 04-26*

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।  
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ गीता ४-२६ ॥

First I will give you the gist of the श्लोक. The word संयमः can be read in two different ways. One way of reading is सम्यमः and another way of reading सय्यमः. This is an alternative way of reading and both readings are ok. The traditional reading is सय्यमः. Then in the second line शब्दादीन्विषयानन्य is printed because of सन्धि rules, it is not a printing mistake. If you split it, it will become विषयान् अन्ये. So from the twenty-sixth श्लोक onwards कृष्ण is introducing some more यज्ञs all in the form of various physical practices and the aim is to prove that among all the यज्ञs the निदिध्यासनम् alone is the greatest. That is the purpose. Two यज्ञs are prescribed here. In the first half the यज्ञ talked about is इन्द्रिय निग्रहः, sensory discipline, सय्यमः means इन्द्रिय निग्रहः, in Vedantic language it is called दमः. And in Yogic

language it is called प्रत्याहारः, all are synonymous. दमः, प्रत्याहारः, सयमः, इन्द्रिय निग्रहः all these are one and the same. The practice of इन्द्रिय निग्रहः, i.e., sensory restraint is compared to a होम, this is also a यज्ञ. And in this होम what is offered and what is the fire? Because होम means something must be offered and some fire must be there.

The sensory restraint is compared to the fire, sensory restraint is visualized as fire, and the oblation is the sense organs. And why this imagery? Because when oblations are offered into the fire, the oblations disappear, they get destroyed and the fire is the cause of destruction. When one has the sensory restraint, the sense organs are as though destroyed because they don't function. Whenever you follow sensory restraint, imagine there is a wonderful sweet and the mouth is watering and I say no, because sugar is 300, when I say no, the tongue is no more eating and it is no more functioning, it is figuratively destroyed in the fire of restraint. Thus is called इन्द्रिय निग्रहः होम, in which इन्द्रियम्s are offered. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-26 Continuing:*

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुहति ।

शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुहति ॥ गीता ४-२६ ॥

Before entering into the श्लोक I would like to share a small aside information in the भाष्यम् of the previous श्लोक. In the fourth line of the paragraph beginning with ब्रह्म च तद् अग्निः च, therein आत्म-नामसु यज्ञ-शब्दस्य पाठात् here शङ्कराचार्य points out that in a particular कोश or संस्कृत dictionary the word यज्ञ is given as a synonym of आत्मा. आत्मा can be referred to by several words and one of the rare words for आत्मा is यज्ञ. And in this context the word यज्ञ means आत्मा. शङ्कराचार्य says it is said in some कोश but he doesn't mention which संस्कृत dictionary it is. मधुसूदन सरस्वती in his commentary refers to that कोश as the निरुक्त ग्रन्थः written by यास्क आचार्य who is a great आचार्य who has written a work called निरुक्तम्. निरुक्तम् is the etymology or the derivation of संस्कृत words, especially the words used in scriptures. There are many dictionaries or the etymological works dealing with classical संस्कृत words, but यास्काचार्य's निरुक्त ग्रन्थम् concentrates on the संस्कृत words used in the वेदs primarily and also other scriptures. Therefore it is a scriptural कोश written by यास्काचार्य. And historians say that यास्काचार्य is a very ancient आचार्य who lived even before शङ्कराचार्य, because शङ्कराचार्य quotes him, and according to historians he lived in sixth century BC or even before, and interesting note

is this यास्काचार्य himself lived in sixth century BC or even before, and he himself refers to many previous आचार्यs it seems indicating how we have studied etymology and all these much before. And यास्काचार्य's निरुक्तम् became so famous, even now that book is available, that all the previous आचार्यs were overshadowed by यास्काचार्य and शङ्कराचार्य does refer to him in several contexts in his commentary and here also यज्ञ-शब्दस्य पाठात्, we have to make a note यास्काचार्येन पाठात्. That is the small historical note I wanted to give.

Now we will come to the twenty-sixth श्लोक in which कृष्ण is referring to two disciplines as two forms of यज्ञ. One discipline is इन्द्रिय निग्रहः or sensory control and this is presented as a यज्ञ imagery and in this यज्ञ the sense control is compared to the fire and the sense organs are compared to the oblations. इन्द्रिय निग्रह is the अग्नि and इन्द्रियाणि are the oblations. Because during इन्द्रिय निग्रह the sense organs are destroyed as it were in the fire of sense control. Not that they are literally destroyed but because they don't function they are as though destroyed. This is इन्द्रिय निग्रह यज्ञ otherwise in वेदान्त it is called दमः and in योग शास्त्र it is called प्रत्याहार. So दम यज्ञ is given in the first line. And in the second line another type of यज्ञ is given, that is इन्द्रिय विषय भोगः. Experiencing the sense object through the sense organs, the sensory experiences themselves are called यज्ञ. In the previous यज्ञ it was said stopping the sensory experiences and the second यज्ञ is allowing the sensory experiences which is इन्द्रिय विषय भोगः. And this विषय भोग itself is a यज्ञ and in this यज्ञ the अग्नि is the sense organs. In the previous one sense organs are

the oblations but in this यज्ञ the sense organs are the अग्नि and the oblations are the sense objects consisting of शब्द, स्पर्श, रूप, रस and गन्ध, the five sense objects are oblations offered into the five sense organs. Thus इन्द्रिय निग्रहः यज्ञ and इन्द्रिय विषय भोग यज्ञ, two types of यज्ञs are mentioned here. This is the essence of this श्लोक. Now we will read the भाष्यम्.

**श्रोत्रादीनि इन्द्रियाणि अन्ये योगिनः संयमाग्निषु । प्रतीन्द्रियं संयमो भिद्यते इति बहु-वचनम् । संयमा एव अग्नयः । तेषु जुहति इन्द्रिय-संयमम् एव कुर्वन्ति इति अर्थः ।**

**श्रोत्रादीनि इन्द्रियाणि** both the words are in the मूलम्. शङ्कराचार्य doesn't comment as it is very clear. **इन्द्रियाणि** means sense organs, **श्रोत्रादीनि** means beginning from ears etc. Ears etc means the eyes, nose, tongue and skin. And not the physical गोलकs we are talking about but the invisible sense organs. सूक्ष्म शरीर अवयवभूत **इन्द्रियाणि**. And the next word **अन्ये** is in the मूलम्, शङ्कराचार्य comments as **योगिनः**, **योगिनः** here means spiritual seekers, spiritual aspirants, spiritual practitioners. What do they do? जुहति. We have to supply the verb जुहति – they offer, figuratively. Don't imagine physically plucking the sense organs, figuratively they offer into the fire. They offer in **संयमाग्निषु** – in the fire. Fire also is to be taken figuratively and not to be taken literally, in the imaginary fire called **संयम**, **संयम** means निग्रहः, निग्रहः means दमः or प्रत्याहारः. So प्रत्याहार **अग्निषु**, निग्रहः **अग्निषु**, दम **अग्निषु**. Then शङ्कराचार्य is worried about a problem which problem won't exist for us. दमः or sense control is only one, and when there is one sense control why should कृष्ण use

plural number? शङ्कराचार्य says plural number is used because sense organs are five in number, therefore each इन्द्रिय निग्रहः is taken as one अग्नि. Therefore श्रोत्र इन्द्रिय निग्रहः one, त्वग् इन्द्रिय निग्रहः another, therefore since five sense organs are there, the controls also are five-fold, and therefore plural number is given as अग्निषु that बहुवचनम् is what he refers to here. Plural number is used with regard to the fire because प्रति-इन्द्रियम् – with regard to each sense organ संयमः – the control is distinct, प्रति-इन्द्रियम् means with regard to each sense organ the संयमः – control is distinct. That is why some people might have tongue control but some other people may not have tongue control, some people can control eyes in better manner but there are some people they can restrict what they eat but with regard to roving eyes they are not able to stop the tempting objects. Therefore चक्षुः इन्द्रिय निग्रहः may be difficult, त्वग् इन्द्रिय निग्रहः may be easy; त्वग् इन्द्रिय निग्रहः may be difficult, चक्षुः इन्द्रिय निग्रहः may be easy. Each इन्द्रिय निग्रहः is a separate exercise and for each one some may be easy and for some others the same may be difficult. Therefore दम is not one, there are five दमs and therefore plural number is required. And a spiritual seeker will have to restrain all the five sense organs. इति बहु-वचनम्. इति हेतोः, हेत्वर्थे इति, because of this reason, plural number is given by Lord कृष्ण.

Then he wants to give the विग्रह वाक्यम् of the compound word संयमाग्निः. He wants to say it is कर्मधारय समास. Therefore he writes संयमा एव अन्नयः. After अन्नयः there must be a full stop. संयमा एव अन्नयः means संयमाग्निः is कर्मधारय समास which says the sense control itself is figuratively seen as the

fire. It is called metaphorical कर्मधारय समास. This is all for grammar students and others can ignore. तेषु – in this sense control fire, जुहति – these spiritual seekers offer. And the sentence is incomplete, you have to add इन्द्रियाणि. तेषु इन्द्रियाणि जुहति – into the fire of sense control some seekers offer the sense organs as it were. Then the next sentence इन्द्रिय-संयमम् एव कुर्वन्ति, the final meaning of this imaginary यज्ञ is nothing but the practice of sense control. Therefore शङ्कराचार्य says इन्द्रिय-संयमम् एव कुर्वन्ति – these spiritual seekers practice sense control, इति अर्थः – this is the essence of the first half of the श्लोक. Continuing;

शब्दादीन् विषयान् अन्ये इन्द्रियाग्निषु जुहति – इन्द्रियाणि एव अग्नयः । तेषु इन्द्रियाग्निषु जुहति श्रोत्रादिभिः अविरुद्ध-विषय-ब्रह्मं होमं मन्यन्ते ॥ ४-२६ ॥

The first line is just the repetition of the श्लोक itself. शब्दादीन् विषयान् अन्ये इन्द्रियाग्निषु जुहति. After that you can put a dash. And then शङ्कराचार्य wants to comment from there. That इन्द्रियाणि एव अग्नयः इन्द्रियाग्नयः, after अग्नयः put a full stop. This is for the grammar students, because the word इन्द्रियाग्नि is a compound word and शङ्कराचार्य wants to point out that it should be taken as कर्मधारय समास, again metaphorical कर्मधारय, therefore he says इन्द्रियाणि एव अग्नयः इन्द्रियाग्नयः. In this particular spiritual discipline sense organs are imagined as the fire. In the previous one sense organs are oblations but in this discipline sense organs themselves are the fire. And तेषु इन्द्रियाग्निषु – in the fire of sense organs some other spiritual seekers जुहति – they offer the



oblation. What is the oblation? शङ्कराचार्य doesn't write, we have to supply, विषयान् जुहति – they offer all the sensory objects. They give food to the tongue, varieties of forms and colors to the eyes etc. The शब्द स्पर्श रूप रस गन्धान् they offer. That means what? They don't stop the sense objects but they allow the sense objects to enter the sense organs. In short they allow themselves for the sense pleasures. The previous group of seekers restrain themselves from sense pleasures, but this group of people allow themselves into sense pleasures. Therefore previous साधन is talking about सन्न्यास आश्रम साधकs but this second साधन talks about गृहस्थ आश्रम साधक, सन्न्यास आश्रम साधकs withdraw from sense pleasures, गृहस्थाश्रम साधकs allow the sense pleasures by offering them. Therefore जुहति the sense pleasures. Then शङ्कराचार्य is worried, if गृहस्थाश्रम साधकs go all out into the sense pleasure how will they become साधकs, they will become भोगिs only. Therefore he adds a very intelligent note अविरुद्ध-विषय-ग्रहणम् – they allow sense pleasures in keeping with धर्म. गृहस्थाश्रम साधकs can go after sense pleasures, सन्न्यासिs are not allowed that but गृहस्थाश्रमिs can watch TV, go to movie and eat some extra food also and they can cook favorite foods. गृहस्थाश्रमिs are allowed sense pleasures but a warning is given, in keeping with धर्म. Therefore धार्मिक इन्द्रिय भोगs are allowed for गृहस्थाश्रम वेदान्त साधकs themselves. Therefore अविरुद्ध means धर्म अविरुद्ध. That is why in the seventh chapter कृष्ण says धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ गीता ७-११ ॥ Even कामs are allowed but it should be within धर्म. Therefore what a beautiful note, कृष्ण doesn't say that but शङ्कराचार्य

says गृहस्थाश्रमि can have sense pleasures but within the limit. So अविरुद्ध means धर्म अविरुद्ध, it means that which is ethically and morally allowed by शास्त्र. होमं मन्यन्ते – they look upon that as होम even when they enjoy the sense pleasures because they are all Vedantic students, they don't take it, totally getting lost but they look upon them as ईश्वर's blessings and remember आत्मा त्वम् गिरिजा मतिः सहचराः प्राणाः शरीरम् गृहम् पूजा ते विषयोपभोगरचना ॥ शिवमानस पूजा ४ ॥ Even when they enjoy the sense pleasures which गृहस्थs are allowed they look upon it as पूजा ते विषयोपभोगरचना. That also becomes a यज्ञ in a controlled and धार्मिक manner. शङ्कराचार्य has used the adjective अविरुद्ध morally allowed, I am adding another note, even morally allowed sense pleasures *within limits*. That is another adjective I would like to add because युक्त-आहार-विहारस्य युक्त-चेष्टस्य कर्मसु ॥ गीता ६-१७ ॥ Even legitimate TV watching should be within limited time alone. So होमं मन्यन्ते. The second one is for गृहस्थs and the first one is for ब्रह्मचारिs, सन्यासिs and वानप्रस्थs. The अन्वय is, अन्ये श्रोत्र-आदीनि इन्द्रियाणि संयम-अग्निषु जुहति । अन्ये शब्द-आदीन् विषयान् इन्द्रिय-अग्निषु जुहति । Continuing;

किञ्च —

Verse 04-27

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ गीता ४-२७ ॥

First I will give you the gist of the श्लोक. शङ्कराचार्य introduces this श्लोक by adding किञ्च – moreover. Moreover indicating some more spiritual disciplines are presented as यज्ञ.

So far we have seen four यज्ञs. In the twenty-fifth श्लोक two यज्ञs, one is आत्मज्ञान यज्ञ or निदिध्यासन यज्ञ and दैव यज्ञ two, then in the twenty-sixth श्लोक, इन्द्रिय संयम यज्ञ and इन्द्रिय विषय भोग यज्ञ. Four यज्ञs are over. Now in the twenty-seventh श्लोक one यज्ञ is given titled आत्मसंयम यज्ञ. शङ्कराचार्य doesn't give the meaning of that, he also calls it आत्मसंयम यज्ञ. Since शङ्कराचार्य doesn't exactly define what is आत्मसंयम यज्ञ, different commentators and subcommentators give their own meaning. Most of them take आत्मसंयम यज्ञ as the निर्विकल्पक समाधि अभ्यास said in योग शास्त्र. योगः चित्त वृत्ति निरोधः and in योगसूत्र the word संयम is defined as धारणात् ध्यान समाधि. And in keeping with the योगसूत्र definition many of the आचार्यs take आत्मसंयम यज्ञ as धारणात् ध्यान निर्विकल्पक समाधि practice given in योगसूत्र. Somehow for various reasons, I am not very comfortable with that particular meaning, I am not going into the reason, I am going to take a simpler meaning आत्मसंयम is मनोनिग्रहः otherwise called शमः given in वेदान्त. In वेदान्त शास्त्र आत्मसंयम or मनोनिग्रहः refers to शम as the साधन. If you remember तत्त्वबोध, दम is defined इन्द्रिय निग्रहः and शम defined as मनोनिग्रहः, mind discipline.

And in the mental discipline called मनः all the extrovert activities are offered, that means a person withdraws from most of the external activities, from प्रवृत्ति मार्ग one comes to निवृत्ति मार्ग. This withdrawal from all the external activities by withdrawing the mind, thus मनोनिग्रहः becomes the अग्नि here and all the worldly activities become the oblation. Reduction of worldly activities by withdrawing, the withdrawal of the mind.

This is the यज्ञ here, the reduction of worldly activities by the practice of mental withdrawal. कर्म's are the oblations and शम is the अग्नि. कर्म's are offered into the fire of शम अग्नि. This is the gist of this श्लोक. Now we will read the भाष्यम्.

**सर्वाणि इन्द्रिय-कर्माणि** – इन्द्रियाणां कर्माणि इन्द्रिय-कर्माणि ।  
**तथा प्राण-कर्माणि** प्राणो वायुः आध्यात्मिकः । तत्-कर्माणि  
 आकुञ्चन-प्रसारणादीनि । तानि च अपरे आत्म-संयम-योगाग्नौ  
 आत्मनि संयमः आत्म-संयमः । स एव योगाग्निः । तस्मिन् आत्म-  
 संयम-योगाग्नौ जुहति प्रक्षिपन्ति ज्ञान-दीपिते स्नेहेन इव  
 प्रदीपिते विवेक-विज्ञानेन उज्ज्वल-भावम् आपादिते  
 प्रविलापयन्ति इति अर्थः ॥ ४-२७ ॥

**सर्वाणि इन्द्रिय-कर्माणि** is in the मूलम्, **इन्द्रिय-कर्माणि** is a compound word, and for संस्कृत students all the compounds will have to be split properly, therefore in some cases शङ्कराचार्य himself does the विग्रह वाक्यम्. After **सर्वाणि इन्द्रिय-कर्माणि** you have to put a dash and he gives the विग्रह वाक्यम् **इन्द्रियाणां कर्माणि इन्द्रिय-कर्माणि**. The विग्रह वाक्यम् is षष्ठी तत्पुरुष समास **इन्द्रियाणां कर्माणि**, it means the activities of all the sense organs are offered, that means they are withdrawn or reduced. **इन्द्रिय-कर्माणि. तथा प्राण-कर्माणि** is in the मूलम् and for that also he gives the meaning **प्राणः** is equal to **वायुः**, and **वायुः** is of two types. One is called external **वायु** and another is called internal **वायु**. Here we refer to not the external **वायु** because the activities of the external **वायु** I cannot stop, therefore शङ्कराचार्य says here the word **वायु** refers to **आध्यात्मिकः वायुः**, **प्राणः** is equal to **वायुः आध्यात्मिकः**, you have to reverse the order **आध्यात्मिकः वायुः** which means the

internal वायुः consisting of पञ्च प्राणs. Then तत्-कर्माणि. षष्ठी तत्पुरुष समास. तत्-कर्माणि means their activities, the activities of the पञ्च प्राणs. And what are those activities? आकुञ्चन-प्रसारणादीनि – which are the activities expressed at the level of the five कर्मेन्द्रियs. The पञ्च प्राण कर्माणि activate the पञ्च कर्मेन्द्रियs, therefore the five-fold *Pranic* activities expressed at the level of the पञ्च कर्मेन्द्रियाणि. Those activities are आकुञ्चन-प्रसारणादीनि. This is based on the न्याय वैशेषिक शास्त्रम्. In the न्याय वैशेषिक शास्त्र all the possible कर्मs by all our कर्मेन्द्रियs are divided into five types. उत्क्षेपणम्, अवक्षेपणम्, आकुञ्चनम्, प्रसारणम्, गमनम्.

उत्क्षेपणम् means all those activities wherein all the कर्मेन्द्रियs are extended outward. The hands moving outward, legs moving outward. उत् means outward or upward.

अवक्षेपणम् means all those activities in which कर्मेन्द्रियs are brought down. Like throwing the hand up is उत्क्षेपणम् and bringing it down is अवक्षेपणम्. अव means bringing down. Unfolding and folding, unfolding is उत्क्षेपणम् and folding is अवक्षेपणम्.

प्रसारणम् means extending sideways.

आकुञ्चनम् means withholding inwards.

So all the activities can be only up or down, extension or withdrawal. All these are remaining in one place.

गमनम् means where you don't move, remaining in one place but the whole body is moved from one place to another place, they call it गमनम्. It is some kind of a classification.

So moving up, moving down, moving sideways and moving inwards and moving from one place to another. This is the वैशेषिक description of पञ्च कर्माणि. शङ्कराचार्य doesn't want to question that. Of the five he refers to two आकुञ्चन-प्रसारणादीनि. कुञ्च् means turning inwards. That is why श्रीनटराजकुञ्चितपादसहस्रनामस्तोत्रम्, Nataraja's leg is said to be कुञ्चित पादम्. The पाद is turned inwards. Some people have कुञ्चित पादम् name also. There it is with regard to the leg. When you keep the hand folded inwards also called आकुञ्चनम्. प्रसारणम् means it is opposite of कुञ्चनम् is प्रसारणम्. It is turning outwards. All these कर्मेन्द्रिय कर्माणि which are activated by the पञ्च प्राणः. The पञ्च प्राणः activated कर्मेन्द्रिय कर्माणि all of them तानि च – all those कर्म some people offer into the fire of the mind control. तानि – both ज्ञानेन्द्रिय activities as well as कर्मेन्द्रिय activities enlivened by पञ्च प्राणः, अपरे – some seekers आत्म-संयम-योगाग्नौ – आत्म-संयम means मनोनिग्रहः, आत्मा means मनस्, संयम means निग्रहः, आत्म-संयम means मनोनिग्रहः, अग्नि means the imaginary fire. In the fire of mind control, जुहति – they offer that means they learn to remain quiet. For some people to sit quiet for some time even if it be in the class is a toughest job. They will do something or the other, like drawing pictures or bite nails or moving hands or legs. Not doing anything, remaining quiet requires lot of mind control. Not being fidgety. So आत्म-संयम-योगाग्नौ जुहति – they offer. So here mind control is the fire, oblation is all the activities. Now शङ्कराचार्य wants to give विग्रह वाक्यम्. He takes आत्म-संयम as सप्तमी तत्पुरुषः, आत्मनि संयमः आत्म-संयमः. So

withdrawing into the mind is mind withdrawal. **आत्मनि** means into the mind, **संयमः** means restraining or withholding. Because remember all the actions fundamentally emanate from the mind only. Even if the actions are expressed at the level of all the ten sense organs but the sense organs themselves are coordinated by the mind only, therefore कृष्ण says all the actions are offered into the mind by restraining the mind. As somebody said all the wars in the world, whether it is first world war or second world war, first arise in the mind of the human being. At the thought level it should happen. That is why we say **आत्मनि संयमः** they are withdrawn into the mind. Then **स एव योगाग्निः** – **स एव** means the **आत्म-संयमः** itself is called **योगाग्निः** – the fire of योग. So **संयम-योगाग्निः** indicates it is a कर्मधारय समास, **आत्म-संयमः एव योगाग्निः** **आत्म-संयम-योगाग्निः**. After **योगाग्निः** full stop. Then **तस्मिन् आत्म-संयम-योगाग्नौ** – into that figurative, metaphorical, imaginary fire of mind control or thought control, what do they do, **जुहति** – the seekers offer, **जुहति** is in the मूलम्, is equal to **प्रक्षिपन्ति**. So in the previous श्लोक the word **जुहति** came and शङ्कराचार्य did not comment, but suddenly he gets inspiration. Here he says **जुहति** is equal to **प्रक्षिपन्ति**. **प्रक्षिपन्ति** means they offer into the mind control fire. What do they offer that is not said here, you have to supply कर्माणि, all the कर्मs they offer.

If मनोनिग्रहः is a discipline and this discipline is compared to a fire, any fire requires some wind to kindle and maintain. Wind, oxygen is required, initially wind is required to kindle the fire, thereafter oxygen is required to maintain the fire. Therefore वायु is the supporter of any fire. For kindling

also you require the fire, उत्पत्ति अर्थम् and also for स्थिति अर्थम्. सृष्टि requires वायु, स्थिति also requires वायु. Now here if mind control is compared to a fire, for the mind control fire what is the supporting वायु? Can the local वायु support mind control? Take a fan for instance, can you support mind control with this local वायु? कृष्ण says when mind control is the fire the support is ज्ञानम् or विवेक शक्ति. The mind has to be controlled by understanding, by maturity, by discrimination. *Without विवेक if the mind is withdrawn from the world it will become suppression. When without understanding the mind is withdrawn from sense pleasures, especially many people suppress the mind and sense organs saying no and get away from the world, and then it becomes suppression, and suppression is the most dangerous form of sense control and mind control. Suppression is oppression and oppression will lead to depression.* Therefore कृष्ण wants to add a note, *don't suppress the sense organs because शास्त्र says you don't withdraw, because of your maturity itself withdrawal should become natural.* Even if they are available you should not be interested in them. Even if nobody is watching you should not be interested. All temptations are there in the room and nobody is there to watch also, what I will do is the question. If it is a suppression then when nobody is watching I will indulge, that kind of control is not proper. If it is born out of नित्यानित्य वस्तु विवेक, therefore इह-अमुत्र-फल-भोग-विरागः, therefore शम-आदि-षट्क-सम्पत्तिः. Then what is the top one? Not the command of the शास्त्र or गुरु but out of my own conviction even if I am alone in the room, nobody is watching, all the



temptations are available I have control of my mind and sense organs. That is called **ज्ञान-दीपिते**. मनोनिग्रहः accomplished through विवेक शक्ति. **ज्ञानम्** means विवेक, **दीपित** means kindled and maintained. It is adjective to **आत्म-संयम-योगाग्निः**. So kindled and maintained. What is here kindled? Mind control is kindled and maintained through discrimination not because the world is watching, and I am a disciplined person when other people are around that discipline is not born out of myself. That is why there is a beautiful श्लोक.

पूर्वे वयसि यः शान्तः स शान्त इति मे मतिः ।

धातुषु क्षीयमाणेषु शमः कस्य न जायते ॥ पञ्चतन्त्र १-१७६॥

नवे वयसि यः शान्तः स शान्तः सद्भिरुच्यते । धातुषु क्षीयमाणेषु कस्य शान्तिर्न जायते ॥

In the young age when the sense control is practiced that is the real sense control, धातुषु क्षीयमाणेषु – in the old age I am practicing sense control स्वामिजि, why, the sense organs are not functioning, I cannot eat nuts teeth are gone; some people make it powder and take. Then also there is no control. Therefore नवे वयसि यः शान्तः स शान्तः सद्भिरुच्यते धातुषु क्षीयमाणेषु कस्य शान्तिर्न जायते. Therefore it should be born out of my conviction. I am not disciplined because world is watching me, I am disciplined even when I am alone and things are available because of **ज्ञान-दीपिते**. So शङ्कराचार्य says **स्नेहेन इव** – **स्नेह** means oil, **इव** means as though. Just as the local flame is kindled and maintained by the local oil, विवेक oil maintains the शम अग्नि or the शम fire. So **स्नेहेन इव प्रदीपिते** – **प्रदीपिते** means maintained, kindled, **प्रदीपिते** is equal to **विवेक-विज्ञानेन**

– through conviction that sense control is good for me, I am practicing not because world will respect me or the world expects out of me, I am practicing because I am convinced that it is useful for my spiritual growth, out of my mind's own conviction. Therefore **विवेक-विज्ञानेन** – because of one's own conviction, **उज्ज्वल-भावम् आपादिते** – the fire is **उज्ज्वल-भावम्** means well kindled, flaring up, it is not a small flame but a huge conflagration, conflagration is **मनोनिग्रहः**. Not that the smallest temptation I fall for. Then it becomes a small flame. But it is such a huge conflagration that no sense object around can compel me. **उज्ज्वल-भावम् आपादिते**. **आपादिते** means they made into a conflagration. All **सप्तमी विभक्तिः**, into that fire. **अधिकरण सप्तमी, प्रविलापयन्ति इति अर्थः** – all the activities they offer into the fire. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-27 Continuing:*

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।

आत्मसंयमयोगाग्नौ जुहति ज्ञानदीपिते ॥ गीता ४-२७ ॥

In this portion Lord कृष्ण wants to talk about the glory of आत्मज्ञानम् by comparing it with all the other spiritual साधनs and all the other spiritual साधनs are called यज्ञाः and the Self-knowledge is called ज्ञानयज्ञ and कृष्ण wants to point out that ज्ञानयज्ञ is superior to all other यज्ञs. With this intention various spiritual साधनs are enumerated in verses twenty-five to twenty-seven, in these three verses five different यज्ञs have been mentioned. ब्रह्मज्ञान यज्ञ is one, दैव यज्ञ is second, इन्द्रिय निग्रह यज्ञ is third, विषयभोग यज्ञ is fourth and मनो निग्रह यज्ञ or शम यज्ञ is fifth. This मनो निग्रह यज्ञ is named आत्मसंयम यज्ञ in the twenty-seventh verse which we completed in the last class. Before going to the next verse I will give you the अन्वय of verse twenty-seven. अपरे सर्वाणि इन्द्रिय-कर्माणि प्राण-कर्माणि च ज्ञान-दीपिते आत्म-संयम-योग-अग्नौ जुहति । Now we will enter verse twenty-eight.

*Verse 04-28*

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ गीता ४-२८ ॥

In this verse कृष्ण just enumerates five more spiritual disciplines.

One is known as **द्रव्य यज्ञः** which is otherwise called **दान यज्ञः**, a यज्ञ in which I give charity like money, land, gold, clothes etc. All types of दानम्s are called **द्रव्य यज्ञः**.

**तपो यज्ञः** is all forms of austerities or disciplines.

**योग यज्ञः** refers to the practice of अष्टाङ्गयोग prescribed by पतञ्जलि ऋषि.

Then **स्वाध्याय यज्ञः** is the fourth one which is learning to recite the scriptures, not the meaning but to recite especially the *Vedic* scriptures, because with regard to the *Vedic* scriptures recitation rules are there, स्वर is there, intonation is there. Therefore स्वाध्याय means वेद अध्ययनम् in the गुरुकुलम्. So **स्वाध्याय यज्ञ** is recitation of वेदs as a spiritual साधन.

And the final one is **ज्ञान यज्ञः** which refers to the study of शास्त्रs.

The difference between **स्वाध्याय यज्ञ** and **ज्ञान यज्ञ** is in **स्वाध्याय यज्ञ** we don't learn the meaning, we only learn to chant whereas in **ज्ञान यज्ञ** we don't learn chanting but we learn the meaning. One is called शब्द ब्रह्मणम् and the other is called अर्थ ब्रह्मणम्. One is पद ब्रह्मणम् the other one is पद अर्थ ब्रह्मणम्. All these five यज्ञs many people practice. This the essence of this श्लोक. We will read the भाष्यम्.

**द्रव्य-यज्ञाः** – तीर्थेषु द्रव्य-विनियोगं यज्ञ-बुद्ध्या कुर्वन्ति ये ते द्रव्य-यज्ञाः ।

So **द्रव्य-यज्ञाः** is the first word. The word **द्रव्य** means द्रव्य-विनियोग. So **द्रव्य यज्ञः** is equal to **द्रव्य-विनियोग यज्ञः**. **विनियोग** means charity or distribution, and that too distribution

of wealth can be done in any place, it is a पुण्य कर्म, but the scriptures point out when the very same distribution is done in sacred places then the very same दानम् has got extra value. Therefore in front of the temples the very same दानम् we do, or on गङ्गा तीर the very same दानम् we do then the दान फलम् is multifold. That is why beggars also know this rule, whether they have studied गीता or not they know this rule, therefore they specially stand in front of the temples and in queue they will be sitting. Because दानम् is supposed to give more फलम्. Therefore शङ्कराचार्य reminds the *Shastric* rule तीर्थेषु – तीर्थ here means पुण्य क्षेत्रम्, it can be river or it can be temple or any पुण्य क्षेत्रम्. द्रव्य-विनियोगम् – *the distribution of any form of wealth and mere distribution will not become spiritual साधन, the attitude is very important.* What is the attitude? यज्ञ-बुद्ध्या – here the word बुद्धि means attitude or भावना. Therefore यज्ञ-बुद्धि means यज्ञ-भावना. What do you mean by यज्ञ-भावना? ईश्वर अर्पण भावना, *don't look at those beggars as beggars but look at them as नारायण, भगवान् himself.* Therefore without cursing them without getting annoyed at them you give दानम् if you can. So यज्ञ-बुद्ध्या, ईश्वर अर्पण भावना ये कुर्वन्ति – those who do the यज्ञs, ते द्रव्य-यज्ञाः – those people are called द्रव्य-यज्ञाः. So here we have to note. The word द्रव्य-यज्ञाः can refer to two things. One is the actual charity itself is called द्रव्य-यज्ञाः. Or it can refer to the people themselves who are giving the charity those people are also called द्रव्य-यज्ञाः. Thus द्रव्य-यज्ञाः can refer to साधन and द्रव्य-यज्ञाः can refer to the साधक person also. How can one and the same word refer to साधन or साधक? For grammar students if you take द्रव्य-यज्ञाः as

कर्मधारय समास it will refer to charity, द्रव्य-विनियोग एव यज्ञः when you take it is कर्मधारय समास. It will refer to the act of charity but if you take it as बहुव्रीहि समास द्रव्य-विनियोग यज्ञः एषाम् ते if you take it is बहुव्रीहि which will refer to the person. Therefore here in this श्लोक is द्रव्य-यज्ञ कर्मधारय or बहुव्रीहि? शङ्कराचार्य says it is बहुव्रीहि समास in this श्लोक, therefore it refers to not the charity, but it refers to charitable people. How do you know whether it is कर्मधारय or बहुव्रीहि? कृष्ण doesn't say that. We know this because at the end of the श्लोक कृष्ण says यतयः. Since the word यतयः, the साधकs are mentioned and since these words are adjectives to साधकs this must be taken as बहुव्रीहि. Continuing;

**तपो-यज्ञाः ये तपस्विनः ते तपो-यज्ञाः ।**

**योग-यज्ञाः प्राणायाम-प्रत्याहारादि-लक्षणो योगो यज्ञो येषां ते योग-यज्ञाः ।**

So the next word in the मूलम् is तपो-यज्ञाः is equal to ये तपस्विनः – those who practice the तपो यज्ञs are called तपो-यज्ञाः. And शङ्कराचार्य doesn't comment on the word तपः, we have to understand that it has the popular meaning of all forms of austerities. तपस् is defined as any discomfort that I voluntarily go through. In तपस् there must be some form of discomfort, but controllable, not torturing the body too much, I must go through some kind of physical discomfort, like not eating food for a day, or for half a day, where I feel the discomfort of hunger, or walking to a particular pilgrim center without wearing chappal, certainly there is a physical discomfort. But the rule is the discomfort should not be imposed

by others, I myself should willfully accept that discomfort. That is why the definition is शरीर पीडनम् तपः, पीडनम् means there must be some discomfort but it should be voluntary discomfort then alone it is called तपः. Nowadays we need not invite voluntary discomfort, whenever it naturally comes if you take it as तपस् and you welcome it, then it becomes तपस्. When the power goes, the body sweats and if you complain it is suffering, if you don't complain it becomes a तपस्. Therefore remember बृहदारण्यकोपनिषत् where it says you can convert varieties of illnesses that the body undergoes into तपस्, only one condition you should not complain, murmur, grumble and this is also part of life, then viral fever becomes तपोयज्ञः. The change takes place by sheerly changing the attitude of the mind. So this is तपो-यज्ञाः. Here also is it referring to the discipline or person? शङ्कराचार्य says तपस्विनः. Therefore here also तपो-यज्ञाः is बहुव्रीहि समास referring to the people. Then योग-यज्ञाः. What is the meaning of the word योगः? शङ्कराचार्य says प्राणायाम-प्रत्याहारदि-लक्षणः – the various disciplines consisting of प्राणायाम, प्रत्याहार etc. प्राणायाम means breathing discipline, प्रत्याहार means sensory control or restraint, इन्द्रिय निग्रहः or दमः, आदिः means etc. Etcetera means अष्टाङ्गयोगः. The other six limbs of अष्टाङ्गयोग, यम, नियम, आसन, then प्राणायाम, प्रत्याहार mentioned here, then धारण, ध्यान and समाधि. And मधुसूदन सरस्वती writes a beautiful note, अष्टाङ्गयोग we cannot say here because in अष्टाङ्गयोग some of them have been already mentioned before, प्राणायाम will be mentioned in the next श्लोक, प्रत्याहार has been already mentioned in the verse twenty-six first line प्रत्याहार in the name of दम यज्ञः. And

धारण, ध्यान and समाधि have been already mentioned in the आत्मसंयमयोग of the twenty-seventh verse. Therefore you have to exclude all of them because already they are mentioned. Therefore, here the word अष्टाङ्गयोग refers to the unmentioned part of the अष्टाङ्गयोग.

What are the unmentioned portions? यम नियम and आसन, that is the meaning of योग यज्ञः. येषां ते – indicates बहुव्रीहि समास. अष्टाङ्गयोग येषाम्. Continuing;

तथा अपरे स्वाध्याय-ज्ञान-यज्ञाः च – स्वाध्यायः यथा-विधि ऋगादि-अभ्यासः यज्ञः येषां ते स्वाध्याय-यज्ञाः । ज्ञान-यज्ञाः – ज्ञानं शास्त्रार्थ-परिज्ञानं यज्ञः येषां ते ज्ञान-यज्ञाः च ।

तथा अपरे – yet there are some other people who are स्वाध्याय-ज्ञान-यज्ञाः च – is in the मूलम्, after that we have to put a dash that is going to be commented. The word स्वाध्यायः is equal to यथा-विधि ऋगादि-अभ्यासः. The word स्वाध्यायः primarily means learning *Vedic* chanting, even though by extension we interpret it as chanting the non-*Vedic* scriptures also, but primarily the word स्वाध्याय is used only for the वेद अध्यायनम्. Therefore शङ्कराचार्य takes that meaning. ऋगादि-अभ्यासः, अभ्यासः means practice of *Vedic* chanting like ऋग्वेद etc. Etcetera meaning यजुर्वेद सामवेद and there also यथा-विधि – according to the *Vedic* rules. What do you mean by *Vedic* rules? According to tradition the first rule for वेद अध्यायनम् is उपवीत, यज्ञोपवीत ritual a person must have gone through, even though now वेदाध्यायनम् everybody is doing with यज्ञोपवीतम् or without यज्ञोपवीतम्, orthodox traditional people don't accept वेद अध्यायनम् without the sacred thread. If they want to



get चित्तशुद्धि, their argument will be चित्तशुद्धि requires पायायणम् but you don't have to do वेद पायायणम् only, if you want to do पायायणम् do सहस्रनाम, non-*Vedic* scriptures everybody can chant but *Vedic* scriptures everybody cannot chant according to the traditions, the rule being यज्ञोपवीत one must have gone through. Not only the sacred thread ceremony is compulsory even after that he cannot learn it by reading the book, he has to go to a traditional आचार्य. And there also the rule is if a person belongs to ऋग्वेद परम्परा he should not study यजुर्वेद, he has to study his own वेद, if I am a ऋग्वेदि I have to study ऋग्वेद, ऋग्वेद अध्ययनम्, and after completing the ऋग्वेद thereafter I may study यजुर्वेद but one has to first study his own वेद. Therefore शङ्कराचार्य is putting that here as यथा-विधि – according to the traditional rules, ऋगादि-अभ्यासः. Similarly सन्ध्यावन्दनम् also people ask the question if सन्ध्यावन्दनम् is meant only for people who have got sacred thread, how can वेद be so partial, does it mean other people cannot get चित्तशुद्धि? The *Vedic* argument is even though सन्ध्यावन्दनम् can give चित्तशुद्धि, सन्ध्यावन्दनम् is not the only means for चित्तशुद्धि, if the other people want to get चित्तशुद्धि, you need not study वेद and do सन्ध्यावन्दनम्, since you don't have sacred thread, do आदित्य हृदय पायायणम् and आदित्य हृदयम् is supposed to be an equivalent of सन्ध्यावन्दनम्. Therefore it is not partial at all, *Vedic* argument is let different people get साधन चतुष्टय सम्पत्ति by different methods, all the people need not do वेद अध्ययनम्, all the people need not get sacred thread, with or without sacred thread all the people can get चित्तशुद्धि by practicing different साधनस.

No encroachment of another's field, that is called वर्ण सङ्करः and आश्रम सङ्करः. When without sacred thread other people do वेद अध्ययनम् the tradition calls it वर्ण सङ्कर दोष. Not only that वेद warns परधर्मो भयावहः. Do what you are supposed to do and why are you encroaching upon others and creating confusion in the society? This is the orthodox people's argument. All these I said because of the word यथा-विधि – according to the *Shastric* discipline. And this वेद अध्ययनम् is यज्ञः – this is also a form of यज्ञ only, येषां ते – whoever practices this यज्ञ those people are called स्वाध्याय-यज्ञाः. Grammar student should note this is also बहुव्रीहि समास. Then the next one is ज्ञान-यज्ञाः – after that a dash we have to put, ज्ञानम्, the word ज्ञानम् here means शास्त्रार्थ-परिज्ञानम् – the thorough knowledge, clear knowledge of the teaching of the शास्त्रs. परिज्ञानम् means thorough knowledge or clear knowledge of the शास्त्र अर्थः – the teaching of the शास्त्र. That is why in गुरुकुल what they do is first they do वेद अध्ययनम्. At the time of वेद अध्ययनम् the boys are too young to understand the meaning. Therefore the first few years is only वेद अध्ययनम् and thereafter they have to continue in the गुरुकुल then they do वेद भाष्य पठनम्. When they do this they learn the meaning. Just as in ब्रह्मचर्याश्रम two stages are there, first stage is वेद अध्ययनम् and the second stage is वेद भाष्य पठनम्. And in the वेद भाष्यम् also वेदपूर्व भाष्य पठनम् they do, whereas in सन्यास आश्रम alone they do वेद अन्त भाष्य पठनम्. Thus भाष्य पाठ is divided into two stages: in ब्रह्मचर्याश्रम वेदपूर्व भाग भाष्य पठनम् and in सन्यास आश्रम it is वेद अन्त भाग भाष्य पठनम्. That is called शास्त्रार्थ-

**परिज्ञानम्.** And this भाष्य अध्ययनम् alone is यज्ञः. येषां ते ज्ञान-यज्ञाः – those people are called ज्ञान-यज्ञाः.

Now we have to divide the ज्ञान-यज्ञाः people themselves into two groups. One is वेदपूर्व भाग ज्ञानयज्ञः, and the other is वेद अन्त भाग ज्ञानयज्ञः. वेद अन्त भाग ज्ञानयज्ञः we have talked about before in twenty-fifth verse. ब्रह्म-अग्नौ अपरे यज्ञम् can be talked about निदिध्यासनम् यज्ञ in the verse twenty-five. There it talks about the वेद अन्त ज्ञानयज्ञः, whereas in this श्लोक we talk about the वेदपूर्व ज्ञानयज्ञः. Thus when we say ज्ञानयज्ञ we should keep in mind the वेदपूर्व and वेद अन्त.

We differentiate this because later when कृष्ण says ज्ञान यज्ञः is the greatest one you should answer the question which ज्ञान यज्ञः. कृष्ण will only generally say ज्ञान यज्ञः is superior, for the question which ज्ञान यज्ञः your answer should be वेद अन्त ज्ञान यज्ञः is the superior most and don't bring in there वेदपूर्व ज्ञान यज्ञः. Therefore in this श्लोक वेदपूर्व ज्ञान यज्ञः is mentioned. So शास्त्रार्थ-परिज्ञानम् means वेदपूर्व परिज्ञानम्. Continuing;

**यतयः यतन-शीलाः । संशित-व्रताः – सम्यक् शितानि तनू-कृतानि तीक्ष्णी-कृतानि व्रतानि येषां ते संशित-व्रताः ॥ ४-२८ ॥**

So यतयः is in the मूलम्, all these people who are practicing any one of these five यज्ञs they are all यतयः, the people of great commitment or effort. Here in the मूलम् the word अपरे is mentioned once but we have to read it five times. अपरे द्रव्य-यज्ञाः, अपरे तपो-यज्ञाः, अपरे योग-यज्ञाः. It doesn't mean one group of people practices all the five, it is not, some

people who are rich they practice द्रव्य यज्ञः. That is why somebody nicely said if भगवान् has given lot of money practice द्रव्य यज्ञ. If भगवान् has made me poor then also I can practice यज्ञ. तपो यज्ञः you practice, उपवास you can practice. I cannot afford an air-conditioner then practice तपो यज्ञः. The idea is rich people also can practice यज्ञs, poor people also can practice यज्ञs; वेद gives यज्ञ to all people, it addresses the rich and also the poor. There is a beautiful श्लोक that talks about this.

धनवन्तमदातारं निर्धनं चातपस्विनम् । उभावम्भसि मौक्तव्यो  
गले बद्ध्वा महाशिलाम् ॥

A person who is rich should make use of that opportunity to practice spiritual discipline by lot of charity. If a rich person doesn't make use of that opportunity to give charity धनवन्तम् अदातारम् the one who is rich but doesn't give charity he is unintelligent. Similarly निर्धनम् a poor person also must practice तपस् as साधन, and he has to make use of the poverty as an opportunity for practicing austerity, and suppose a poor person doesn't become a तपस्वि he is also unintelligent. Therefore a rich person who is not a दाता is unintelligent and a poor person who is not a तपस्वि is unintelligent and both these unintelligent people must be punished. The punishment is, the श्लोक says, उभौ अम्भसि मौक्तव्यो drop both of them in the ocean. Don't do that, वेद is just imagining! How should you drop them? After tying a rock to their neck, make sure that they don't come back. गले बद्ध्वा महाशिलाम्. So what is the message given here? If you are rich do charity, if you are poor practice austerity. These people are called यतयः. यतयः means

**यतन-शीलाः** – people of right effort. From this we get another point also. The word **यतिः** normally is translated as a **सन्न्यासि**, but always it need not mean a **सन्न्यासि**, a **गृहस्थ** also can be called **यतिः**. Only condition is that he must be doing the spiritual **साधन**s properly. A **गृहस्थ** who is doing spiritual **साधन** he also can be called a **यतिः**. That is why in this **श्लोक** **शङ्कराचार्य** says in this context **यतयः** refers to people of right effort, they need not be a **सन्न्यासि**. Here we take **यौगिक** अर्थ. **रूढि** अर्थ is a **सन्न्यासि**, **यौगिक** अर्थ is any person of right effort. Then the next word **संशित-व्रताः** is in the **मूलम्**, **शङ्कराचार्य** comments upon it **सम्यक् शितानि तनू-कृतानि तीक्ष्णी-कृतानि व्रतानि**. **सम्यक्** means very well, **शित** is in the **मूलम्**, derived from the **√श्रै**. Its past passive participle is **शितानि**. And **शितानि** is equal to **तनू-कृतानि**, **तनू-कृतानि** is equal to **तीक्ष्णी-कृतानि** means very well-refined and sharp, or well-defined, refined, sharp. What is sharp? **व्रतानि** means austerity. So well-refined and sharp and strict and rigid disciplined austerity not like somebody's **उपवासम्**. They do **उपवासम्**s, it means eating something else other than the regular stuff. And generally the quantity is more than normal. Because there is a feeling that I have not eaten properly because of **उपवासम्**. Therefore they have got **साबुदाना उपमा** or whatever it is you eat more than normal, a different type of food. That is not the meaning here. It is very very strict. Therefore **तीक्ष्णी-कृत** means strict, **व्रत** means resolve. **येषां ते** – whoever follows they are called **संशित-व्रताः**, people of strict discipline. So these two words should be joined together, **अपरे संशितव्रताः यतयः** – the other people of strong discipline practice these five

types of यज्ञाः. The अन्वय is, अपरे संशितव्रताः यतयः द्रव्य-यज्ञाः तपो-यज्ञाः योग-यज्ञाः स्वाध्याय-ज्ञान-यज्ञाः च (भवन्ति) ।  
Continuing;

किञ्च —

*Verse 04-29*

अपाने जुहति प्राणं प्राणेऽपानं तथापरे ।

प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ गीता ४-२९ ॥

किञ्च means moreover, some more यज्ञs are going to be enumerated. In this twenty-ninth verse the यज्ञ is प्राणायाम itself as a form of यज्ञ. आयामः means disciplining, regulation. प्राण plus आयामः, आयम् means to regulate, आ is the prefix and यम् is the root, यम् means to regulate, आ means totally or comprehensively, आयामः means complete regulation, प्राण आयामः is complete regulation of प्राण through breathing discipline. And this प्राणायाम is here subdivided into three types. पूरक प्राणायाम – inhalation प्राणायाम, where importance is given to inhalation or breathing. The second one is रेचक प्राणायाम. रेचक means exhalation, where breathing out is given importance. Importance means it is longer. The third one is called कुम्भक प्राणायाम, where the importance is given to retaining the प्राण for a longer time. So पूरक, रेचक and कुम्भक प्राणायाम – inhalation, exhalation and retention. The first quarter talks about the inhalation प्राणायाम. And this is presented as a यज्ञ and to see it as a यज्ञ something must be offered to something. So in inhalation what are we offering to what? At the time of inhalation I have to imagine something is

offered to something. Here कृष्ण says at the time of inhalation you are not exhaling, you cannot do inhaling and exhaling simultaneously. At the time of inhalation exhalation is not done, therefore imagine that exhalation process, which is not there, is offered into the fire of inhalation. At the time of inhalation we are offering the exhalation as the oblation into the fire of inhalation. When we are practicing exhalation प्राणायाम the imagination is you are offering inhalation into the fire of exhalation. Offering means that is destroyed as it were, that is nonexistent. During retention you are offering two oblations of both inhalation and exhalation, you imagine as an offering into the fire of retention. This is the imagery of the यज्ञ. With this background we will go to the भाष्यम्.

**अपाने अपान-वृत्तौ जुह्वति प्रक्षिपन्ति प्राणं प्राण-वृत्तिम् ।  
पूरकार्ख्यं प्राणायामं कुर्वन्ति इति अर्थः ।**

**अपाने** is the first word, is equal to **अपान-वृत्तौ**, वृत्ति means the process. So **अपान-वृत्तौ** means in the process of अपानम्. अपानम् has two meanings. One is excretion, the excretion is also called अपान, but in this context that meaning should not be taken. The word अपान has got the second meaning inhalation of the वायु into the lungs. So that inhalation is also called अपान and in this context we have to take inhalation. The संस्कृत definition of the word अपान is अधो गमनवान् वायुः. The वायु that is going down. And if you analyze inhalation is also the वायु going down from the nostril when you breathe in it goes down to the lungs. Therefore the वायु going from the nostril to the lungs is also called अपान. And at the

time of excretion what happens? The वायु removes all the waste again by going down through the lower hole. Therefore excretion is also अधो गमनवान् वायुः in lower part, inhalation also is अधो गमनवान् वायुः in the upper part of the body. Therefore here अपान is the upper part अपान which is inhalation. So अपान-वृत्तौ – in the inhalation process, जुहति is in the मूलम्, is equal to प्रक्षिपन्ति – they offer as oblation, प्राणम् – they offer प्राण, the meaning of प्राणम् is प्राण-वृत्तिम् – the process of प्राण and the process of प्राण is the exhalation, breathing out is called प्राण. Normally we think breathing in is प्राण but we have to carefully note breathing out is प्राण, exhalation is called प्राण. Why do you say exhalation is प्राण? The संस्कृत definition प्राग् गमनवान् वायुः – that वायु which is thrown in front of you, from your body it is taken and thrown in front out and this is done at the time of breathing out only. Therefore exhalation process जुहति – they offer. In short what is the साधन? In simple language शङ्कराचार्य says पूरकार्ख्यं प्राणायामं कुर्वन्ति – in short it means they are practicing पूरक प्राणायाम which is another name for inhalation. Why do you call inhalation as पूरकम्? In संस्कृत literally the word पूरकम् means filling up. पूरयति इति पूरकम्, पूर्णम् करोति इति पूरकम्. And in the inhalation process we fill up the lungs with वायु तत्त्वम्, since the lungs expand and somebody was telling that in the normal process of breathing we are never making use of the full capacity of the lungs at all, only one third or one fourth we are using, and therefore we get several problems in old age breathing trouble and when we practice the पूरक प्राणायाम the full power of lungs will be utilized, therefore the lungs become



very very efficient, that means in old age breathing trouble will not come. Suppose if we try to practice that in the old age, it is more a problem. We have to practice this in young age when the lung will be very strong because we are utilizing the full capacity by पूर्णम् कुर्वन्. Then the next one.

**प्राणे अपानं तथा अपरे जुहति । रेचकाख्यं च प्राणायामं कुर्वन्ति इति एतत् ।**

शङ्कराचार्य comes to the second quarter of this श्लोक **प्राणे अपानं तथा अपरे**, the whole thing is in the मूलम्. शङ्कराचार्य supplies the verb **जुहति** which is not in the मूलम् and you have to add it again. He doesn't want to comment on that, it is very clear. In the first one if the exhalation is offered into the inhalation, in the second one the inhalation is offered into the fire of exhalation. Then what is the final meaning? **रेचकाख्यं च प्राणायामं कुर्वन्ति इति एतत्** – the final meaning is that these people are practicing exhalation प्राणायाम, which is otherwise called **रेचक प्राणायाम**. **रेचक** means evacuation or emptying process. When we are doing exhalation we are evacuating the lungs of its oxygen or of the वायु. Therefore it is called **रेचक**. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-29 Continuing:*

**अपाने अपान-वृत्तौ जुहति प्रक्षिपन्ति प्राणं प्राण-वृत्तिम् ।  
पूरकार्ख्यं प्राणायामं कुर्वन्ति इति अर्थः ।  
प्राणे अपानं तथा अपरे जुहति । रेचकार्ख्यं च प्राणायामं कुर्वन्ति  
इति एतत् ।**

In these nine verses beginning from the twenty-fifth upto the thirty-third Lord कृष्ण is talking about different spiritual साधनs to point out that of all the साधनs ज्ञान यज्ञ is the greatest साधन. And all others known as कर्म यज्ञs are subservient to the ज्ञान यज्ञ. When कृष्ण says this He doesn't mean to say that the others are optional or avoidable, others are also equally important साधनs. What कृष्ण means is they are all indirectly contributing साधनs whereas ज्ञान यज्ञम् alone is direct means to liberation. And totally twelve साधनs are being mentioned, of them ten साधनs we have already seen in verses twenty-five to twenty-eight. Now eleventh साधन प्राणायाम is being talked about. प्राणायाम or breathing discipline itself is subdivided into three types. पूरक प्राणायाम in which inhalation is highlighted. रेचक प्राणायाम in which exhalation is prominent, it is longer in time. And कुम्भक प्राणायाम in which retention is highlighted. More time is spent in retaining the प्राण within. And all these three प्राणायामs are mentioned in the twenty-ninth verse. In the first half of the verse पूरक and रेचक are talked about. In the third quarter कुम्भक प्राणायाम is highlighted. And we have seen the commentary on the first two

quarters, now we have to see the commentary on the third quarter प्राण-अपान-गती रुद्ध्वा.

**प्राणापान-गती** – मुख-नासिकाभ्यां वायोः निर्गमनं प्राणस्य गतिः । तद्-विपर्ययेण अधो-गमनम् अपानस्य । ते प्राणापान-गती । एते रुद्ध्वा निरुध्य प्राणायाम-परायणाः प्राणायाम-तत्-पराः, कुम्भकारस्यं प्राणायामं कुर्वन्ति इति अर्थः ॥ ४-२९ ॥

The next word in the मूलम् is **प्राणापान-गती** that शङ्कराचार्य takes and after that we have to put a dash, that compound word is being commented upon here. And the word **गती** means movement, and the **गती** is in dual number, that is why it is long, and therefore it is referring to two movements. One गति is connected with प्राण and the other must be connected with अपान, therefore we should read it as प्राण गति and अपान गति, is equal to **प्राणापान-गती**. So now he wants to define the two movements separately. First he explains **प्राणस्य गतिः**. Very very important because normally we think प्राण is 'breathing in' but here शङ्कराचार्य clearly defines प्राण means breathing out. **मुख-नासिकाभ्याम्** – through the mouth and nostril, **वायोः निर्गमनम्** – going outwards of वायु, the air. So the carbon dioxide or the impure air going outwards is called **प्राणस्य गतिः**, exhalation is called प्राण.

Then what is **अपान**? Normally we think अपान is excretion. In this context we have to carefully note **तद्-विपर्ययेण अधो-गमनम्**. अपान is breathing the air inwards, **अधो-गमनम्** means going downwards. It is going from the nostril upto the lungs, **तद्-विपर्ययेण** means in the opposite direction, that means **अधो-गमनम्** – going downwards. **अधो-गमनम्**

वायो: we have to supply. In तद्-विपर्ययेण the word तद् means प्राणस्य, प्राण गति विपर्ययेण, तद्-विपर्ययेण is equal to प्राण गति विपर्ययेण – in a direction which is opposite to the movement of प्राण. If प्राण is moving outwards, its opposite is inwards. Therefore he says अधो-गमनम् – going inwards. Very careful, we should not read, अपानस्य अधो-गमनम्. It is a very misleading expression. अधो-गमनम् should not be connected with अपानस्य, you have to supply the word वायो: and connect वायो: with अधो-गमनम्. It is for the संस्कृत students and others may relax. Then the word अपानस्य is in षष्ठी विभक्ति. That षष्ठी must be connected with some word. That we have to supply गतिः. So अपानस्य गतिः is वायो: अधो-गमनम्. So वायो: अधो-गमनम् अपानस्य गतिः भवति, is the movement of अपान. And after अपानस्य we have to put a full stop. So वायो: निर्गमनं प्राणस्य गतिः वायो: अधो-गमनम् अपानस्य गतिः. This is the sentence. And the next sentence is ते प्राणापान-गती – these two inward outward movements together is referred to in the श्लोक as प्राणापान-गती. After प्राणापान-गती we have to put a full stop. Now शङ्कराचार्य comes to the कुम्भक प्राणायाम phenomenon. What do these people do? एते रुद्ध्वा, रुद्ध्वा is in the मूलम्, is equal to निरुध्य – stopping or restraining, एते – both of them, which means inhalation and exhalation. Both of them you should not do, not for a very long time but for a short while. एते is प्राणापान-गती, both of them रुद्ध्वा is equal to निरुध्य – after restraining, कुम्भकारणं प्राणायामं कुर्वन्ति – some seekers practice long कुम्भकम्. It is called retention प्राणायाम. कृष्ण doesn't say that. Therefore शङ्कराचार्य is supplying. The sentence is incomplete, therefore you have to

complete the sentence by adding **कुम्भकारव्यं प्राणायामं कुर्वन्ति**. After restraining inhalation and exhalation some seekers practice **कुम्भक प्राणायाम**. This **कुम्भक प्राणायाम** is also supposed to be of two types. **मधुसूदन सरस्वती** gets an opportunity to write very very elaborately about the **प्राणायाम साधन**. **शङ्कराचार्य** writes only five lines, **मधुसूदन सरस्वती** enters into the entire **योग शास्त्र** quoting several **सूत्र**s from **पतञ्जलि योगसूत्र** and talks very elaborately about the **प्राणायाम** discipline and there he talks about two types of **कुम्भकम्**. In one **कुम्भकम्** after inhalation I retain the breath for a long time and that is retention that follows inhalation. After inhalation I retain for a long time it is called **अन्तःकुम्भकम्** where the air is retained inside. The second **कुम्भकम्** is after exhalation I retain for a long time. It is called **बाह्य कुम्भकम्**. Thus **अन्तः** and **बाह्य कुम्भक द्वयम्** some people practice.

Who are those people? **कृष्ण** gives a special title for them **प्राणायाम-परायणाः**. **प्राणायाम-परायणाः** is equal to **प्राणायाम-तत्-पराः**. **परायणाः** means **तत्-पराः** which means committed people, dedicated people. Very careful. **प्राणायाम-परायणाः** we should read, not **पारायणाः**. There is a difference between **परायणम्** and **पारायणम्**. **पारायणम्** means recitation of the scriptures, it is a verbal activity, whereas **परायणम्** means commitment to anything. So this **प्राणायाम-परायणाः** word you have read thrice for each exercise. **प्राणायाम-परायणाः** **अपाने प्राणम् जुह्वति**, **प्राणायाम-परायणाः** **प्राणे अपानम् जुह्वति**, the third one **प्राणायाम-परायणाः** **प्राण-अपान-गती रुद्ध्वा कुम्भकम् कुर्वन्ति**. Thus these people practice varieties of breathing disciplines.

And there one more we talk about another aside note, this प्राणायाम can be practiced purely as a physical or mental discipline, it can be practiced by anyone, even नास्तिक people can practice प्राणायाम for the sake of health. When प्राणायाम is practiced for health it will not become a spiritual discipline. It is only a health discipline and when प्राणायाम is practiced for the sake of health, it is called अगर्भ प्राणायाम. अगर्भ means it is not associated with religion or spirituality. We can translate it as materialistic प्राणायाम. It is called अगर्भ प्राणायाम.

There is another प्राणायाम which is spiritual प्राणायाम, which is called सगर्भ प्राणायाम, pregnant प्राणायाम. सगर्भ means pregnant. Pregnant means healthy attitude of ईश्वरार्पणम् and not only is it pregnant with attitude, it is pregnant with ईश्वर नाम or ईश्वर मन्त्र. A प्राणायाम which is pregnant (figurative expression) with ईश्वर भावना, ईश्वर नाम or ईश्वर मन्त्र and that is how when they practice प्राणायाम as a part of a ritual, it is always followed with ॐ भूः ॐ भुवः ॐ स्वः ॐ महः ॐ जनः ॐ तपः ॐ सत्यम् ॐ तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् । ॐ आपो ज्योती रसोऽमृतं ब्रह्म भूर्भुवः स्वरोम् ॥ there is a special प्राणायाम मन्त्र, a long मन्त्र is there, when I chant the मन्त्र or when I chant the नाम of ईश्वर, either verbally or mentally, or I think of the Lord the very same प्राणायाम becomes religious प्राणायाम or spiritual प्राणायाम and the word used for that is सगर्भ प्राणायाम. Here the twenty-ninth verse is talking about अगर्भ or सगर्भ प्राणायाम? Remember it is गीता शास्त्रम्, therefore we are talking about सगर्भ प्राणायाम which should go with some ईश्वर नाम केशव नारायण माधव गोविन्द. Some नाम or the other must be there, otherwise it will become

materialistic प्राणायाम. So all these people are प्राणायाम-परायणाः. And according to the शास्त्र सगर्भ प्राणायाम can destroy our पापम्. And in शास्त्र, प्राणायाम is prescribed as a प्रायश्चित्तम् for many of the पापकर्मसः. सगर्भ प्राणायाम is a प्रायश्चित्तम् also. These are all aside notes, many other commentators go on and on and on discussing about प्राणायाम, I only shared some of the notes given in other गीता commentaries. प्राणायामं कुर्वन्ति इति अर्थः. With this the commentary on the twenty-ninth मन्त्र is over, now I will give you the अन्वय. अपरे प्राणायाम-परायणाः प्राणम् अपाने जुह्वति; अपानम् प्राणे (जुह्वति) । (तथा) प्राण-अपान-गती रुद्ध्वा (कुम्भकम् कुर्वन्ति) ।

There is a धर्मशास्त्र for सन्न्यासि. For सन्न्यासि also there is a धर्मशास्त्र, which is different from the गृहस्थ's धर्मशास्त्र, परमहंस धर्म निर्णयः etc., several धर्मशास्त्रs are there. There you find that suppose सन्न्यासि gets some worldly thoughts or family thoughts, he doesn't have a family but he gets some family thought that I don't have family, wife etc. suppose some लौकिक वृत्तिs come, even for that प्रायश्चित्त is prescribed, and most of the प्रायश्चित्तs for सन्न्यासि is in the form of प्राणायाम, ॐकार जप, उपवास. Because he cannot do प्रायश्चित्त by going to राहु क्षेत्रम् or केतु क्षेत्रम् for he doesn't have money and he cannot give दक्षिणा to ब्राह्मण, ब्राह्मण दक्षिणा is a form of प्रायश्चित्त, and good income for ब्राह्मणs also. Therefore शास्त्र has prescribed दक्षिणा as प्रायश्चित्तम् and सन्न्यासि cannot do कर्म and सन्न्यासि cannot go to temple, सन्न्यासि cannot do big pilgrimage. Therefore for सन्न्यासि if all the other worldly thoughts are coming when he practices

निदिध्यासनम्, for all of them प्रायश्चित्त is of three types, ॐकार जप, प्राणायाम, उपवास. उपवास he can practice when he doesn't get भिक्षा. These are the three. What I want to highlight here is for a सन्न्यासि प्राणायाम is prescribed as प्रायश्चित्त for many types of अधार्मिक way of thoughts or actions. This is another aside note. It is good for health also. It's byproduct is it is good for health also and sometimes when भिक्षा becomes too much, then do प्राणायाम so that he can maintain his health because in प्राणायाम digestive power increases.

किञ्च —

*Verse 04-30*

अपरे नियताहाराः प्राणान्प्राणेषु जुह्वति ।

सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ गीता ४-३० ॥

किञ्च means moreover, that means one more यज्ञ is going to be prescribed in this श्लोक. This is the last in the list, the twelfth यज्ञ. This यज्ञ is in the form of आहार नियम यज्ञ or उपवास यज्ञ. Varieties of उपवास are prescribed in the शास्त्र as spiritual साधन. It is not dieting for physical health only but as a spiritual साधन उपवास is prescribed. There also there is सगर्भ उपवास and अगर्भ उपवास, of course this language is not used but this principle is there, during उपवास if you are involved in worldly activities it will not become spiritual उपवास, it will be materialistic उपवास. This spiritual उपवास is during उपवास I should spend the time in reading the scriptures or chanting the नाम etc. एकादश्यां तु सर्वेषां कर्तव्यं भो जन द्वयम्, भोजन द्वयम् means two types of eating. How can you do two types of eating on एकादशि? No, it is कर्तव्यम् भो जन



द्वयम्. So भो जन means O people द्वयम् कर्तव्यम् two things you have to do during एकादशि. They are शुद्धोपवासः प्रथमः सत्कथा श्रवणं पुनः. शुद्ध उपवासः प्रथमम् – totally abstaining from eating. सत्कथा श्रवणम् पुनः. It is a श्लोक, सत्कथा श्रवणम् पुनः. The second one is, पुनः means the other one, सत्कथा श्रवणम् – listening to सत्कथा or reading सत्कथा. These are the two things to be done on एकादशि day.

एकादश्यां तु सर्वेषां कर्तव्यं भो जन द्वयम् ।  
शुद्धोपवासः प्रथमः सत्कथा श्रवणं पुनः ॥

So if during उपवास I spend time in वेदान्त, जपम्, पारायणम् etc., it becomes सगर्भ उपवास, a spiritual साधन, that is talked about here.

Now I will give you the gist of this श्लोक. अपरे – some other spiritual seekers नियत-आहारः – by following food discipline or dieting; and if health doesn't permit total उपवास, we have got so many compromised उपवासs, living on milk alone for one day only or on fruits only or food without salt etc., varieties of compromised उपवासs are there, any type of उपवास is a spiritual discipline. By that what do they do? प्राणान् प्राणेषु जुहति – they offer one set of प्राणs to another set of प्राण. Because there are पञ्च प्राणs – प्राण, अपान, व्यान, उदान, समान. So प्राणान् प्राणेषु जुहति., शङ्कराचार्य will comment later we will be seeing. The indisciplined प्राणs are offered into the disciplined प्राण. This is the meaning and the details we will while reading the commentary. In the second line, कृष्ण says all these people who are practicing one or more of the twelve साधनs mentioned here will definitely get spiritual benefits.

The benefits are two-fold one is पाप क्षयम् and spiritual वृद्धि or पुरोगतिः. This is the gist of the श्लोक. Now we will read the भाष्यम्.

**अपरे नियताहाराः – नियतः परिमितः आहारः येषां ते नियताहाराः । सन्तः प्राणान् वायु-भेदान् प्राणेषु एव जुहति ।**

**अपरे नियताहाराः** is in the मूलम्, शङ्कराचार्य gives the विग्रह वाक्यम् for this compound. It is a compound word, it is बहुव्रीहि समास. **नियतः** is equal to **परिमितः**, **परिमितः** means limited or measured, whatever they normally eat, they reduce the quantity, and also reduce the frequency. Normally in a day the frequency often we don't know even to measure the frequency because if there is gap only you can count. Therefore you reduce the frequency and you reduce the quantity also, that restriction is called here **परिमितः**. **आहारः** means the food intake, **येषाम्** – those people are called **नियताहाराः**. The word doesn't refer to **आहार**, the word refers to the people who follow the restraint in consumption of food and **ते** – those people are called **नियताहाराः भवन्ति**. After **नियताहाराः** you have to put a full stop. Then you have to repeat the word again **नियताहाराः सन्तः**. First **नियताहाराः भवन्ति** you have to put a full stop and read it again **नियताहाराः सन्तः** – restraining the food intake, what do they do, **प्राणान् प्राणेषु जुहति**. **प्राणान्** means the other indisciplined प्राणs, **प्राणान्** is equal to **वायु-भेदान्**, **भेदान्** means variety, the other types, **वायु भेदः** means the other types of प्राण, other types of प्राण meaning the उदान, the अपान, etc., the other प्राणs, **प्राणेषु एव जुहति**. **प्राणेषु** means the disciplined प्राण, that शङ्कराचार्य will explain in the next paragraph, we

will know the exact meaning later, here he gives the general meaning प्राणेषु – into the disciplined प्राणs, जुहति they offer. What does it mean? शङ्कराचार्य explains that.

यस्य यस्य वायोः जयः क्रियते इतरान् वायु-भेदान् तस्मिन् तस्मिन् जुहति । ते तत्र प्रविष्टा इव भवन्ति ।

So the idea is this. Even though प्राण शक्ति or प्राण वायु is only one, this प्राण वायु inside the human system, which is called आध्यात्मिक प्राण or आध्यात्मिक वायु, it gets divided into पञ्च तत्त्वानि. Even though प्राण तत्त्वम् is one it gets sub-divided into पञ्च तत्त्वम्. This is very beautifully discussed in प्रश्नोपनिषत् third chapter where the student asks the question how many types of प्राणs are there, how does प्राण divide itself into five types within the human system, and which all locations they remain and what are the functions of them. It is described in the शास्त्र. And the five-fold subdivision is the five physiological system called प्राण – the respiratory system, अपान – the excretory system, व्यान – the circulatory system, समान – the digestive system, and उदान – the reversing system. The five-fold physiological system. These details we have seen in detail in तत्त्वबोध. And according to the शास्त्र all these five physiological systems are interconnected. That means when one gets spoiled, it will adversely affect the others also, and when one gets disciplined it will positively influence the others also, that means by regulating one the others are regulated, by spoiling one the others get spoiled. That means when I am practicing प्राणायाम I am regulating only the respiratory system. Even though I am directly regulating only the respiratory

system it is going to indirectly influence the digestive system, the circulatory system, the excretory system all the others are going to be positively influenced. Then what I am doing? I am disciplining one प्राण and by that the other indisciplined प्राण is also I am destroying. I am destroying the other indisciplined प्राण means I am regulating the other indisciplined प्राण. The other indisciplined प्राण get destroyed means the other indisciplined प्राण will become disciplined प्राण.

Destroying indisciplined प्राण is figurative expression for converting the indisciplined प्राण into disciplined प्राण. The indisciplined digestive system I am destroying by converting it into disciplined digestive system, it is not done directly but by प्राणायाम when I discipline the respiratory system indirectly the digestive system is destroyed that means it is converted into disciplined digestive system and this becomes a होम. What type of होम? The indisciplined digestive system is an oblation into the fire of the respiratory system which I am disciplining by practicing प्राणायाम. Thus in प्राणायाम I am disciplining the respiratory system and the respiratory system disciplined becomes a fire, and into that fire I offer some oblations, and that oblation is the indisciplined digestive system, that means indiscipline at the level of the digestive system goes away that means digestion improves. This is possible only through प्राणायाम. This is one type of होम. That प्राण is offered into this प्राण. Suppose I don't practice प्राणायाम, and I am practicing आहार नियम. In आहार नियम I am regulating समान प्राण. समान means digestive system. And when I am regulating the समान, शास्त्र says if there is any problem with motion, that

motion comes under अपान प्राण, now when I practice आहार नियम, the disciplining of समान will control अपान or even breathing problem can be regulated by that. Through this आहार नियम in which समान becomes fire, in the समान fire I offer the other indisciplined अपान, indisciplined प्राण etc. In short what happens is by controlling one I control the others. This also becomes a type of होम. यस्य यस्य वायोः जयः क्रियते – whichever प्राण शक्ति or physiological system I master by practicing प्राणायाम, by practicing आहार नियम etc., or even physical exercise is a type of disciplining of the circulation, when the blood circulation improves because of our walking, all kinds of aerobic exercises in which blood circulation increases. That is supposed to be व्यान improvement. And most of the health problems will go away, when blood goes faster the immunity itself increases. Most of the problems during winter season whatever be our winter, if we get cold regularly cold will not come when we do the physical exercise. Through व्यान I remove the indiscipline of all the other physiological systems. Thus any form of discipline will improve the other systems also, which one you want to directly discipline is your choice. Therefore he says यस्य यस्य वायोः जयः क्रियते, here वायु refers to anyone of the physiological systems, जयः means mastery क्रियते is practiced. That particular physiological system, activated physiological system, any form of aerobic exercise will improve the circulation of blood, and that becomes व्यान जयः, that व्यान becomes the fire, activated fire. Into that fire इतरान् वायु-भेदान् – all the other four physiological systems इतर means the other four, and especially the sickly four, the

other sickly ones are offered. इतरान् वायु-भेदान् तस्मिन् तस्मिन् – in that व्यान. If there is asthma problem that is offered, any problem is offered. तस्मिन् तस्मिन् जुहति means they offer. In short ते means all the other indisciplined physiological systems तत्र – into the activated physiological system, healthy physiological system प्रविष्टा इव भवन्ति – they enter into that as it were. This is the essence of प्राणान् प्राणेषु जुहति. With this all the twelve यज्ञs are over. Now कृष्ण winds that up in the second half of the श्लोक.

**सर्वे अपि एते यज्ञ-विदः यज्ञ-क्षपित-कल्मषाः यज्ञैः यथोक्तैः  
क्षपितः नाशितः कल्मषो येषां ते यज्ञ-क्षपित-कल्मषाः ॥ ४-३० ॥**

For संस्कृत students, in the previous paragraph the sentence must be properly understood. यस्य यस्य वायोः जयः क्रियते thereafter we have to read तस्मिन् तस्मिन् इतरान् वायु-भेदान् जुहति. This is the अन्वय. And the subject is not written there and we have to supply नियताहाराः. नियताहाराः पुरुषः ते पुरुषः यस्य यस्य वायोः जयः क्रियते तस्मिन् तस्मिन् इतरान् वायु-भेदान् जुहति is the sentence. Then the separate sentence we should read ते वायु भेदाः तत्र वायु भेदेषु प्रविष्टा इव भवन्ति. ते refers to प्राण.

**सर्वे अपि एते यज्ञ-विदः यज्ञ-क्षपित-कल्मषाः** शङ्कराचार्य writes, the whole line he paraphrases. The first line of the भाष्यम् is from मूलम् and he repeats the मूलम् and we have to complete the sentence by adding the word भवन्ति. Now शङ्कराचार्य doesn't comment on the word यज्ञ-विदः, therefore we have to note the meaning, here the word विदः means performers. The word यज्ञ-विदः means the knowers of the यज्ञ

also, but the commentators want to take that meaning. Two meanings are there – the knowers of यज्ञ is one meaning, the performers of यज्ञ is the second meaning. The commentators do not want to take the first meaning because by knowing the यज्ञ there is no benefit. The performers alone will get the benefits. Then शङ्कराचार्य gives the meaning of यज्ञ-क्षपित-कल्मषाः, he gives the विग्रह वाक्यम्. The meaning I will tell you, the essence is they destroy all their पापम्s or all their spiritual obstacles. In Vedantic language पापम् means spiritual obstacles. All these people destroy their spiritual obstacles is the meaning. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-30 Continuing:*

**सर्वे अपि एते यज्ञ-विदः यज्ञ-क्षपित-कल्मषाः यज्ञैः यथोक्तैः  
क्षपितः नाशितः कल्मषः येषां ते यज्ञ-क्षपित-कल्मषाः ॥ ४-३० ॥**

With an intention to glorify ज्ञान यज्ञ as the highest one and the direct means to liberation, Lord कृष्ण introduced several साधनs by naming them यज्ञ. *And the word यज्ञ can be used only when भगवान् is involved in the activity. If भगवान् is not involved it cannot be called यज्ञ, and if भगवान् is involved even a mundane or ordinary activity will get converted into यज्ञ.* Lord कृष्ण tells this in the ninth chapter,

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ गीता ९-२७ ॥

If ईश्वरार्पण भावना and प्रसाद भावना are included even the most worldly activities will be converted into a यज्ञ and a spiritual साधन and if ईश्वरार्पण भावना and प्रसाद भावना are not there, even a Vedic ritual will become a non-यज्ञ. *Therefore the status of the activity is primarily determined not by the activity itself but it is primarily determined by the भावना.* And once it becomes a यज्ञ it will become a spiritual साधन and कृष्ण says all spiritual साधनs are capable of destroying the पापम्. And as I said in the last class, *for a Vedantic student the definition of पापम् is any form of obstacles to वेदान्त.* If I have got many properties and because of the property I don't find time for वेदान्त even that property is considered a पापम् from Vedantic



angle. Even though the world may look upon it as prosperity but from Vedantic angle even that prosperity becomes a पापम् because definition of पापम् is any प्रतिबन्ध. Even lot of relations around, loving relations around which we consider as a blessing, if they themselves don't allow me to follow spiritual साधन, वेदान्त looks upon even those relationships as a form of पापम् only. On the other hand, if I have got poverty and I don't have any possession to spend my time and because of the poverty I consider it a blessing like कुचेल considered, I consider it as a blessing for more वेदान्त, because when I am poor relatives won't come, as शङ्कराचार्य said in भजगोविन्दम्, क्षीणेवित्ते कः परिवारः ॥ भजगोविन्दम् १० ॥ When I don't have money the relationships, people won't come and the others may think it is a पापम् but if I consider it as a blessing, nobody is coming and now I have got a lot of time to revise भगवद्गीता भाष्यम् then the poverty and lack of relationship and even loneliness becomes a blessing. Therefore पापम् according to वेदान्त is whatever obstructs वेदान्त विचार and even poverty is पुण्यम् if I make use of it as an advantageous situation for more वेदान्त. Why I am saying this is all the यज्ञs will remove the पापम्s means remove the obstacles to श्रवण, मनन and निदिध्यासनम्. So कृष्ण says यज्ञ-विदः – those people who practice one or more of these यज्ञs, यज्ञ-क्षपित-कल्मषाः भवन्ति – they have destroyed their पापम्s through the यज्ञ. For that शङ्कराचार्य writes the commentary which I introduced in the last class. In the last paragraph the first line is just a repetition of the मूलम् and शङ्कराचार्य doesn't comment upon the word यज्ञ-विदः and the word विदः is translated as not

the knowers of यज्ञ but the performers of यज्ञ. What happens to them? यज्ञ-क्षपित-कल्मषाः is a compound word शङ्कराचार्य is explaining this compound as a बहुव्रीहि समास. यज्ञैः क्षपितः कल्मषः येषां ते. यज्ञैः is equal to यथोक्तैः – with the help of the above mentioned यज्ञs. यथोक्तैः referring to the twelve यज्ञs mentioned in the previous verses. क्षपितः is equal to नाशितः – destroyed. What is destroyed by twelve यज्ञs? कल्मषः means पापम्, पापम् means श्रवण मनन निदिध्यासन प्रतिबन्धाः, all these are destroyed येषां ते – those people are called यज्ञ-क्षपित-कल्मषाः, we have to supply the verb भवन्ति. यज्ञ-विदः is the subject, यज्ञ-क्षपित-कल्मषाः is the subjective complement, भवन्ति is the verb we have to supply. And we have to add a note. If I follow all the यज्ञs other than ज्ञान यज्ञः, they will remove all the प्रारब्ध प्रतिबन्धs but they cannot remove सञ्चित कर्म, and they cannot remove ignorance.

सञ्चित कर्म and आत्मा अज्ञानम् are considered to be the primary पापम्s. All the other पापम्s are secondary पापम्s. The primary पापम्s will come under two सञ्चित कर्म and आत्मा अज्ञानम्. All the other यज्ञs can remove varieties of पापम्s but they cannot remove two पापम्s सञ्चित कर्म पापम् and आत्मा अज्ञान रूप पापम्s. These two पापम्s can be destroyed by only one यज्ञ, and that यज्ञ is called ज्ञानयज्ञः, अहम् ब्रह्म अस्मि ज्ञान यज्ञ मात्रेण these two primary पापम्s will go. With this the भाष्यम् is over. Now I will give you अन्वय. अपरे नियत-आहारः प्राणान् प्राणेषु जुहति । एते सर्वे अपि यज्ञविदः यज्ञ-क्षपित-कल्मषाः (भवन्ति) ।

## एवं यथोक्तान् यज्ञान् निर्वर्त्य —

Introducing the next verse शङ्कराचार्य says all these यज्ञs have got two-fold results. One is the immediate and short-term result and the other is the long-term benefit. The short-term immediate result is पाप नाशः and spiritual पुण्य प्राप्तिः. पापम् meaning वेदान्त प्रतिबन्ध and acquisition of spiritual पुण्यम्. पुण्यम् is of two types, one is material पुण्यम् which will lead to worldly prosperity, family prosperity etc. That will come under material पुण्यम्. Another is spiritual पुण्यम् which will lead to साधन चतुष्टय सम्पत्ति, then गुरु प्राप्ति, श्रवण प्राप्ति, मनन प्राप्ति, निदिध्यासन प्राप्ति. They all will come under spiritual पुण्यम्. This acquisition of spiritual पुण्यम् is also the immediate short-term result and the long-term result is of course मोक्षः because I will get a गुरु, then I will get श्रवणम्, मननम् then ज्ञानम् then binary format then जीवनमुक्तिः, and विदेहमुक्तिः. Thus the previous श्लोक talked about the immediate benefit, the thirty-first श्लोक talks about the ultimate final benefit.

Therefore शङ्कराचार्य says निर्वर्त्य – after performing. Very careful we should not read as निवर्त्य. After diligently committedly practicing यज्ञान् – all the twelve यज्ञs, यथोक्तान् – as enumerated in the past श्लोकs beginning from the twenty-fifth श्लोक, एवम् – as described before. The sentence is incomplete. The result is going to be said in this श्लोक. The श्लोक will complete the sentence. All these people will ultimately attain मोक्ष.

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसतम् ॥ गीता ४-३१ ॥

All the people who perform these twelve यज्ञs सनातनम् ब्रह्म यान्ति – they will certainly attain the eternal ब्रह्मन् or मोक्ष. We have to add a note. If it is the eleven यज्ञs other than ज्ञान यज्ञः, they will not directly lead to liberation, they will bring this person to ज्ञान यज्ञ and through ज्ञान यज्ञ they will get मोक्ष. Thus the idea is whatever be the साधन a person practices, ultimately all the साधनs should converge into one primary साधन, that is श्रवणमनननिदिध्यासनम् can never be circumvented, therefore the other यज्ञs will indirectly take one to मोक्ष, whereas ज्ञान यज्ञ will directly take one to मोक्ष. This is the final benefit. On the other hand कृष्ण condemns all those people who do not perform any one of these twelve यज्ञs. कृष्ण says they are all doomed people, they have wasted precious human lives and they will not get any one of the four पुरुषार्थs. Not only will they not get मोक्ष they will not get इह लोक सुखम्, they will not get पर लोक सुखम्, they will not मोक्ष सुखम्, all these they don't get, in short they would have wasted their life. Thus कृष्ण criticizes those people who do not follow naming them as अयज्ञs. अयज्ञs are those people who give excuses one type of excuse or the other when they are young they will say after getting retirement I will find time, after retirement they will say after the grandchildren are settled I will find time, those who give excuses are all doomed people. This is the gist of this श्लोक. Now we will read the भाष्यम्.

**यज्ञ-शिष्टामृत-भुजः** – यज्ञानां शिष्टं यज्ञ-शिष्टम् । यज्ञ-शिष्टं च तद् अमृतं च यज्ञ-शिष्टामृतं । तद् भुञ्जते इति यज्ञ-शिष्टामृत-भुजः ।

शङ्कराचार्य doesn't have much to talk in these verses and therefore he enters grammar. **यज्ञ-शिष्टामृत-भुजः** is a long संस्कृत compound and he gives the विग्रह वाक्यम् of that compound. First he takes the compound **यज्ञ-शिष्ट** a compound of two words and he tells what type of compound it is. He says it should be split as षष्ठी तत्पुरुष समास, if you don't understand listen to that, you may get some पुण्यम्. **यज्ञानां शिष्टं यज्ञ-शिष्टम्**. **शिष्टम्** means whatever is left over, remainder that comes to me after offering something to the Lord. After offering to the Lord whatever I take back is called **यज्ञ-शिष्टम्**. Otherwise the popular word we use is यज्ञ प्रसाद. So the word **शिष्टम्** finally means प्रसाद. When I buy a new cloth and keep it in front of the Lord, it becomes यज्ञ, thereafter when I take that new cloth or dress, that dress is no more a dress, it becomes **यज्ञ-शिष्टम्**, which alone we call as प्रसाद. Therefore **यज्ञ-शिष्टम्** means यज्ञ प्रसाद. And then the next word is **अमृतम्**. How do you make a compound out of that? So the word **यज्ञ-शिष्टम्** is repeated twice, it is not a printing mistake, after the first **यज्ञ-शिष्टम्** you have to put a full stop. Then the next sentence is giving the विग्रह वाक्यम् between **यज्ञ-शिष्टम्** and **अमृतम्**. What is connection? शङ्कराचार्य says it is कर्मधारय समास. And how should you split it? **यज्ञ-शिष्टं च तद् अमृतं च यज्ञ-शिष्टामृतं**. Ok. What do you mean by कर्मधारय समास?. You should understand the compound, **अमृतम्** means nectar which is in the form of **यज्ञ-शिष्टम्**, the

nectar which comes in the form of ईश्वर प्रसाद is called यज्ञ-शिष्टामृतम्. That means whatever नैवेद्यम् I consume that नैवेद्यम् whatever be the quality of नैवेद्यम्, it may be a पायसम्, it may be a नैवेद्यम् पायसम्, it should be looked upon as अमृतम्, without complaint we have to consume that. And why is it called अमृतम्? मोक्ष साधनत्वात्, अमृतत्व साधनत्वात् अमृतम्, even that पायसम् will ultimately bring me to मोक्ष. Therefore it is called अमृतम्. That is the compound. So first षष्ठी तत्पुरुषः then कर्मधारय समास. Then the next word is भुजः. How do you connect that भुजः? So grammar students should put a full stop in the sentence after यज्ञ-शिष्टामृतम्. Then comes the next compound तद् भुञ्जते इति यज्ञ-शिष्टामृत-भुजः. तद् भुञ्जते – those people who consume that नैवेद्यम् like अमृतम्, reverentially or प्रसाद those consumers are called अमृत भुजः. भुजः means reverential consumers. It is called उपपद समास. The final compound is an उपपद समास. षष्ठी तत्पुरुष कर्मधारय गर्भित उपपद समास is that compound. The final English meaning is the reverential consumers of the नैवेद्यम् the food after offering to the Lord they are यज्ञ-शिष्टामृत-भुजः. And grammar students after यज्ञ-शिष्टामृत-भुजः should put a full stop which means the compound explanation is over.

Now शङ्कराचार्य wants to give another explanation for the same compound. We have seen one explanation for the compound यज्ञ-शिष्टामृत-भुजः which is consuming the food, any food that we consume after offering to the Lord becomes यज्ञ-शिष्टामृत-भोगः. Now शङ्कराचार्य wants to give another explanation. When I am doing प्राणायाम as a यज्ञ, I have no नैवेद्यम् there. If it देव यज्ञः I am doing or पितृ यज्ञः I am doing,

in that यज्ञ there is an offering of food and therefore at the end of the यज्ञ there is certainly नैवेद्यम् available then it can be called यज्ञ-शिष्टामृत-भोगः, but when I am doing प्राणायाम यज्ञः, इन्द्र नियम यज्ञः there is no प्रसादम् at all, there is no नैवेद्यम् at all, when there is no यज्ञ-शिष्टम् how can I talk about यज्ञ-शिष्टामृत-भुजः, there is nothing to consume after प्राणायाम यज्ञः, after इन्द्र संयम यज्ञः there is no नैवेद्यम् left over, then how do you explain यज्ञ-शिष्टामृत-भुजः there is nothing for भोग.

Then शङ्कराचार्य says in the case of प्राणायाम यज्ञ etc., the word यज्ञ-शिष्टामृत-भुजः should be interpreted differently. All these things I avoid in the मूलम् class. I have never talked about this in मूलम् class, भाष्यकार alone is looking into these nuances. After प्राणायाम यज्ञ where is नैवेद्यम् available, when there is no नैवेद्यम् how can I consume, if I don't consume how can it be called यज्ञ-शिष्टामृत-भुजः, there is no भोग at all. शङ्कराचार्य says in this context, the word यज्ञ-शिष्ट must be understood as यज्ञ-शिष्ट कालः. यज्ञ-शिष्टम् is not नैवेद्यम् but यज्ञ-शिष्टम् means the time that I have after performing प्राणायाम. यज्ञ-शिष्टम् means यज्ञ-शिष्ट कालः the time that I get after doing पूजा. *That means I should never eat my regular food without doing पूजा.* After doing the पूजा whatever food I am consuming, even if it is not offered to भगवान्, whatever food I am consuming after performing the यज्ञ, that is called यज्ञ-शिष्ट काल भोजनम्. The first one is यज्ञ प्रसादस्य भोजनम् and the second interpretation is यज्ञ-शिष्ट काले भोजनम्. That is called यज्ञ-शिष्ट-अमृतम्.

In the first one the यज्ञ itself involves food. And therefore यज्ञ-शिष्टम् means the food that is used for यज्ञ becomes यज्ञ-शिष्टम्. And when the यज्ञ does not involve food, then यज्ञ-शिष्टम् means भोजनम् that I consume after doing the यज्ञ in which food is not involved. In the first type I consume the food after performing the यज्ञ in which यज्ञ food offering itself was involved, then that food I consume. In the second interpretation I perform the यज्ञ in which no food is involved therefore there is nothing to eat, but after performing the यज्ञ whatever regular food that I eat, that will become यज्ञ-शिष्ट काले, my regular food will become यज्ञ-शिष्ट-अमृतम्. Now we will read the second interpretation.

यथोक्तान् यज्ञान् कृत्वा तत्-शिष्टेन कालेन यथा-विधि-चोदितम् अन्नम् अमृताख्यं भुज्जते इति यज्ञ-शिष्टामृत-भुजः । यान्ति गच्छन्ति ब्रह्म सनातनं विरन्तनम् ।

So the first interpretation is to be used when the यज्ञ itself involves offering some food then that offered food will be called यज्ञ-शिष्टम्. In the second interpretation we are talking about यज्ञ where the food itself is not involved, in that context the word शिष्टम् will not mean the food but the word शिष्टम् will mean यज्ञ-शिष्ट कालम्. Therefore look at this. यथोक्तान् यज्ञान् कृत्वा – after performing the यज्ञ, like प्राणायाम, इन्द्रिय निग्रहः or other यज्ञs, तत्-शिष्टेन कालेन, that is the crucial word, the काल that comes after the completion of the यज्ञ, यथा-विधि-चोदितम् अन्नम् – whatever विधि regular आहार that I have to take, may be breakfast or lunch or dinner, whatever अन्नम् I take. There also it is not any अन्नम्, just because I have



performed यज्ञ, I can take any अन्नम् it is not like that, there also शङ्कराचार्य says यथा-विधि-चोदितम् अन्नम् – the type of food that is permitted by the शास्त्र and the type of drink that is permitted by the शास्त्र, यथा-विधि-चोदितम्, चोदितम् means permitted, यथा-विधि means as per शास्त्र, and that अन्नम् become अमृताख्यं अन्नम्. Even though that अन्नम् is not offered to the Lord, because I am consuming it after the यज्ञ, that अन्नम् itself become अमृतम्. अमृताख्यं अन्नम् भुञ्जते – the one who consumes is called यज्ञ-शिष्टामृत-भुजः. This is the second interpretation. Then you have to add a word तै, it means those people whether they come under the first group of यज्ञ-शिष्टामृत-भुजः or whether they come under the second group of यज्ञ-शिष्टामृत-भुजः, all these people यान्ति. यान्ति is in the मूलम्, is equal to गच्छन्ति – all of them will go to ब्रह्म सनातनम्, सनातनम् ब्रह्म – the eternal ब्रह्मन्, otherwise called मोक्ष. सनातनम् is in the मूलम्, is equal to चिरन्तनम्. We know सनातनम् better than चिरन्तनम्. चिरन्तनम् means नित्यम् इति अर्थः.

Then there is a problem. We don't see any problem, but शङ्कराचार्य sees a problem. कृष्ण says people who perform the twelve यज्ञs will go to ब्रह्मन्. It is an ideal sentence for misinterpretation. What is the possible misinterpretation? There are twelve paths to मोक्ष because कृष्ण has talked about twelve यज्ञs and He says all those people will go to मोक्ष. Therefore natural misinterpretation is मोक्ष is a goal with multipaths. दयानन्द स्वामिजि calls it the multipath theory – either they talk of twelve path or twenty-seven path or famous one is the four path theory कर्मयोग, भक्तियोग, ज्ञानयोग and राजयोग.

कर्मयोग for extrovert people, भक्ति योग for emotional people, ज्ञानयोग for rational people and राजयोग for mystic people. So we have got an appropriate adjective, you follow any path you can attain मोक्ष is said by कृष्ण himself in this श्लोक. यज्ञ-शिष्टामृत-भुजः. Since this possible misinterpretation is there शङ्कराचार्य adds a footnote.

**मुमुक्षवः चेत् कालातिक्रमापेक्षया इति सामर्थ्याद् गम्यते ।**

This is a note carefully added by शङ्कराचार्य. **मुमुक्षवः चेत्** – if all these people are seekers of मोक्ष, if all these people are seekers of मोक्ष, they will attain मोक्ष. That we have to supply. How? **काल-अतिक्रम-अपेक्षया** – in due course. They will attain मोक्ष in due course. That means प्राणायाम also will lead to मोक्ष, you will add a note, in due course. If you ask what do you mean by ‘in due course’ like they say ‘law will take its own course’ that means after seventeen years of so and so commission and it will go on and on and on, similarly it will take its own course means प्राणायाम will not give मोक्ष, नाम-सङ्कीर्तनम् will not give मोक्ष, in due course it will give you चित्तशुद्धि, then you will get a गुरु, then you will get an opportunity to do श्रवणमनननिदिध्यासनम् and finally it will give मोक्ष. Therefore **काल-अतिक्रम-अपेक्षया** literally means in due course which means चित्तशुद्धि, गुरु प्राप्ति, ज्ञानप्राप्ति द्वारा. And is there any method of avoiding वेदान्त विचार? If somebody asks we will quote,

तमेवं विद्वान् अमृत इह भवति । नान्यः पन्थाः विद्यतेऽयनाय ॥  
पुरुषसूक्तम् १७ ॥

Only through knowledge मोक्ष can be gained, there is no other method to gain मोक्ष. How do you know? सामर्थ्याद् – प्रमाणैः अवगम्यते. Here सामर्थ्याद् means through various प्रमाणम्s we come to know, the प्रमाणम्s are श्रुति प्रमाणम्. श्रुति वाक्यम् is तमेवं विद्वान् अमृत इह भवति । नान्यः पन्थाः or the better वाक्यम् I used to quote, for some time I have not quoted, therefore I will remind you. श्वेताश्वतरोपनिषत् says a person can get मोक्ष without अहम् ब्रह्म अस्मि knowledge if he fulfills one condition. That condition is he should roll the sky like a carpet, and bring it in front of the Lord ईश्वर. The sky he should start either from east or west and gradually roll it like a carpet,

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥ श्वेताश्वतरोपनिषत् ६-२०॥

That means you cannot roll the sky like a carpet, that means you cannot get मोक्ष without ज्ञानम्. So how many paths are there? Only one path i.e., ज्ञानमार्ग alone. श्रुति युक्ति अनुभव प्रमाणेन. Continuing;

न अयं लोकः सर्व-प्राणि-साधारणः अपि अस्ति । यथोक्तानां यज्ञानां एकः अपि यज्ञः यस्य न अस्ति सः अयज्ञः । तस्य कुतः अन्यो विशिष्ट-साधन-साध्यः कुरु-सत्तम ॥ ४-३१ ॥

Now शङ्कराचार्य comes to the third quarter of the श्लोक, न अयं लोकः अपि अस्ति. अयं लोकः means these worldly पुरुषार्थs like अर्थ and काम, अयं लोकः means the common accomplishments of life in the form of sense pleasures and worldly wealth. शङ्कराचार्य comments सर्व-प्राणि-साधारणः – that which is commonly available for the lay people, that means the अर्थ-काम पुरुषार्थ, even the ordinary पुरुषार्थs

cannot be got by a person who is an **अयज्ञः**. That word **अयज्ञः** will come later, **अयज्ञः** means the one who doesn't follow any one of these twelve यज्ञs, he cannot get even worldly pleasures where is the question of either स्वर्ग or मोक्ष. इह लोक फलम् also requires these अनुष्ठानम्s, and that is why we have always a saying धर्म-अर्थ-काम-मोक्ष, this order is very very important, it is not a casually said order, deliberately we say धर्म-अर्थ-काम-मोक्ष to indicate, धर्म is a common means even for worldly pleasures. अर्थ-काम refers to worldly pleasures, मोक्ष means spiritual, धर्म is a common साधन, यज्ञ means these twelve यज्ञs represent धर्म, and our thesis is धर्म is required even for worldly pleasures. Without धर्म a person can order physical comfort but not happiness. Money can give physical comfort, money can never give happiness is the theory of our scriptures. Money can order physical comfort, happiness or joy money cannot bring, only धर्म can bring. *Those people who violate धर्म they can be rich and they can order all the gadgets, they can never get peace and joy.* So say the वेदs. अयज्ञस्य means those who do not follow धर्म, **सर्व-प्राणि-साधारणः** – the common sense pleasures अपि – even that, **न अस्ति** – they will have an air-conditioned bedroom but they will not have sleep. The family will not have unity. Each one will be like नवग्रहs in the temple and one will not see the other eye to eye, they are together but there is no togetherness. Family house is not a home but it is like a hostel even though each room has got a TV and all the gadgets are there, they will be living in houses and there will be no home, to have a home a lot of पुण्यम् is required. And for that पुण्यम् you should do द्वादश यज्ञs. Therefore कृष्ण says

even the ordinary pleasures **न अस्ति** for अयज्ञस्य. Then the next sentence is **यथोक्तानाम्** is the explanation for the word **अयज्ञः**. Here also शङ्कराचार्य gets into grammar, what is the विग्रह वाक्यम् of the compound **अयज्ञः**, he says it is a नञ् बहुव्रीहि समास. The sentences are meaningful only for संस्कृत students. That is why when you get into भाष्यम् the संस्कृत language knowledge will make many portions of भाष्यम् relevant. The two explanations of यज्ञ-शिष्टामृत-भुजः, संस्कृत language alone make them relevant. That is why I avoid teaching भाष्यम् because for many people many portions of भाष्यम् will appear irrelevant, not only that you will get bored and impatient also. Because these sentences are grammar based. Finally I decided to take भाष्य hoping that some संस्कृत students may be there and they will benefit and for other people it will be a lesson on तितिक्षा or patience. This **अयज्ञः** is नञ् बहुव्रीहि compound, न विद्यते यज्ञः यस्य सः, a person who doesn't follow any यज्ञ is called **अयज्ञः**. He says **यथोक्तानां यज्ञानाम्** – among the twelve यज्ञs mentioned above, निर्धारणे षष्ठी among the twelve यज्ञs mentioned above **एकः अपि यज्ञः** – even one single यज्ञ, **यस्य न अस्ति** – a person who doesn't perform. Or to put it in reverse language a person who doesn't follow any one of the twelve यज्ञs mentioned, **सः** such a person is called **अयज्ञः**. Thus the word **अयज्ञः** is the name of a person. Then **तस्य** – for such a useless person then you have to connect the previous sentence **अयं लोकः नास्ति** – for such a useless person even worldly pleasures are not there, very careful, worldly comfort we may order, *our misconception is all comfortable people are happy people we think*. Because

violating धर्म many people have amassed wealth and they have got property all over and even judges have properties, amassed all over who are supposed to be embodiment of justice. Remember when we see them we think they are happy people, but वेद says they can only order physical comfort but peace and happiness they do not have. *We assume that they have, because we equate comfort with happiness, comfort and happiness are not synonymous and poverty and unhappiness are not synonymous.* It is a very important Vedic lesson, comfort and happiness are not synonymous and discomfort or poverty and unhappiness are not synonymous, in our culture there are so many poor people but they are much happier than the richest people. More in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-31 Continuing:*

**न अयं लोकः सर्व-प्राणि-साधारणः अपि अस्ति । यथोक्तानां  
यज्ञानां एकः अपि यज्ञः यस्य न अस्ति सः अयज्ञः । तस्य कुतः  
अन्यो विशिष्ट-साधन-साध्यः कुरु-सत्तम ॥ ४-३१ ॥**

In this thirty-first verse Lord कृष्ण is concluding this discussion of various यज्ञs mentioning totally twelve यज्ञs, of them the most important being ज्ञानयज्ञः. And in the second line of this verse Lord कृष्ण points out that if a person does not follow any one of these twelve यज्ञs he cannot get even the अर्थ पुरुषार्थ of इहलोक where is the question of attaining the परलोक सुखम् or आत्मसुखम्. For this शङ्कराचार्य is writing the commentary which we were seeing in the last class. सर्व-प्राणि-साधारणः अपि अयं लोकः न अस्ति अयज्ञस्य. अयज्ञः refers to a person who does not perform any one of these यज्ञs for him अयं लोकः अपि न अस्ति. The word अयं लोकः is in the मूलम्, is equal to सर्व-प्राणि-साधारणः, the world belonging to all the living beings. That means इहलोक सुखम् न अस्ति. Thereafter शङ्कराचार्य defines अयज्ञः यथोक्तानां यज्ञानां एकः अपि यज्ञः यस्य न अस्ति – that person who does not perform any one of these twelve यज्ञs. Then तस्य for such a person when इहलोक सुखम् itself is not there, कुतः अन्यः – where is the question of परलोक सुखम्? परलोक सुखम् includes both धर्म पुरुषार्थ as well as मोक्ष पुरुषार्थ, both of them are not there, which is called कैमुतिक न्यायः. कैमुतिक न्यायः means when the lower one itself is not there what to talk of the higher one. किमुत प्राप्यते

इति न्यायः कैमुतिक न्यायः. What do you mean by परलोक सुखम्? शङ्कराचार्य explains the word अन्यः as विशिष्ट-साधन-साध्यः – परलोक सुखम् which can be attained only through special Vedic ritual. विशिष्ट-साधन means special Vedic साधनम्. साध्यः means attainable. So विशिष्ट-साधन-साध्यः means परलोक सुखम् which can be attained through special साधनम्, what to talk of them? What to talk of them means certainly that cannot be attained. कुरु-सत्तम – हे अर्जुन! The अन्वय is, हे कुरुसत्तम! यज्ञ-शिष्ट-अमृत-भुजः सनातनम् ब्रह्म यान्ति । अयज्ञस्य अयम् लोकः न अस्ति, कुतः अन्यः (भवति)? Here the word कुतः is आक्षेपार्थे – how can it can happen. It contains the answer it can never happen. Continuing;

Verse 04-32

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।

कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्षयसे ॥ गीता ४-३२ ॥

I will give you the gist of this verse. Here alone Lord कृष्ण comes to the main topic. In the first half He points out that all these यज्ञs are based on the वेदs only and none of them are कृष्ण's own presentation and कृष्ण Himself says I have drawn then from वेद प्रमाणम् only, therefore all of them are valid. In the second half He comes to the crucial point. All these यज्ञs we have to broadly classify into two types. One type of यज्ञ is called कर्मयज्ञ which belongs to वेदपूर्व भाग. And in कर्मयज्ञ category many types of साधनs are there – कायिक कर्म यज्ञः, वाचिक कर्म यज्ञः, मानस कर्म यज्ञः; उपासनs will come under मानस कर्म यज्ञः. And there is one lone individual साधन called ज्ञान यज्ञः which comes in वेदान्त and which is



आत्मज्ञान यज्ञः and there is a big difference between all the कर्मयज्ञs put together and ज्ञान यज्ञः.

What is the difference? कर्म can produce only finite results, it can be either in the form of आप्यम्, उत्पाद्यम्, संस्कार्यम् and विकार्यम्. Those people who have studied the उपनिषत् must remember चतुर्विध कर्मफलम्, I don't want to go to details, it can produce only one of the four results, and all the four types of results will come under limited results only, whereas ज्ञानम् alone produces a result, which is चतुर्विध कर्मफल विलक्षणम्. And that result born out of आत्मज्ञानम् is नित्य फलम् and therefore अर्जुन, आत्मज्ञान यज्ञः is नित्य फल 'producer', all the कर्म यज्ञs can produce only अनित्य फलम्. Therefore by coming to आत्मज्ञान यज्ञः may you get नित्य मोक्षः. This is the message of this verse. Now we will read the भाष्यम्.

एवं यथोक्ताः बहु-विधाः बहु-प्रकाराः यज्ञाः वितताः विस्तीर्णाः ब्रह्मणो वेदस्य मुखे द्वारे ।

एवम् is in the मूलम्, is equal to यथोक्ताः – as mentioned in the previous verses beginning from the twenty-fifth verse onwards, in that manner, बहु-विधाः is in the मूलम्, is equal to बहु-प्रकाराः means varieties of. And here variety refers to physical यज्ञs verbal or mental, all the rituals will come under कायिक. जप, पाठयणम् etc., will come under वाचिक यज्ञ. And meditation, study etc., come under मानस यज्ञ. Here बहु-प्रकाराः indicates accomplished through different instruments. यज्ञाः – the spiritual disciplines, वितताः is in the मूलम्, is equal to विस्तीर्णाः, and विस्तीर्णाः means spread over, it is strewn or

spread all over, all over where, **ब्रह्मणः वेदस्य मुखे**. **ब्रह्मणः** is in the **मूलम्**, is equal to **वेदस्य** – of the वेद, **मुखे** is in the **मूलम्**, is equal to **द्वारे** – in the mouth of the वेदs or in the वेदs all these disciplines are strewn all over, that means they are not in one place but in different places all these यज्ञs are mentioned, generally in the वेदपूर्व भाग. शङ्कराचार्य himself clarifies that in the next paragraph, we will read.

**वेद-द्वारेण अवगम्यमानाः ब्रह्मणो मुखे वितता उच्यन्ते, तद् यथा 'वाचि हि प्राणं जुहुमः' [ऐतरेय आरण्यकम् ३-२-६] इत्यादयः ।**

शङ्कराचार्य says **ब्रह्मणः मुखे**. The literal meaning of **मुखम्** means mouth, when you literally translate it will mean in the mouth of the वेदs, naturally a person will get a doubt. वेद is a book, it is not a human being, how can वेद have a mouth etc. शङ्कराचार्य says don't ask silly questions, the word mouth is only a figurative expression, through the mouth of the वेद means through the वेद प्रमाणम्. Therefore he says **वेद-द्वारेण** – by means of वेद प्रमाणम्, **अवगम्यमानाः यज्ञाः** – these यज्ञs are known by us. So यस्माद् we can supply, since these यज्ञs are knowable through वेद प्रमाणम्, we have presented as an imagery वेद has been imagined as a person and the words are imagined as the mouth and Lord कृष्ण says they are in the mouth of the वेदs, so यस्मात् **वेद-द्वारेण अवगम्यमानाः** since they are known through वेद प्रमाणम्, तस्मात् therefore, **ब्रह्मणः मुखे वितताः उच्यन्ते** – they are figuratively said as यज्ञs known through the mouth of the वेदs. Don't take the word mouth literally. In fact we have an expression when a party has got a particular newspaper, we say that newspaper is the mouth piece

of the party. Mouth piece is a figurative expression. Similarly for भगवान्'s party also there is a newspaper. What is भगवान्'s newspaper? वेद is the newspaper. That is why we say that start the day with reading of the वेदs, when you read the वेदs you read भगवान्'s news. That ब्रह्म यज्ञ is reading the newspaper of भगवान्. Therefore वेद is the mouth piece of the Lord. इति उत्प्यन्ते – thus it is presented as a mouth piece of the Lord. That means we have a big homework, when कृष्ण says all these यज्ञs are extracted from the वेदs and for every यज्ञ mentioned in the भगवद्गीता we have to go back to the original वेद and find out what is the Vedic portion where the various यज्ञs are presented like द्रव्य यज्ञ and प्राणायाम यज्ञ etc. शङ्कराचार्य gives one example from the वेद. It is from ऐतरेय आरण्यकम् which is a portion of ऋग्वेद and in that particular portion several यज्ञs are mentioned. In that मन्त्र 3-2-6 'वावि हि प्राणं जुहुमः'. वावि means when you are doing the वेद पारायणम् at that time वाग् इन्द्रियम् is employed. When you are doing the पारायणम् at that time you cannot inhale your breath or exhale your breath. At the time of talking you cannot inhale or exhale, we may not notice it. वेद makes a statement you don't breath in or breath out during वाग् इन्द्रिय व्यापारः. That means at the time of वाग् व्यापार प्राण व्यापार inhalation exhalation is not taking place, that means we are offering प्राण as an आहुति into the अग्नि called वाग् अग्नि. So पारायणम् is an अग्नि यज्ञ in which वाग् इन्द्रिय is the fire and breathing is the oblation that we offer, at that time breathing is destroyed temporarily. That is why after sometime you stop and take your breath. And especially if you have to chant श्रीरुद्रम् each अनुवाक is a long मन्त्र, you have to chant without

taking breath, difficult and that is why they have वेद घोषः many people do the पारायणम् together so that when one priest is taking breath the other one will be chanting the मन्त्र. Especially when चमकम् is chanted it should be chanted without a break. Not only there should not be a break in chanting there should not be a break in the Ghee offering also. Therefore many priests they use. Anyway all these are aside topic. Here the यज्ञ is वावि – in the fire called वाग् इन्द्रियम् at the time of पारायणम् what do we do? प्राणं जुहुमः – the breathing is offered. That is why they say if you do the वेद पारायणम् that पारायणम् itself is a form of प्राणायाम यज्ञः because you have to take a deep breath at the time of पारायणम्.

So वावि सप्तमी विभक्ति into the fire of वाक् प्राणम् – the breathing जुहुमः – let us offer. इति आदयः – etc. More such disciplines are mentioned in ऐतरेय आरण्यकम्. This is the commentary on the first half and now शङ्कराचार्य goes to the second half which is crucial, relevant for us.

**कर्म-जान् कायिक-वाचिक-मानस-कर्मोद्भवान् विद्धि तान् सर्वान् अनात्म-जान् निर्व्यापारो हि आत्मा ।**

**कर्म-जान्** – of all the twelve यज्ञs except the ज्ञान यज्ञः all the others are born out of कर्म, therefore he says **कर्मजान् विद्धि** – all the यज्ञs other than ज्ञान यज्ञः may you understand to be **कर्मज** born out of कर्म. यज्ञः कर्मसमुद्भवः ॥ गीता ३-१४ ॥ it was said in the third chapter, that we have to remember, all the यज्ञs are born out of कर्म. There शङ्कराचार्य asks a question, how do you say यज्ञ is born out of कर्म. We all hear casually and superficially, the tradition always ask us to listen

carefully. When somebody says यज्ञ is born out of कर्म, we should not casually nod our head, if we are carefully listening it should create a disturbance in our mind. What is the disturbance? When you say यज्ञ is born out of कर्म it is a contradiction, it is illogical because यज्ञ itself means कर्म, यज्ञ means a Vedic ritual, कर्म means action. So यज्ञ itself means कर्म, action; कर्म also means कर्म. When you say यज्ञ is born out of कर्म, translated it will mean कर्म is born out of कर्म, how can you say कर्म is born out of कर्म? शङ्कराचार्य has noticed what we don't notice. And in the third chapter he gives an explanation, whenever you say यज्ञ is born out of कर्म, the word यज्ञ means पुण्यम्. Therefore यज्ञः कर्मसमुद्भवः means अदृष्टम्, अपूर्वम् is born out of कर्म. That we have to remember in this context. Therefore कर्मजान् – all those eleven यज्ञs other than ज्ञान यज्ञः which are in the form of पुण्यम् they are all born out of कर्म. And what type of कर्मs are they? कायिक-वाचिक-मानस-कर्मोद्भवान् – all the यज्ञम्s or पुण्यम्s are born out of either कायिक कर्म – physical action, or वाचिकम् – verbal or मानस-कर्मोद्भवान् विद्धि. Which one? तान् सर्वान् – all those यज्ञs, you have add except ज्ञान यज्ञः. And that means what? They are born out of कर्म means अनात्म-जान् विद्धि. शङ्कराचार्य adds a note, they are born out of कर्म means they are born out of अनात्मा, because actions are possible only at अनात्मा level. And from this what is the implied idea? All the कर्मs are born out of अनात्मा means आत्मा is अकर्ता and अभोक्ता इति विद्धि. तान् कर्मजान् विद्धि implies know that आत्मा is without any कर्म. And that शङ्कराचार्य says निर्व्यापारो हि आत्मा – आत्मा is free from all these forms of

यज्ञs, निर्व्यापारः means अकर्ता, निर्व्यापारः हि आत्मा, आत्मा is अकर्ता. And therefore what यज्ञ should I do? *Instead of trying to do all the यज्ञs and trying to attain मोक्ष, which is not possible, drop the very attempt to do कर्म, that is called मोक्ष.* मोक्ष is not attained through performing कर्म, मोक्ष is attained through dropping the कर्म, dropping the कर्म by knowing that I am अकर्ता अभोक्ता अरिमि. This ज्ञान यज्ञ is the means to मोक्ष. That is said in the last quarter of the श्लोक. एवम् ज्ञात्वा विमोक्षयसे. So we are studying all these यज्ञs to drop them. But people don't learn to drop them immediately, therefore

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ॥  
मुण्डकोपनिषत् १-२-१२ ॥

First we should learn the कर्म from the वेदपूर्व भाग and perform the कर्म and attain all the results and get वैराग्यम् out of them, नास्त्यकृतः कृतेन, thereafter drop all the कर्मs, from प्रवृत्ति may you come to निवृत्ति and there learn that I am अकर्ता आत्मा and already मुक्तः. Therefore एवम् ज्ञात्वा विमोक्षयसे. That fourth quarter शङ्कराचार्य comments here.

अत एवं ज्ञात्वा विमोक्षयसे अशुभात् । 'न मद्-व्यापारा इमे' ।  
निर्व्यापारः अहम् उदासीनः' इति एवं ज्ञात्वा अस्मात् सम्यग्-  
दर्शनाद् अशुभाद् मोक्षयसे संसार-बन्धनाद् इति अर्थः ॥

अतः – therefore, all the कर्म belongs to अनात्मा or अहङ्कार, in simple language अहङ्कार is ever कर्ता भोक्ता and ever संसारि, आत्मा is ever अकर्ता अभोक्ता and ever असंसारि. As अहङ्कार कर्ता भोक्ता I am never liberated, and as आत्मा अकर्ता अभोक्ता I am ever liberated. Which one of these two should I claim? The choice is yours. You can be अहङ्कार ever

कर्ता भोक्ता संसारि or you can be आत्मा ever अकर्ता अभोक्ता असंसारि. You have got two formats to choose from, one is triangular format of eternal struggle or binary format of eternal relaxation, the choice is yours. Therefore, अतः एवं ज्ञात्वा – having known this particular fact, विमोक्षयसे – you will be liberated or freed. अशुभात्, अशुभ in this context means संसार. Literally अशुभ means अमङ्गलम्, अमङ्गलम् means दुःखम्, दुःखम् means संसार. From संसार you are liberated having known thus.

The next question is having known thus means what. That शङ्कराचार्य explains ‘न मद्-व्यापारा इमे. This should be the thought of a Vedantic student who has come to binary format. Binary format Vedantic student must think in this manner as given by शङ्कराचार्य, इमे – all these activities whether they be physical, verbal or even mental all of them, इमे refers to all the यज्ञs. न मद्-व्यापारा – they are not performed by me. In the fifth chapter we will be seeing, पश्यन् शृण्वन् स्पृशन् जिघ्रन् अहम् नैव किञ्चित् करोमि, all these physical, verbal and mental यज्ञs न मद्-व्यापारा – they are not my own activities.

Then who am I? अहम् निर्व्यापारः – I am free from all the business. Literally व्यापारः means business, I have no business here at all, no कर्म at all. Then who am I? उदासीनः अस्मि. उदासीनः means अकर्ता अस्मि. And that doesn't mean I should drop all the duties of the family, this is not an advice to सन्न्यासि to sit in a corner and meditate, this advice is relevant to even the busiest गृहस्थ, you may continue the activities but

let triangular format be outside, you can tell people I am busy, I am doing this, I am doing that, but whenever you are in an internal dialogue when the mind is chattering between activities or before going to bed or in the early morning, in your internal dialogue drop the triangular format; all the internal dialogue must reflect binary format only. Therefore this is the advice to all the *Vedantic* students – गृहस्थ or सन्न्यासि. इति एवं ज्ञात्वा – may you practice निदिध्यासनम् in this manner, which is called ज्ञान यज्ञः which is offering जीवात्मा into the fire of परमात्मा. ब्रह्म-अग्नौ अपरे यज्ञं यज्ञेन एव उपजुहति ॥ गीता ४-२७ ॥ is the binary format निदिध्यासनम्. In all the internal dialogue, I have repeatedly said, *convert worry time to निदिध्यासनम् time, you will have lot of time for निदिध्यासनम्. You know why? Because most of the time we are efficiently worrying about family. Therefore just convert worry time, you will have a lot of time for निदिध्यासनम्.* So he says एवम् निदिध्यासनम् कृत्वा, अस्मात् सम्यग्-दर्शनाद् – by means of this निदिध्यासनम्, by means of this ज्ञाननिष्ठा अभ्यास or ज्ञान अभ्यास, मोक्षयसे – you will be liberated or you are liberated from संसार-बन्धनाद् इति अर्थः – from the bonds of संसार. Because of this knowledge you will be liberated from the bonds of संसार.

For संस्कृत students there is an interesting note. सम्यग्-दर्शनाद् is पञ्चमी विभक्ति. You have to translate it as ‘because of’ or ‘by means of’. संसार-बन्धनाद् is also पञ्चमी विभक्ति and you have to translate it as ‘from’. So because of knowledge you will be liberated from संसार. Suppose you reverse this, suppose संसार-बन्धनाद् पञ्चमी विभक्ति you translate as ‘because of’



and सम्यग्-दर्शनाद् you translate as from सकाशात् पञ्चमी then what will be the translation because of संसार बन्धन you will be liberated from ज्ञानम्. Therefore both पञ्चमी विभक्तis are there one सकाशात् पञ्चमी and the other हेतौ पञ्चमी you should not reverse the two पञ्चमी विभक्तis. इति अर्थः. In short through knowledge you will be free. The अन्वय is, एवम् बहुविधाः यज्ञाः ब्रह्मणः मुखे वितताः । (त्वम्) तान् सर्वान् कर्मजान् विद्धि । एवम् ज्ञात्वा (त्वं) विमोक्षयसे । वितताः means spread over, strewn over, scattered over. Here according to Lord कृष्ण all these यज्ञs are prescribed to understand that none of them really belongs to Me. We think these यज्ञs are prescribed for practicing, कृष्ण says this गीता शास्त्र is ज्ञान शास्त्र, therefore in the कर्मकाण्ड itself you should have learnt those यज्ञs and practiced them and when you come to भगवद्गीता these यज्ञs are prescribed not for practicing. These यज्ञs are mentioned in गीता not for practicing but to understand their limitations and to withdraw from them. Continuing;

### *Verse 04-33 Introduction;*

‘ब्रह्म अर्पणम्’ [गीता ४-२४] इत्यादि-श्लोकेन सम्यग्-दर्शनस्य यज्ञत्वं सम्पादितम् । यज्ञाः च अनेके उपदिष्टाः । तैः सिद्ध-पुरुषार्थ-प्रयोजनैः ज्ञानं स्तूयते । कथम्? —

Here शङ्कराचार्य says twelve यज्ञs are mentioned, one is ज्ञान यज्ञः and all the others are कर्म यज्ञs, they are plural in number, शङ्कराचार्य says कर्मयज्ञs are mentioned in the भगवद्गीता not for teaching those कर्मयज्ञs. All the कर्मयज्ञs are mentioned in the भगवद्गीता not for teaching those यज्ञs, but to talk about the limitations of these यज्ञs. And why are their

limitations talked about? For glorifying ज्ञान यज्ञः. Therefore remember what is the message of the भगवद्गीता if somebody asks, we should never say कर्मयोग is the message. If कर्म's are talked about, भगवद्गीता talks about कर्म not for teaching कर्म, not even for teaching the excellence in कर्म, excellence in कर्म is a lesson to be learnt not through भगवद्गीता it is to be learnt through वेदपूर्व भाग. गीता doesn't teach कर्म, not even excellence in कर्म, गीता's purpose is to teach the limitation of ordinary कर्म as well as excellent कर्म. Ordinary कर्म will give ordinary limited results, excellent कर्म will give excellent limited results. What is the message of the गीता? Neither कर्म nor excellence in कर्म, गीता teaches primarily the limitation of कर्म and the glory of ज्ञानम्. This is said by Lord कृष्ण and repeated by शङ्कराचार्य. Many people do not understand the message of गीता. It is the most popular book also and the most misunderstood book also. Some people say कर्म is the message, some say भक्ति is the message, some say शरणागति is the message, transcendental meditation people will say meditation is the message, शङ्कराचार्य says ज्ञानम् is the message and in support of that, what is the प्रमाणम् for that, this श्लोक is the प्रमाणम् to show that गीता's message is ज्ञानम् and ज्ञानम् alone, and what ज्ञानम्, आत्मज्ञानम्. It is a very important introduction. 'ब्रह्म अर्पणम्' [गीता ४-२४] इत्यादि-श्लोकेन – through the श्लोकs like the ब्रह्मार्पणम् श्लोक, ब्रह्मार्पणम् came in the twenty-fourth श्लोक, इति आदि श्लोकेन – and also the other श्लोकs, the other श्लोकs means कर्मणि अकर्म यः पश्येद् अकर्मणि च कर्म यः etc. सम्यग्-दर्शनस्य यज्ञत्वं सम्पादितम्. सम्यग्-दर्शनम् सम्पादितम्. सम्यग्-दर्शनम् means

आत्मज्ञानम्. I have told you before शङ्कराचार्य's favourite idiom for Self-knowledge is सम्यग्-दर्शनम्. He uses this word very often. गीता भाष्यम्, उपनिषद् भाष्यम्, ब्रह्मसूत्र भाष्यम्, one favourite expression is सम्यग्-दर्शनम्. In simple translation it will mean right knowledge. And for शङ्कराचार्य any knowledge you have is wrong knowledge. If you say crow is black, that is also wrong knowledge. Then what is the right knowledge? Crow is ब्रह्मन्. What about physics knowledge? It is also wrong knowledge. In कठोपनिषद् he says अपरा विद्या अविद्या. All the knowledge other than आत्मज्ञानम् is wrong knowledge because there is nothing other than आत्मा. *Since there is nothing other than आत्मा, whatever knowledge you have other than the आत्मा is the knowledge of a nonexistent thing.*

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषद् ४-४-१९,  
कठोपनिषद् २-१-११ ॥

Where is the question of other knowledge? Therefore if you say other knowledge it means अविद्या. अपरा विद्या अविद्या. Therefore right knowledge means आत्मज्ञानम्, सम्पादितम् was mentioned, not only आत्मज्ञानम् was mentioned यज्ञत्वं सम्पादितम् – it was presented as a form of यज्ञ also, in which अनात्मा is offered into आत्मा or जीवात्मा is offered into परमात्मा. After सम्पादितम् full stop. And यज्ञाः च अनेके उपदिष्टाः – and along with that ज्ञान यज्ञः many other यज्ञs were also taught from the twenty-fifth verse. यज्ञाः च अनेके – many यज्ञs like द्रव्य यज्ञ, तपो यज्ञ etc., उपदिष्टाः – were taught upto verse thirty. Then तैः ज्ञानं स्तूयते – through all these यज्ञs, ज्ञानं

**स्तूयते** – ज्ञान यज्ञः is highlighted, or glorified. So with the help of all these यज्ञs, ज्ञान यज्ञ is glorified. And what are those यज्ञs? He gives an explanation. **सिद्ध-पुरुषार्थ-प्रयोजनैः** – with the help of those यज्ञs which are the means for different पुरुषार्थs like धर्म, अर्थ, काम and मोक्ष. **सिद्ध-पुरुषार्थ-प्रयोजनैः** is a special बहुव्रीहि compound. This will be seen in the next class.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-33 Introduction, Continuing;*

‘ब्रह्म अर्पणम्’ [गीता ४-२४] इत्यादि-श्लोकेन सम्यग्-दर्शनस्य  
यज्ञत्वं सम्पादितम् । यज्ञाः च अनेके उपदिष्टाः । तैः सिद्ध-पुरुषार्थ-  
प्रयोजनैः ज्ञानं स्तूयते । कथम्? —

From the twenty-fourth verse onwards कृष्ण has introduced the topic of ज्ञान स्तुति or ज्ञान प्रशंसा, the glorification of Self-knowledge. The actual glorification is done only in the thirty-third श्लोक. And all the previous श्लोकs are only a preparation for that. From the twenty-fourth verse upto the previous thirty-second verse कृष्ण has presented the preparatory ground for glorification. And actual glorification is done only in the thirty-third श्लोक. Therefore शङ्कराचार्य mentions that in the introduction which we were seeing in the last class. ‘ब्रह्म अर्पणम्’ [गीता ४-२४] इत्यादि-श्लोकेन सम्यग्-दर्शनस्य यज्ञत्वं सम्पादितम्. That is preparation number one. In the twenty-fourth verse which begins with ‘ब्रह्म अर्पणम्’ आत्मज्ञानम् itself was presented as a form of यज्ञ, as a form of निदिध्यासन यज्ञ, a form of यज्ञ practiced by सन्न्यासि in the place of his नित्य कर्म. And this ‘ब्रह्म अर्पणम्’ as a यज्ञ performed by a सन्न्यासि was mentioned in the twenty-fourth verse. And यज्ञाः च अनेके उपदिष्टाः – along with this निदिध्यासन यज्ञ of a सन्न्यासि so many other यज्ञs practiced by गृहस्थs also were enumerated. अनेके means eleven यज्ञs were introduced. Then तैः सिद्ध-पुरुषार्थ-प्रयोजनैः – with the help of or by means of these twelve यज्ञs, तैः यज्ञैः understood,

through those twelve यज्ञs and what type of यज्ञs, सिद्ध-पुरुषार्थ-प्रयोजनैः – which are all पुरुषार्थ साधनs, all those twelve are the means of मोक्ष पुरुषार्थ and therefore they are called सिद्ध-पुरुषार्थ-प्रयोजनैः. I said I will explain this compound today. This is a बहुव्रीहि समास. पुरुषार्थः एव प्रयोजनम् is पुरुषार्थ-प्रयोजनम् the benefits in the form of मोक्ष पुरुषार्थ, and सिद्ध means accomplished and सिद्ध पुरुषार्थ प्रयोजन means all the twelve यज्ञs with the help of which people can attain the मोक्ष पुरुषार्थ. सिद्धानि पुरुषार्थ रूप प्रयोजनानि यैः द्वादश यज्ञैः सिद्ध-पुरुषार्थ-प्रयोजनैः. And the final meaning of that compound is पुरुषार्थ साधनभूतैः यज्ञैः. So by means of the twelve यज्ञs, which are all the means of मोक्ष पुरुषार्थ, ज्ञानं स्तूयते – ज्ञानम् is glorified. And how is it glorified? Of these twelve यज्ञs, eleven यज्ञs are only indirect means they cannot directly give मोक्ष, only ज्ञान यज्ञः will lead to the culmination, therefore ज्ञानम् is superior. In this way ज्ञानं स्तूयते – ज्ञानम् is glorified. कथम् – how does कृष्ण do that? That comes in the श्लोक. We will read the श्लोक.

*Verse 04-33*

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परन्तप ।

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥

I will give you the gist of the verse. It is a very important and often quoted verse to indicate that ज्ञानम् alone is the central message of the भगवद्गीता. Because often doubt comes whether कर्म is the message of the गीता or भक्ति is the message of the गीता or ज्ञानम्. Often कर्म is misunderstood as the message because कृष्ण advised अर्जुन to fight the महाभारत

war, भगवद्गीता means we will only remember कृष्ण's advise to अर्जुन to fight महाभारत war and therefore स्वधर्म अनुष्ठानम् seems to be the central message of the गीता. And at the end of the teaching सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ॥ गीता १८-६६ ॥ is said. Therefore it appears, भक्ति or शरणागति is the central message. तस्मात् युध्यस्व भारत ॥ गीता २-१८ ॥ creates a misunderstanding that कर्म is the message. सर्वधर्मान्परित्यज्य creates a misunderstanding that शरणागति or भक्ति is the message. All those misconceptions are eliminated by this particular श्लोक. All of them are not the central theme. The central theme is सर्वम् कर्म-अखिलम् पार्थ ज्ञाने परिसमाप्यते whether you do कर्म I don't care, whether you do भक्ति I don't care, whether you do शरणागति I don't care, whatever you do you ultimately come to the knowledge अहम् ब्रह्म अस्मि or not that is the question. If you come to ज्ञानम् all of them are useful, if you don't come to ज्ञानम् all of them utterly useless. That message is given in this श्लोक, therefore this is a very important श्लोक. ज्ञानम् is the message of the गीता, that too अहम् ब्रह्म अस्मि इति ज्ञानम्. Therefore कृष्ण says compared to all the other साधनs, ज्ञान-यज्ञः श्रेयान् – ज्ञान यज्ञ otherwise called निदिध्यासन यज्ञ otherwise called binary format यज्ञ alone is superior to all the other यज्ञs. What is the reason? सर्वम् कर्म ज्ञाने परिसमाप्यते – शङ्कराचार्य takes परिसमाप्यते as included, one meaning of the word समाप्यते is culminate, that is one meaning, but शङ्कराचार्य takes परिसमाप्यते as अन्तर्भवति or included, all the कर्मs are included in ज्ञानम्. The idea is all the कर्मफलम्s are included in ज्ञानफलम्. All the कर्मs are included in ज्ञानम् should be understood as all the

कर्मफलम्s are included in ज्ञानफलम् is equal to all the धर्म-  
अर्थ-कामs are included in मोक्ष. It means by getting धर्म-अर्थ-  
काम you will not get मोक्ष, but by getting मोक्ष you will get धर्म-  
अर्थ-काम all of them are included. सोऽश्नुते सर्वान् कामान् सह  
। ब्रह्मणा विपश्चितेति ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ That is the  
message given in the श्लोक. ज्ञानम् gives all the four पुरुषार्थs  
is the message of this श्लोक. With this background we will  
enter the भाष्यम्.

**श्रेयान् द्रव्यमयाद् द्रव्य-साधन-साध्याद् यज्ञाद् ज्ञान-यज्ञः हे  
परन्तप ।**

**श्रेयान्** is the first word in the मूलम्, later शङ्कराचार्य  
will give the meaning as प्रशस्यतरः. प्रशस्यतरः means superior  
or greater. What is greater? **ज्ञान-यज्ञः हे परन्तप – ज्ञान यज्ञः**  
is greater or superior to **द्रव्यमयाद्** is in the मूलम्, is equal to  
**द्रव्य-साधन-साध्याद्** – all the यज्ञs which are known as **द्रव्यमय**  
यज्ञ. **द्रव्यमय** यज्ञ means the यज्ञs performed with the help of  
various materials. **द्रव्य-साधन** means by means of various  
materials, materials here means all the कारकs. So **द्रव्य-साधन**  
means सर्व कारक **साध्याद् यज्ञाद्** – and once you say कारक  
not only material, it involves यजमान, ऋत्विक् etc. we have to  
remember the मुण्डकोपनिषत् मन्त्र,

प्लवा ह्येते अद्विष्टा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ॥  
मुण्डकोपनिषत् १- २-७ ॥

**द्रव्य साधन साध्यम्** यज्ञs accomplished through various  
materials, otherwise called all the कर्म यज्ञs. So compared to all  
of them ज्ञान यज्ञः is superior. कृष्ण does not give the reason  
behind this and therefore शङ्कराचार्य gives the logic behind it.



द्रव्यमयो हि यज्ञः फलस्य आरम्भकः । ज्ञान-यज्ञः न फल  
आरम्भकः । अतः श्रेयान् प्रशस्यतरः ।

द्रव्यमयः यज्ञः हि, हि indicates the support of all the प्रमाणम्s. श्रुति युक्ति अनुभव प्रमाणैः through all the प्रमाणs we know द्रव्यमयः यज्ञः – any यज्ञ which is in the form of कर्म यज्ञ, फलस्य आरम्भकः – is the producer of either इह लोक फलम् or पर लोक फलम्, which will come under either आप्यम् उत्पाद्यम्, संस्कार्यम् and विकार्यम्. Whatever is a produced result has got a date of manufacture and whatever has got a manufacturing date will have an expiry date also,

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो ॥  
छान्दोग्योपनिषत् ८-१-६॥

ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति । ॥  
गीता ९-२१ ॥

श्रुति प्रमाणम् and स्मृति प्रमाणम्. And श्रुति प्रमाणम् is also there कर्मफलम् अनित्यम् जन्यत्वात् घटवत्. Thus because of श्रुति, युक्ति and अनुभव प्रमाण we know they are all producers of finite results, अनित्य फलम्.

What about ज्ञानम्? शङ्कराचार्य says ज्ञान-यज्ञः न फल आरम्भकः – ज्ञान यज्ञ doesn't produce any result. Now hearing these two statements what do we feel? कर्म यज्ञs produce result and ज्ञान यज्ञः doesn't produce result. Therefore our natural tendency will be to say that कर्म यज्ञs are useful, ज्ञान यज्ञ doesn't produce any result therefore ज्ञान यज्ञ is useless must be our conclusion, but शङ्कराचार्य's conclusion is कर्म यज्ञ produces result, ज्ञान यज्ञ doesn't produce a result, therefore it

is great. Naturally it requires explanation. ज्ञान यज्ञ doesn't produce any result, it only removes the ignorance of the fact that I am already liberated. ज्ञान यज्ञ reveals the ever available मोक्ष, ज्ञान यज्ञ reveals the नित्य मोक्ष, therefore the फलम् is eternal. ज्ञान यज्ञ reveals नित्य मोक्ष, therefore the benefit is eternal, कर्म यज्ञ produces अनित्य धर्म-अर्थ-काम, therefore it is non-eternal; compared to non-eternal कर्मफलम् and eternal ज्ञानफलम् the latter is superior.

From that what is the note we should have? By the study of these classes we should not expect मोक्ष to happen in future. If we are expecting मोक्ष and the मोक्ष is going to happen in future, that मोक्ष will be subject to end. Therefore our aim is claiming the मोक्ष which was, which is and which will ever be with us.

Just one श्लोक in माण्डूक्य कारिका

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।

अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ माण्डूक्य  
कारिका ४-३० ॥

So just as an aside topic, I am not able to resist therefore I am telling. गौडपाद asked the question suppose there is a संसार, just an argument, tell me whether the संसार is with a beginning or without a beginning. And he says, suppose संसार doesn't have a beginning logically whatever doesn't have a beginning will not have an end also, because whatever is beginningless has to be endless also, logically. Therefore if संसार is beginningless then it will not end, therefore मोक्ष will never be possible. Therefore don't struggle for मोक्ष. Don't waste your

time. Then what is the second option. You should say संसार is with a beginning. Suppose you say संसार has a beginning, no doubt मोक्ष will come, when संसार ends मोक्ष will come. So it seems to be a good news. Because if संसार has a beginning it will end, and if संसार ends I will get मोक्ष. It seems to be a good news. गौडपाद says it is not a good news. Because if संसार ends and मोक्ष begins then that मोक्ष also will end, giving place to again संसार. Therefore if संसार ends and मोक्ष comes, that मोक्ष will be subject to an end and a मोक्ष which is subject to an end cannot be called मोक्ष, because by definition मोक्ष is eternal. Therefore गौडपाद argues *if संसार has no beginning, मोक्ष is not possible; if संसार has a beginning, then also मोक्ष is not possible. Therefore as long as there is a beginningless संसार or संसार with a beginning either way मोक्ष is not possible. As long as there is सं there is a सार without a beginning or as long as there is a संसार with a beginning either way there is no मोक्ष possible. Therefore वेदान्त says there is no संसार at all with or without a beginning.*

As long as you accept a संसार with or without a beginning you will never get मोक्ष. Therefore never accept a संसार with or without a beginning. What should be our understanding? There is no संसार at all with or without a beginning and this understanding is मोक्ष. What is मोक्ष? There is no संसार at all with or without a beginning, this understanding is मोक्ष. The moment you accept a संसार with or without a beginning either way there is no मोक्ष.

गौडपाद says अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति । अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ Therefore, what is मोक्ष? ज्ञानम् is मोक्ष. What is ज्ञानम्?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ माण्डूक्य कारिका २-३२ ॥

There was never a संसार, there is no संसार, there will never be संसार, there is no question of getting मोक्ष, I was, I am and I ever will be मुक्त. This ज्ञानम् is what we are getting. And at the end the student asks if I know this will I get मोक्ष. Then the teacher says you don't have to get मोक्ष, I have to get मोक्ष from you. That is my goal. That is what he will say in the end. माण्डूक्य is a blasting text.

He says all the कर्मस have to end in this ज्ञानम् अतः श्रेयान् प्रशस्यतरः. अतः श्रेयान् – therefore ज्ञान यज्ञः is superior to all the other यज्ञs. Continuing;

कथम्? यतः सर्वं कर्म समस्तम् अखिलम् अप्रतिबद्धं पार्थ ज्ञाने मोक्ष-साधने सर्वतः-सम्प्लुतोदक-स्थानीये परिसमाप्यते अन्तर्भवति इति अर्थः ।

शङ्कराचार्य himself asks the question कथम्? How do you say ज्ञान यज्ञ is superior to all the other कर्म यज्ञs? He gives the answer यतः – because सर्वं कर्म – all the कर्मस and in this context कर्म should be understood as कर्मफलानि. All the कर्मस means all the कर्मफलम्s इह लोक as well as पर लोक फलम्, and in another technical language all the प्रतिबिम्ब आनन्दs mentioned in the तैत्तिरीयोपनिषत् like मनुष्य आनन्द, गन्धर्व

आनन्द, देव-गन्धर्व आनन्द, all the कर्मफलम्s come under प्रतिबिम्ब आनन्दs. समस्तम् – is the meaning of सर्वम्, सर्वम् is equal to समस्तम्, अखिलम् is in the मूलम्, is equal to अप्रतिबद्धम्, here the word प्रतिबद्धम् means exclusion, अप्रतिबद्धम् means without exclusion or exception. All the कर्मs without exception that means all the कर्मफलs without exception including हिरण्यगर्भ आनन्द, प्रजापति आनन्द, ब्राह्मण आनन्द, etc. all the आनन्दs of the world हे पार्थ – अर्जुन, ज्ञाने means मोक्ष-साधने ज्ञानम् which is मोक्ष साधनम्, and here also ज्ञानम् must be understood as ज्ञानफले ब्रह्मानन्दे which is बिम्ब आनन्द in the original ब्रह्म आनन्द, which is infinite आनन्द, and which is compared to a समुद्र in the second chapter of the गीता, सर्वतः-सम्प्लुतोदक-स्थानीये. स्थानीय means similar to, सर्वतः-सम्प्लुतोदक means समुद्र, जलाशय, ocean. Where was this comparison done? In the second chapter forty-sixth verse,

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ गीता २-४६ ॥

All the उदपानम्s (small sources of water, whatever finite water we can get) they are all included in an infinite source of pure water, we should not take the local ocean water, that is salt water, useless, we should take the pure water lake. Just as finite sources of water are included in the infinite, similarly all the worldly आनन्दs are included in मोक्ष आनन्द. That is why in तैत्तिरीयोपनिषत्,

ते ये शतं प्रजापतेराणन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ॥ तैत्तिरीयोपनिषत् २-४॥

in every step तैत्तिरीयोपनिषत् says that is superior आनन्द that आनन्द is enjoyed by this ज्ञानि.

Even though ज्ञानि is sitting under a tree, he doesn't go to all these places, he doesn't go in pilgrimage and tours, but all the आनन्दs are included in ज्ञानि's आनन्द. Therefore, सर्वतः-सम्प्लुतोदक-स्थानीये मोक्षानन्दे परिसमाप्यते is equal to अन्तर्भवति. Therefore ज्ञान यज्ञ is superior. शङ्कराचार्य gives a श्रुति support for this.

‘यथा कृताय विजिताय अधरेऽयाः संयन्ति एवम् एनं सर्वं तद् अभिसमेति यत्किञ्च प्रजाः साधु कुर्वन्ति, यः तद् वेद यत् स वेद’ [छान्दोग्योपनिषत् ४-१-४] इति श्रुतेः ॥ ४-३३ ॥

All the कर्मफलम्s are included in the मोक्ष फलम् is the topic here, and for that शङ्कराचार्य takes a quotation from छान्दोग्योपनिषत्. And here actually the topic is not ज्ञानम् and मोक्ष. Here the topic is उपासन, संवर्ग उपासन or हिरण्यगर्भ उपासन in the form of समष्टि प्राण or वायु. समष्टि प्राण वायु रूपेण हिरण्यगर्भ उपासन is the topic. There हिरण्यगर्भ is given the title संवर्ग and the संवर्ग उपासन is the topic. But here also the फलम् is क्रममुक्ति, the मोक्ष फलम् is there. And in that मोक्ष फलम् all the other कर्मफलम्s are included, that is the topic that is taken here by शङ्कराचार्य. Otherwise it is a slightly confusing quotation because ज्ञानम् is the topic and here शङ्कराचार्य quotes the उपासन portion but the मन्त्र talks about all the कर्मफलम्s being included in the मोक्ष. What type of मोक्ष? क्रममुक्ति. But whether it is क्रममुक्ति अक्रममुक्ति, मोक्ष is infinite, therefore he takes this example.

And उपनिषत् itself gives an example here of gambling. Gambling example is given, a dice game. That means even in those days such things were there. When they play the dice game they have a particular rule, when they put a particular number in the dice each number is given a name. That die has got four sides, a longer one with four sides, one side having one mark and another two, three and four. And the sides with four marks is called कृत. Like कृतयुगम्. And that with three is called त्रेता, द्वापर and कलि. कलि has got one. Four, three, two and one they are known by the names of the four युगs. कृत अयः is the side of the dice with four marks, अयः is the name of the dice. Therefore कृतायः त्रेतायः has got three, द्वापरायः has got two and कलि अयः has got one.

Suppose a person puts the dice and कृतायः comes, then how many points he gets? According to the rules of those days, when a person puts कृताय he doesn't get four marks but he gets ten points because कृतायम् includes the points of the other three also. Four plus three plus two plus one. It comes to ten. So कृतायः means ten points. त्रेतायः means three plus two plus one only six. द्वापरायः means two plus one that is three and कलि अयः means one. The उपनिषत् says whoever wins कृताय he gets the highest ten points in which all the others are included, similarly whoever gets मोक्ष through संवर्ग उपासन that person will get all the other उपासन फलम्. This is the topic. So कृताय विजिताय – when the कृतायः, अयः is the names of the dice, so कृतायः means the dice with four marks which will give ten points, विजिताय for a person who gets the कृतायः अधरेऽयाः संयन्ति, अधरे means the other three त्रेतायः, द्वापरायः and कलि

अयः, संयन्ति – they join giving him ten full highest point. एवम् – in the same manner एनम् means संवर्ग उपासकम्, समष्टि प्राण उपासकम्, सर्वं तद् अभिसमेति, सर्वम् means all the कर्मफलम्s and all the उपासन फलम्s are included in that. It is very similar to

वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।

अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाद्यम् ॥ गीता ८-२८ ॥

At the end of the eighth chapter कृष्ण praises the उपासक who gets क्रममुक्ति, that उपासक will get the highest फलम्. वेदेषु यज्ञेषु तपःसु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् that all the कर्मफलम्s are attained by this उपासक by getting the मोक्ष फलम्. So सर्वम् तद्, तद् means all the कर्मफलम्, अभिसमेति – will go to this संवर्ग उपासक. And what are those various कर्मफलम्s? He gives an example. यत्किञ्च प्रजाः साधु कुर्वन्ति, यत्किञ्च साधु means whatever good कर्मs all the other people do, here the word साधु refers to all the साधु कर्माणि and साधु उपासनानि. वैदिक कर्माणि and वैदिक उपासनानि प्रजाः कुर्वन्ति – the people do. And all the पुण्यम्s you put in one pan of the balance, you keep all the कर्म उपासन फलम्s in one pan and in the other pan you keep संवर्ग हिरण्यगर्भ उपासन फलम्, i.e., मोक्ष फलम्, and तद् अभिसमेति – all of them will be included in that मोक्ष फलम्, , यः तद् वेद यत् स वेद’ – whoever practices, तद् वेद means that उपास्यम्, हिरण्यगर्भ उपास्यम् वेद, whoever meditates upon the हिरण्यगर्भ देवता. And what type of हिरण्यगर्भ देवता? यः स वेद – which उपासन this साधक performs. There in the story the उपासक is a great person called



रैव. रैव story we studied in the छान्दोग्योपनिषत् and ब्रह्मसूत्र also this was elaborately studied. I don't want to get into that story now, how the king was lying down on the top of the balance and he was hearing the conversation among the birds and he goes in search of the उपासक and the उपासक was under a cart and all those things if you remember fine, otherwise you can go back and read, very very interesting story. यत् स रैवः वेद. What is the essence? कृष्ण has borrowed this idea from the वेद. Therefore it is प्रामाणिकम्. इति श्रुतेः – from the श्रुति प्रमाण also मोक्ष फलम् is superior. This quotation is not to show उपासन is superior, so from the quotation you have to take a right idea, this quotation should not be used for उपासन, then it will be a wrong quotation because the topic here is ज्ञानम्, this quotation is to convey मोक्ष फलम् is superior to all other फलम्s.

The best quotation would have been

एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥  
बृहदारण्यकोपनिषत् ४-३-३२ ॥

In बृहदारण्यकोपनिषत् there is a quotation which says that all the worldly आनन्दs are included in this ज्ञान आनन्द, that could have been the quotation but anyway शङ्कराचार्य takes this quotation. सोऽश्नुते सर्वान् कामान् सह । ॥ तैत्तिरीयोपनिषत् २-१-१ ॥ will be another straight quotation. इति श्रुतेः. The अन्वय is, हे परन्तप! ज्ञान-यज्ञः द्रव्यमयात् यज्ञात् श्रेयान् (भवति) । हे पार्थ! सर्वम् अखिलम् कर्म ज्ञाने परिसमाप्यते । Continuing;

‘तद् एतद् विशिष्टं ज्ञानं, तर्हि केन प्राप्यते?’ इति उच्यते —

So with the previous श्लोक the ज्ञान प्रशंसा or glorification topic is over which started from the twenty-fourth श्लोक upto the previous श्लोक. Now if you go back from the eighteenth श्लोक upto twenty-fourth श्लोक the nature of ज्ञानम् was talked about, कर्मणि अकर्म यः पश्येद् अकर्मणि च कर्म यः. The nature of ज्ञानम् is I, the आत्मा, am eternal अकर्ता and free, the अहङ्कार is eternal कर्ता and never free. अहङ्कार is eternal कर्ता and never free. I, the आत्मा, am eternal अकर्ता and ever free. Therefore better to detach from अहङ्कार. Identifying with अहङ्कार is triangular format and claiming आत्मा is binary format. Instead of struggling in triangular format lifting to binary format is ज्ञानम् is the topic from the eighteen to twenty-four, and from twenty-four to thirty-three is glorification of this ज्ञानम्. You try any other method it will not work, even if it works it will only be temporary. Therefore ज्ञानम् is the permanent cure, that also has been said. ज्ञानम् has to be defined, ज्ञानम् has been glorified. Then what is the next natural question. If ज्ञानम् is so glorious, how can I get that ज्ञानम्. Therefore शङ्कराचार्य says तर्हि – if ज्ञानम् is coming to binary format and if that binary format is so glorious, what is the means of that ज्ञानम्? Therefore he says तर्हि – then. How do you interpret तर्हि? यदि ज्ञानफलम् सर्व कर्मफलात् श्रेयः तर्हि, एतद् विशिष्टं ज्ञानम् – so this noble ज्ञानम्, extraordinary knowledge, विशिष्टम् is equal to extraordinary, केन प्राप्यते, केन साधनेन – by which means can a person get this

knowledge? Upto this is within quotation इति उच्यते – this possible question is answered. इति अस्य उत्तरम् उच्यते. What is the answer? We will read.

*Verse 04-34*

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

I will give you the gist of the verse. It is another important and very often quoted श्लोक. So if I need Self-knowledge what is required is Self-enquiry. It is very simple and it is common sense logic, Self-knowledge will come through Self-enquiry. Then the next question is how do I do Self-enquiry. कृष्ण says it is very simple, Self-enquiry is through *Shastric* enquiry. Then the next question is how do I do *Shastric* enquiry, scriptural enquiry. कृष्ण says it is very simple, with the guidance of a गुरु. Thus गुरु शास्त्र सहायेन आत्मविचार is the साधनम्. Self-knowledge requires Self-enquiry, Self-enquiry requires *Shastric* enquiry, *Shastric* enquiry requires गुरु's help, therefore with the help of गुरु and शास्त्र, conducting Self-enquiry is the only solution. He never said go on asking who am I. It is very important. Go on asking who am I, try to find out the source of अहङ्कार, you can ask the question but not with closed eyes, you have to ask the question with the help of गुरु and शास्त्र. This is extremely important and this is not कृष्ण's advice even, this is the advice of the उपनिषत्s also.

तत् विज्ञानार्थम् सः गुरुम् एव अभिगच्छेत् ॥ मुण्डकोपनिषत् १-२-१२ ॥

Many people are discouraging *Shastric* enquiry, which is a very unfortunate thing. *Shastric* enquiry should never be discouraged, it should be encouraged. That is what the उपनिषत् does and that is what कृष्ण does. शास्त्र must be systematically studied. *Consistent and systematic study of Vedantic scriptures for a length of time under the guidance of a competent and live आचार्य.* आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः ॥ बृहदारण्यकोपनिषत् २-४-७ ॥ कृष्ण again repeats that teaching.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-34 Continuing:*

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ गीता ४-३४ ॥

With the previous श्लोक thirty-three, Lord कृष्ण concludes the topic of ज्ञान स्तुति or glorification of knowledge by pointing out that all the other साधनs are only indirect means of liberation, ज्ञानम् alone is the direct means and again by all other साधनs whatever benefits a person can get all those benefits are included in ज्ञान साधन. Thus ज्ञानम् has been glorified. Now in the thirty-fourth श्लोक कृष्ण talks about the primary means of getting this ज्ञानम्. Later he will talk about the सहकारि साधनानि, the supportive causal factors but in this श्लोक He talks about the primary means. Not primary means of मोक्ष but the primary means of gaining ज्ञानम्. And that method is गुरु शास्त्र उपदेश श्रवणम्. That is given in the thirty-fourth श्लोक. I will give you the gist of the verse. In the first half of the verse कृष्ण talks about the qualifications of the student. The primary qualification being श्रद्धा and भक्ति towards the आचार्य, which means an आचार्य is required. Otherwise where is the question of श्रद्धा and भक्ति? *And not only श्रद्धा and भक्ति are required, also there must be an intense desire to study the scriptures from the आचार्य, not here and there but consistently and systematically in an orderly progressive manner they should be studied. If the scriptures are studied in a disorderly and unprogressive manner, even after twenty-five years*

*fundamental doubts will continue.* There must be जिज्ञासा, desire to study. These are the qualifications of the student and we have to supply साधन चतुष्टय सम्पत्ति which is hinted. And कृष्ण mentions the qualifications of the आचार्य also and that is they should be ज्ञानिन्स and तत्त्व-दर्शिन्स.

The word ज्ञानिन्स in this श्लोक corresponds to the श्रोत्रिय mentioned in the मुण्डकोपनिषत् and the word तत्त्व-दर्शिन्स indicates the ब्रह्मनिष्ठ qualification mentioned in the मुण्डकोपनिषत्. Therefore **ज्ञानिन्स: तत्त्व-दर्शिन्स:** means श्रोत्रिय ब्रह्मनिष्ठ आचार्य. And the word ब्रह्मनिष्ठ indicates that the आचार्य himself must be convinced of the knowledge. It should not be mere transference from the scriptures to the student, from the scriptures it must have come to the heart of the आचार्य and from the heart of the आचार्य the teaching must go. That is indicated by ब्रह्म निष्ठत्वम्. And the word श्रोत्रिय indicates he must know the methodology of the teaching mentioned in the scriptures. Scriptures mention different techniques of teaching, each technique known by the word प्रक्रिया. Several प्रक्रियाs are there, कार्य कारण प्रक्रिया, अध्यारोप अपवाद प्रक्रिया, पञ्चकोश विवेक प्रक्रिया, अवरुधा त्रय विवेक प्रक्रिया, दृग्-दृश्य विवेक प्रक्रिया. Several methods are there that are mentioned in the शास्त्र and an आचार्य must know the tools of communication also. Thus the word **ज्ञानिन्स:** means the one who has the skill to communicate well and **तत्त्व-दर्शिन्स:** means the one who knows the content of the teaching also. This is the essence of the श्लोक. Now we will go to the भाष्यम्.

तद् विद्धि विजानीहि । येन (केन) विधिना प्राप्यते इति । आचार्यान् अभिगम्य, प्रणिपातेन प्रकर्षेण नीचैः पतनं प्रणिपातः दीर्घ-नमस्कारः । तेन । ‘कथं बन्धः? कथं मोक्षः? का विद्या? का च अविद्या?’ इति परिप्रश्नेन, सेवया गुरु-शुश्रूषया ।

The भाष्यम् is a tricky भाष्यम् giving several interpretational problems for the sub-commentators and because of the tricky भाष्यम् we get doubts regarding the मूलम् also. Before reading the भाष्यम्, मूलम् seems to be simple. But after reading the भाष्यम्, भाष्यम् also becomes difficult and the simple मूलम् also becomes difficult. Anyway I don't want to get into the problems.

I will give you the interpretations extracted from the sub-commentators. First we have to note one or two points. तद् विद्धि विजानीहि, येन. In the place of the word येन there is an alternative reading केन which is relatively simpler. After विजानीहि we have to put a full stop and instead of येन there is a better reading which is केन. Thereafter येन विधिना प्राप्ते is there. प्राप्ते is a printing mistake, instead of प्राप्ते the right reading is प्राप्यते. Now we will see the meaning. तद् विद्धि विजानीहि. The word तद् is in the मूलम् and it is a pronoun, here the word तद् means ज्ञानम् mentioned in the previous श्लोक. So तद् ज्ञानम् – that knowledge, आत्मज्ञानम् जीवात्म-परमात्म-ऐव्य ज्ञानम् विद्धि, विद्धि is in the मूलम्, is equal to विजानीहि – may you know. And when you say may you know that knowledge, it is not a correct expression. Nobody knows the knowledge, you should never say knowing the knowledge. Either you should say may you know the आत्मा or you should say may you

gain the knowledge of आत्मा. But here the expression is may you know the knowledge. So we have to correct know as gain. Therefore विजानीहि must be understood as लभस्व, may you get the knowledge of that आत्मा.

Then शङ्कराचार्य himself raises the question. केन विधिना प्राप्यते? By what method should one gain that knowledge? Then you have to supply the word गुरुभ्यः. 'From the गुरुs' we have to supply, केन विधिना गुरुभ्यः प्राप्यते? how should it be known? Then इति उच्यते – this is being answered by कृष्ण. केन विधिना गुरुभ्यः तद् ज्ञानम् प्राप्यते – by what method the knowledge is attained from the गुरुs is the question, इति उच्यते – that question is answered by the Lord. After इति we have to supply the word उच्यते and put a full stop.

Then what is that method? आचार्यान् अभिगम्य – first the शिष्य should go to the आचार्य, अभिगम्य means approach the आचार्यs. Then what should one do? प्रणिपातेन is in the मूलम्, then you have to complete the sentence by adding प्रणिपातेन गुरुभ्यः तद् ज्ञानम् प्राप्यते – by doing नमस्कार one should gain the knowledge from the गुरुs. प्रणिपात is the physical expression of our श्रद्धा and भक्ति. After प्रणिपातेन we have to add गुरुभ्यः तद् ज्ञानम् प्राप्यते and then put a full stop. What is the meaning of प्रणिपातः? शङ्कराचार्य himself explains प्रकर्षेण नीचैः पतनं प्रणिपातः, प्रकर्षेण means totally, नीचैः पतनम् – falling down in front of the आचार्य, totally falling flat in front of the आचार्य, प्रकर्षेण means totally, नीचैः means down on the ground, पतनम् means falling, i.e., साष्टाङ्ग नमस्कार. So the word प्रणिपातः should be split as not as प्रणि-पातः but प्र-



**णिपातः**. प्र means प्रकर्षेण, णि means नीचैः, पातः means falling, prostrate. **प्रणिपातः** is equal to **दीर्घ-नमस्कारः** नमस्कारः, **दीर्घ नमस्कारः** means falling straight, **साष्टाङ्ग नमस्कारः**. After **दीर्घ नमस्कारः** we have to put a full stop. What is **साष्टाङ्ग नमस्कारः**? A नमस्कार which involves all the eight limbs of the body, **अष्ट अङ्गैः सहितः साष्टाङ्गः**. What are the eight limbs involved in the नमस्कार? It is given in a श्लोक,

उरसा शिरसा दृष्ट्या मनसा वचसा तथा ।

पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग उच्यते ॥

उरसा, the chest is the first limb must be involved in नमस्कार, that means it must be on the ground. शिरसा, the head is involved and it should touch the ground. दृष्ट्या, दृष्टि means the eyes or the vision, vision should be involved, it must look at the आचार्य or at the deity in a temple, not at the time of नमस्कार but before doing the नमस्कार you have to look at the form of the deity or आचार्य, that is involved. Then मनसा, the mind also must be involved, that means the mind must think of the आचार्य or the deity. Then वचसा, वचस् means the words must be involved, it must have the utterance of the नाम of the Lord or the गुरु, the वचस् must be involved. तथा is not another limb, it is conjunction. Then पद्भ्याम्, the feet must be involved, कराभ्याम्, the hands must be on the ground. Then finally जानुभ्याम् it refers to the two knee joints. So पद्भ्यां कराभ्यां जानुभ्यां प्रणामोऽष्टाङ्ग उच्यते. Instead of जानुभ्याम् there is another reading कर्णाभ्याम् also. पद्भ्यां कराभ्यां कर्णाभ्याम्. If you include जानुभ्याम् and कर्णाभ्याम् you will have problem, there will be not अष्टाङ्ग but नवाङ्ग it will become. Suppose

you include कर्णाभ्याम् and exclude जानुभ्याम् then you should keep knee joints up! See just a simple श्लोक, as long as you don't think there is no problem. Therefore the idea पद्भ्याम् must include the जानु, that will be taken as one and कर्ण must be taken as another or else it will become नवाङ्ग नमस्कार. So दीर्घ-नमस्कारः.

Then तेन, after तेन also there must be a full stop. By that method you should gain the knowledge. And then the next word in the मूलम् is परिप्रश्नेन, it means by asking relevant and proper questions. And शङ्कराचार्य is worried whether people know how to ask the questions properly. Therefore he gives an example. Within quote to indicate how questions must be asked. 'कथं बन्धः? कथं मोक्षः? का विद्या? का च अविद्या?' 'कथं बन्धः? – how did I get into the संसार? कथं मोक्षः? – how should I get out of this संसार? In विवेकचूडामणि it is very elaborately given

को नाम बन्धः कथमेष आगतः कथं प्रतिष्ठास्य कथं विमोक्षः ।  
कोऽसावनात्मा परमः क आत्मा तयोर्विवेकः कथमेतदुच्यताम् ॥  
विवेकचूडामणि ५१ ॥

That is summarized here. For each one you have to put a question mark. 'कथं बन्धः? कथं मोक्षः? का विद्या? Then का विद्या? – what exactly is आत्मज्ञानम्, का च अविद्या?' – what exactly is आत्म अज्ञानम्? इति परिप्रश्नेन – by such relevant appropriate questions, then सेवया – गुरु-शुश्रूषया – by doing service to the आचार्य, worship of आचार्य etc. In the thirteenth chapter कृष्ण will say आचार्य उपासनम्. *And what is the significance of गुरु पूजा? Remember गुरु as a person or as a*

body is like any other human being only, and as a person he doesn't deserve any पूजा or respect, so the पूजा is never done to the person. The शिष्य also knows it, the शास्त्रs also know it, and गुरु also knows, nobody is doing नमस्कार to me, every गुरु knows, the नमस्कार is for the knowledge which is contained within the गुरु. गुरु is only the container, the wisdom is the content, नमस्कार is offered to the wisdom, and if the wisdom is contained in the गुरु there also the glory doesn't go to the गुरु, wisdom comes from भगवान् only, therefore नमस्कार is to the ज्ञानम् and the भगवान् who is the original author. And गुरु is only a simple messenger, carrier of the wisdom and he hands over. Therefore गुरु नमस्कार is equal to शास्त्र नमस्कार, गुरु नमस्कार is equal to विद्या नमस्कार. This awareness must be there in the शिष्य also, in the गुरु also. Therefore प्रणिपातः for developing श्रद्धा in the शास्त्र प्रमाणम्. Then the sentence is incomplete and you have to supply गुरु-शुश्रूषया तद् ज्ञानम् विद्धि – by this method may you gain that knowledge from the आचार्य. Continuing;

**एवम्-आदिना प्रश्रयेण आवर्जिता आचार्या उपदेक्ष्यन्ति कथयिष्यन्ति ते ज्ञानं यथोक्त-विशेषणं ज्ञानिनः ।**

Why should we use these methods like प्रणिपातः, परिप्रश्न and सेवा to gain knowledge from the आचार्य? शङ्कराचार्य gives the reason, there is a rule to a गुरु also that he should not give this knowledge to anyone and everyone, it should be given only to that person who has got जिज्ञासा, desire to learn and also who has got a proper attitude of respect. So reverential attitude must be there and intense desire to learn

must be there. There are people who have got reverential attitude but they are not interested in learning from the आचार्य and there are people who have a desire to learn but they don't have reverential attitude. Both are very important. In the eighteenth chapter कृष्ण says

इदम् ते न अतपस्काय न अभक्ताय कदाचन ।

न च अशुश्रूषवे वाच्यम् न च माम् यः अभ्यसूयति ॥ गीता १८-६७ ॥

*You should never talk about गीता to a person unless you make sure that person is interested and he has got the attitude.* Since that rule is given to the आचार्य, आचार्य must know the शिष्य is deserving. And the next problem is how will the गुरु know whether the शिष्य has got a desire to learn and a reverential attitude. Desire is invisible to the sense organs and attitude is also invisible to the sense organs. Desire and attitude being mental conditions, by looking at you I can never know your mental conditions. Therefore not only should you have desire and reverence, you should express the desire and reverence. The desire is expressed through परिप्रश्न and reverence is expressed through प्रणिपात and सेवा. Thus through physical expression the शिष्य must reveal his internal condition then only the गुरु will know, then only the गुरु will be impressed, then only the गुरु will teach. Therefore the external method has to be employed to reveal the internal condition, only then is the गुरु allowed to teach. Therefore शङ्कराचार्य uses the word आवर्जिता – the गुरुs are impressed only when the शिष्यs do such things. So एवम्-आदिना प्रश्रयेण – प्रश्रयेण means reverential behavior, reverential external expression, प्रश्रय can

be translated as भक्ति भावना, through such reverential expression, एवम्-आदिना – such reverential expression and such means प्रणिपातः, परिप्रश्न and सेवा, आवर्जिता आचार्याः – गुरुs are impressed, they are tempted to teach. Just because a person comes in a Benz car गुरु will not be impressed, गुरु will never be impressed by the type of dress, by the type of car one drives or by the type of his physical personality, what impresses the गुरु is श्रद्धा and भक्ति. Therefore आवर्जिता, impressed or attracted, आचार्याः – the teachers, उपदेक्ष्यन्ति – is in the मूलम्, is equal to कथयिष्यन्ति – they will impart, ते is in the मूलम्, ते means to you. And what will they teach? ज्ञानम्, ज्ञानम् means Self-knowledge. And here also we should not say teach the knowledge. Nobody teaches the knowledge, you should always say impart the knowledge or teach आत्मा. The correct expression is teach आत्मा or impart the knowledge. He should not say teach the knowledge. Therefore ज्ञानं कथयिष्यन्ति means ज्ञानं दास्यन्ति, they will impart the knowledge. What type of ज्ञानम्? यथोक्त-विशेषणम् – the ज्ञानम् which has been described in the previous श्लोकs. How has it been described? The ज्ञानम् which includes all the कर्मफलम्s inside it. And who are those आचार्यs? ज्ञानिनः, it means श्रोत्रियाः, who have the skills of communication, who have got the प्रक्रियाs in hand. Otherwise they will be mystics, those people who do not have the *Shastric* tools of communication, they will be mystic teachers they will teach what they understand, but the students will not be able to understand, the teachings of a mystic will be mysterious to the student. Therefore don't go to the mystic but go to a traditional आचार्य. Continuing;

ज्ञानवन्तो अपि केचिद् यथावत् तत्त्व-दर्शन-शीलाः । अपरे न । अतः  
विशिष्ट तत्त्व-दर्शिनः इति ।

Here शङ्कराचार्य introduces the word **तत्त्व-दर्शिनः** by saying that even the श्रोत्रियs are of two types. ज्ञानिनः means श्रोत्रियाः which means scriptural scholars. Scriptural scholars are those who have studied the scripture and those who have got the rules of communications also. These teachers themselves are of two types.

One type is those who have studied academically and who have not internalized the teaching. That means they will say वेदान्त says you are free. To put in my language, they are scholars but they themselves continue in triangular format. They are scholars but they themselves continue in triangular format only. Such scholars continuing in triangular format are called केवल श्रोत्रियाः.

For only those scholars who have themselves come to binary format and not only do they remain in binary format, they teach remaining in binary format, they alone are called ब्रह्मनिष्ठ श्रोत्रियाः.

So triangular format श्रोत्रियs are called केवल श्रोत्रियाः and binary format श्रोत्रियs are called ब्रह्मनिष्ठ श्रोत्रियाः. I am not explaining triangular format and binary format now, I am assuming you remember the meaning. Therefore he says, **ज्ञानवन्तो अपि** – even though there are many people who are scriptural scholars, *Vedantic* scholars **केचिद्** – some of them **यथावत् तत्त्व-दर्शन-शीलाः** – they have got the knowledge in the proper manner, **यथावत्** means in the proper manner, **तत्त्व-**

**दर्शन-शीलाः** – they see the teaching, that means they are ब्रह्मनिष्ठाः or binary format **शीलाः**. **तत्त्व-दर्शन-शीलाः** – is binary format **शीलाः** भवन्ति. **अपरे न** – there are some other people who are not in binary format, the study must convert the format then alone is the study worthwhile. As long as format conversion doesn't take place, mindset conversion doesn't take place, study is not of much use. In fact the word **साक्षात्कार** must be understood as format conversion alone, format conversion alone is realization. People think mystic experience is realization. Mystic experience is not realization, format conversion alone is **तत्त्व-दर्शनम्**, **साक्षात्कारः**. **अपरे न**. After **तत्त्व-दर्शन-शीलाः** you should put a full stop and **अपरे न** afterwards you should put a full stop. That means some other श्रोत्रियस have not changed their format and even among our own students, many are students for twenty-five years, but still I know and they know, I don't want to complain, they have not yet converted the format, some block is there, they don't have the courage. They will come under केवल श्रोत्रियस, in the note books ज्ञानम् is there, in crisis they rush to triangular format. That is the problem. **अतः** – therefore, **विशिनष्टि**, कृष्ण specifies the qualification of the teacher. **अतः** – therefore, since two types of श्रोत्रियस are there, **विशिनष्टि**, कृष्ण qualifies the श्रोत्रियस as **तत्त्व-दर्शिनः इति**. What is the message? *If the triangular format श्रोत्रियस teach वेदान्त, they are going to communicate to the students, they will not mislead the student because they have learnt the teaching from some गुरु and therefore their communication will be proper, but there will not be impact to the teaching. But when binary format श्रोत्रियस teach then the*

teaching will have hundred percent impact. To classify the आचार्य – अश्रोत्रिय आचार्य, triangular format श्रोत्रिय आचार्य and binary format श्रोत्रिय आचार्य.

If there is a गुरु who is not a श्रोत्रिय, अश्रोत्रिय आचार्यs who are not scholars of scriptures, who are mystic आचार्यs, we say they are dangerous आचार्यs, they are mystic आचार्यs they are dangerous आचार्यs.

Triangular format श्रोत्रियs are better आचार्यs, they will communicate but there will not be impact.

Binary format श्रोत्रिय आचार्यs are the best आचार्य, their teaching will have impact.

Therefore तत्त्व-दर्शिनः इति विशिनष्टि, thus He specifies. Continuing;

ये सम्यग्-दर्शिनः तैः उपदिष्टं ज्ञानं कार्य-क्षमं भवति, न इतरद् इति भगवतो मतम् ॥ ४-३४ ॥

So that is nicely said here. ये सम्यग्-दर्शिनः – those श्रोत्रियs who are in binary format, when the binary format श्रोत्रियs communicate वेदान्त, तैः उपदिष्टं ज्ञानम् – the Vedantic teaching given by such an आचार्य, कार्य-क्षमं भवति – will be fruitful in converting the students also from triangular format to binary format. If the गुरु himself remains in triangular format, how can he convert the शिष्यs into binary format? It will never take place. Only when the गुरु is in binary format कार्य-क्षमं भवति – it will convert the शिष्यs also one day or the other, that too not easily, they will not easily change, like buffaloes they will nod the head but when crisis come they will



go back to the triangular format only but गुरु can have some optimism. So कार्य-क्षमं भवति – it will be effective and effectiveness is determined only by the conversion of the format. न इतरद् – not when it is taught by the other आचार्यs, इति भगवतो मतम् – this is the message of भगवान्. The अन्वय is, (त्वम्) प्रणिपातेन परिप्रश्नेन सेवया (गुरुभ्यः) तत् (ज्ञानम्) विद्धि । ते ज्ञानिनः तत्त्व-दर्शिनः ज्ञानम् उपदेक्ष्यन्ति ।

Now the subcommentators ask the question why should कृष्ण tell this to अर्जुन? Does it mean that कृष्ण is not a गुरु? Or does it mean that अर्जुन doesn't look upon कृष्ण as गुरु? Sometimes the students after twenty-five years come and ask how to get a गुरु. One thing is definite स्वामिजि you are not my गुरु. So therefore either शिष्य is not willing to accept because they think गुरु must have some minimum qualifications, their own idea, minimum white beard or matted hair etc. So either शिष्य doesn't take or गुरु doesn't take. What is the reason? Then the subcommentators answer, *even though अर्जुन doesn't require a गुरु, through अर्जुन कृष्ण wants to communicate this message to the humanity, because we should remember कृष्ण is not teaching अर्जुन only, He keeps in mind all types of students and that is why varieties of साधनs are prescribed.* Therefore through अर्जुन this is the message given to the humanity. Continuing;

*Verse 04-35 Introduction;*

तथा च सति, इदम् अपि समर्थं वचनम् —

So तथा च सति – if such a thing happens, if a student with श्रद्धा, भक्ति and जिज्ञासा goes to a binary format श्रोत्रिय

गुरु, then the following फलम् will naturally take place, the following मोक्ष फलम् will definitely happen. इदम् वचनम् – means the following words of मोक्ष फलम्, समर्थम् – will become valid. So if a qualified student goes to a qualified teacher, the following मोक्ष फल वचनम् will be समर्थम्, will be valid. And what is the मोक्ष फलम्? That is given in the following श्लोकs thirty-five to thirty-seven. We will read.

### Verse 04-35

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ गीता ४-३५ ॥

In these three verses कृष्ण talks about ज्ञानफलम्, viz., मोक्ष. He gives different definitions of मोक्ष. People ask what is मोक्ष, we get different definitions. Five definitions of मोक्ष are given. In the thirty-fifth श्लोक two, thirty-sixth श्लोक two definitions and in the thirty-seventh श्लोक one definition. First I will give you the gist of this verse. Here two definitions are given. मोक्ष is सर्व मोह निवृत्तिः, freedom from conflicts in life. It is a very big intellectual problem, every moment we have to take decision, every decision creates conflict. And what is the advantage of ज्ञानम्? Thereafter there will be no more conflicts.

Why does conflict come in life? It comes because we are not able to decide whether this decision will give positive result or whether that decision will give positive result. Conflicts come because of the unpredictability of consequences and also our own limitation. Because of my limitation I am not able to know my future and because I don't know the future I am not able to predict the future. Thus because of the limitation of

knowledge and consequent unpredictability of the future, and because of my unreadiness to face the adverse future. Because of my limited knowledge I am not able to predict the future. And because I am not able to predict the future, the future may be unfavorable or favorable and I am not willing to face the unfavorable future. Therefore I keep on postponing. Should I live independently or live with children? There are advantages and disadvantages in both the situations. If I live alone freedom is there, but when I get heart attack suddenly we need the assistance from children. If I live with them security is there, but I will have to take the grandchildren to school and tell them stories now and then. *Therefore I want only the plus points in everything, I don't want the minus points.* As long as I am not ready to face the uncertainty of future, conflicts will be there. *ज्ञानम् alone will give the courage to face the uncertainty of future.*

And how does ज्ञानम् give courage? By falsifying कर्ता and भोक्ता. ज्ञानम् makes कर्ता and भोक्ता a मिथ्या, by मिथ्यात्व निश्चय alone I will not be afraid of what कर्ता will become what भोक्ता will do. I will not worry about any of them and प्रारब्ध and आगामि and will leave it to मिथ्या व्यवहार by coming to binary format.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-35 Continuing:*

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ गीता ४-३५ ॥

In this fourth chapter of the गीता which is an important chapter as the essence of all the उपनिषत्s, Lord कृष्ण is dealing with ज्ञानयोग and all other aspects connected with ज्ञानम्. First ज्ञानस्वरूपम् was given as सम्यग्-दर्शनम् right understanding regarding कर्म and अकर्म. This ज्ञानस्वरूपम् topic was dealt with from verse eighteen upto twenty-four, then कृष्ण dealt with ज्ञान सहकारि कारणानि, all the supportive disciplines which will also indirectly contribute to मोक्ष working along with ज्ञानम्. After dealing with ज्ञान सहकारि साधनानि, कृष्ण talked about the glory of ज्ञानम्, ज्ञानस्तुति in verse thirty-three, by pointing out that ज्ञानम् alone is the direct and only means to liberation. And after ज्ञानस्तुति He talked about ज्ञानसाधनम्, the means of attaining ज्ञानम् in verse thirty-four, that is गुरु-शास्त्र-उपदेश प्राप्तिः. Thus ज्ञानस्तुति, ज्ञानस्वरूपम्, सहकारि साधनानि, ज्ञानसाधनम् in the form of गुरु-शास्त्र-उपदेश प्राप्तिः. Now we have entered into ज्ञानफलम् in these verses thirty-five to thirty-seven. What I want to say is the entire fourth chapter is connected with ज्ञानम् in one way or the other. And ज्ञानफलम् is मोक्ष we know. मोक्ष is संसार निवृत्ति, and that संसार निवृत्ति मोक्ष is presented in four different ways in these श्लोकs. In the thirty-fifth श्लोक which we have entered into in the last class, I am doing the general gist of the meaning of the

श्लोक, in this श्लोक two definitions are given. In the thirty-sixth verse the third definition will be given, and in the thirty-seventh verse the fourth definition. What are the four definitions of मोक्ष?

- 1) मोह निवृत्तिः मोक्षः – freedom from conflicts in life.
- 2) The second definition given in this श्लोक itself is भेद निवृत्तिः, negation or removal of भेद or differences. Difference between the जीवात्मा and अनात्मा is one difference, जीवात्मा and परमात्मा is another difference, and that difference should be removed and made into एकात्मा. Thereafter there is a difference between एकात्मा and अनात्मा and that difference also must be removed. This is भेद निवृत्ति. That is the second definition given in the second half of the श्लोक.
- 3) The third definition in the next श्लोक will be पाप निवृत्तिः मोक्षः.
- 4) And then the fourth definition in the thirty-seventh श्लोक will be कर्म निवृत्तिः मोक्षः.

मोह निवृत्तिः, भेद निवृत्तिः, पाप निवृत्तिः and कर्म निवृत्तिः are the four definitions of मोक्ष. This is the essence of this श्लोक. With this background we will enter into the भाष्यम्.

यद् ज्ञात्वा यद् ज्ञानं तैः उपदिष्टं अधिगम्य प्राप्य [न] पुनः भूयः  
मोहम् एवं यथा इदानीं मोहं गतः असि पुनः एवं न यास्यसि हे  
पाण्डव ।

In the introduction शङ्कराचार्य said which we saw in the last class तथा च सति, इदम् अपि समर्थं वचनम्, तथा च सति

means when it is so. When it is so means when the ज्ञानम् is given by श्रोत्रिय ब्रह्मनिष्ठ आचार्य as mentioned in the previous श्लोक, ज्ञानिनः तत्त्व-दर्शिनः उपदेक्ष्यन्ति ते ज्ञानम्. It is not enough that we receive the teaching, we should receive the teaching from a श्रोत्रिय ब्रह्मनिष्ठ गुरु. तथा च सति means when the teaching is received from such an आचार्य, इदम् वचनम् समर्थम् the following फल statement will become valid. समर्थम् means सार्थकम्, the following फल वाक्यम् will become valid only when the teaching is received from a competent teacher. Otherwise the knowledge will become academic and the फलम् will not come. Therefore तथा च सति श्रोत्रिय ब्रह्मनिष्ठ गुरोः सकाशात् ज्ञाने प्राप्ते सति इदम् फल वचनम् समर्थम् भवति, सार्थकम् भवति, will become valid. And what is that फल वचनम्? That is said in the भाष्यम् here. यद् ज्ञात्वा is in the मूलम्, यद् is equal to ज्ञानम्. What type of ज्ञानम्? तैः उपदिष्टम् – a ज्ञानम् which is imparted by श्रोत्रिय ब्रह्मनिष्ठ गुरु. तैः refers to श्रोत्रिय ब्रह्मनिष्ठैः, and they were referred to in the previous श्लोक as ज्ञानिनः तत्त्व-दर्शिनः. So तैः is equal to तत्त्व-दर्शि ज्ञानिभिः उपदिष्टम् ज्ञानम् is the meaning of यद्. Then the word ज्ञात्वा in the मूलम्, is equal to अधिगम्य. You have to position it properly. यद् is equal to ज्ञानम्. ज्ञात्वा and अधिगम्य are not together, we have to equate them. ज्ञात्वा is equal to अधिगम्य, अधिगम्य is equal to प्राप्य, प्राप्य is equal to having received. So having received the knowledge from competent आचार्य's what will happen? पुनः, पुनः means again in the future, पुनः is in the मूलम्, is equal to भूयः, भूयः means again in the future, repeatedly, मोहम् न यास्यसि, मोहम् means delusion or conflict, न यास्यसि – you will not get into. After मोहम्, न

**यास्यसि** should be connected, **मोहम् न यास्यसि** – you will not get into delusion or conflict once again. शङ्कराचार्य doesn't comment upon the word **मोहम्** but we have to understand **मोहम्** as conflict. Then the next question is what type of conflict is it, कृष्ण uses the word **एवम्, एवम्** means in this manner, you will not get into conflict again in this manner. And once you say in this manner, the question will come in what manner. Therefore शङ्कराचार्य says **यथा इदानीं मोहं गतः असि** – just as you have got into conflict at this moment in the महाभारत battle field. That means शङ्कराचार्य also doesn't explain much, he says as you have got in this battlefield. You have to connect into the second chapter अर्जुन's words,

न चैतद्धिन्नः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।  
 यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥  
 गीता २-६ ॥

Whether fighting is to be done or not, and even if we are going to fight whether we are going to win or not, thus conflict with regard to every कर्म and every कर्मफलम् is संसार. ज्ञानि doesn't have conflict either with regard to कर्म or with regard to कर्मफलम्, the reason being कर्तृत्व बाधितत्वात्, because the very कर्ता is falsified, both कर्म and कर्मफलम् lose their capacity to generate conflict. And therefore **यथा इदानीम्, इदानीम्** means in the battlefield **मोहं गतः असि** – you have got into conflict with regard to whether to fight or not, to be or not to be, to do or not to do, Shakespearean expressions are there, that you may remember here, such a conflict **पुनः न यास्यसि** – you will not get into once again. When कृष्ण says this, it is

not only with regard to this particular युद्धम् but with regard to every action in future, every decision in future you will not have conflict. **हे पाण्डव** – हे अर्जुन, this is मोक्ष number one conflict निवृत्तिः.

Then what is मोक्ष number two? That comes in the second half of the श्लोक which शङ्कराचार्य comments now, very important.

**किञ्च येन ज्ञानेन भूतानि अशेषेण ब्रह्मादीनि स्तम्ब-पर्यन्तानि द्रक्ष्यसि साक्षाद् आत्मनि प्रत्यग्-आत्मनि 'मत्-संस्थानि इमानि भूतानि' इति अथो अपि मयि 'वासुदेवे परमेश्वरे च इमानि' इति, क्षेत्रज्ञेश्वरैकत्वं सर्वोपनिषत् प्रसिद्धं द्रक्ष्यसि इति अर्थः ॥ ४-३७ ॥**

Now he comes to the second half or third quarter **किञ्च** – moreover, the following is the second definition of मोक्ष. **येन** is in the मूलम्, is equal to **ज्ञानेन** – because of this आत्मज्ञानम् **भूतानि अशेषेण** – all the beings without exception. And what do you mean by that? **ब्रह्मादीनि स्तम्ब-पर्यन्तानि** – is the commentary on **भूतानि**, the word **भूतानि** can refer to पञ्चभूतानि also, but शङ्कराचार्य here takes **भूतानि** as all the living beings in the creation, we can include पञ्चभूतानि also. What are those living beings? **ब्रह्मादीनि** beginning from हिरण्यगर्भ which is the highest being, **ब्रह्म** means हिरण्यगर्भ, **स्तम्ब-पर्यन्तानि** – upto the smallest living being in the form of a microorganism or insect or a clump of grass also. **स्तम्ब** can refer to a minute plant also. **स्तम्ब-पर्यन्तानि** – upto a minute organism, all the living beings **द्रक्ष्यसि** – you will see in a different way. So by the strength of this knowledge, your very perception of all the living beings will get a transformation.



And what is the transformation? He says **द्रक्ष्यसि साक्षात्**, **साक्षात्** means **अपरोक्षतया** or directly, you will see all the living beings. How? **आत्मनि**. That is the crucial expression, **आत्मनि** is in the **मूलम्**, is equal to **प्रत्यग्-आत्मनि**, **आत्मा** means **प्रत्यग्-आत्मा**, **प्रत्यग्-आत्मनि** means in yourself. So you learn to see all the living beings as existing in yourself, you will see yourself as the **आधार** of the entire creation, instead of seeing yourself as located in the world, you will see the world as located in yourself. Instead of saying I am in the world, you will make a small switch over, instead of saying I am in the world, you will say the world is in me. Remembering the well known **कैवल्योपनिषत्** verse,

**मयि एव सकलम् जातम् मयि सर्वम् प्रतिष्ठितम् । मयि सर्वम् लयम् याति तद् ब्रह्म अद्वयमस्म्यहम् ॥ कैवल्योपनिषत् १-१९ ॥**

this will be the vision. Therefore **आत्मनि** is equal to **प्रत्यग्-आत्मनि**, and that itself **शङ्कराचार्य** presents within inverted commas as the thought of the **ज्ञानि**. **‘इमानि मत्-संस्थानि भूतानि’ इति**, that is very important, otherwise the student will say all the living beings are existing in **आत्मन्**. That is not enough, the word **आत्मा** must be converted into first person singular, and I should be boldly able to say **मत्-संस्थानि** – they are resting in me, that means they are born of me, they rest in me, and they resolve into me. Those three words within quotation. **इति** – thus you will begin to see directly, clearly. In our language binary format will be natural to you. This is the benefit of this **ज्ञानम्**. Not only will you see the whole universe as existing in yourself, you will see another thing also, what is

that? अथो, अथो is in the मूलम्, is equal to अपि, अपि means also you will see the following thing. What is that? मयि means in me, that शङ्कराचार्य explains मयि is equal to वासुदेवे परमेश्वरे च. Here कृष्ण is using the word मयि and when कृष्ण says in Me, कृष्ण being परमात्मा, we have to translate मयि as परमात्मनि. And what is that परमात्मा? वासुदेवे परमेश्वरे – in the Lord, the परमात्मा, च इमानि, इमानि means all the living beings, इति means this is the second vision of a ज्ञानि. The first vision is all the living beings are resting in me. And what is the second vision? All the living beings are living in the Lord. All being are in me is vision number one and all beings are in the Lord is vision number two. Naturally the question will come. How can ज्ञानि have both visions? All beings are in me and all beings are in God. How can both the visions coexist? If all beings are in me then it cannot be that all beings are in God and vice versa. So both statement contradict each other because all beings can have only one आश्रयम्. If I am the आश्रय God cannot be the आश्रय and vice versa. If ज्ञानि can have these contradictory views how do you resolve this vision coexisting? Because contradictory views cannot coexist. Therefore शङ्कराचार्य says it can coexist only under one condition. What is that condition? This seemingly contradictory statement can be reconciled only in one way and that is I and God are not two separate things. I can comfortably say the world is in God, I can also say that the world is in me, I am comfortable because God and Me are not two separate things. सः अहम् अस्मि अहम् सः अस्मि. Therefore शङ्कराचार्य resolves this contradiction by revealing जीवात्म परमात्म ऐक्यम्. Therefore he says क्षेत्रज्ञ

**ईश्वर एकत्वं द्रक्ष्यसि** – to entertain these two visions – the world is in me and the world is in God – simultaneously is to understand जीवात्म परमात्म ऐक्यम् or the oneness of me and God. Without any conflict ज्ञानि will happily say the whole world is in भगवान् and in the next moment he will say the whole world is in me. Therefore every student must check his knowledge by making these two statements comfortably. The whole world is in भगवान्, all the students will jump and say I can say that. Immediately after that I should be able to comfortably say that the whole world is in me also. My *Vedantic* study will be complete only when I can make both statements comfortably from my inner most heart. In fact, this is the acid test to know whether I have assimilated वेदान्त. World is in God and world is in me. Therefore I and God are one and the same अधिष्ठानम्. Therefore शङ्कराचार्य says क्षेत्रज्ञ ईश्वर एकत्वं द्रक्ष्यसि this is the result of this ज्ञानम्. And शङ्कराचार्य says I don't want to elaborate that ऐक्यम् here, why, because सर्व उपनिषत् प्रसिद्धम्, because you are all the students of उपनिषत्s, because गीता भाष्यम् is studied only after the उपनिषत्s. गीता is studied before the study of उपनिषत्s, but गीता भाष्यम् is studied after the study of the उपनिषत्s. Therefore शङ्कराचार्य says सर्व उपनिषत् प्रसिद्धम् the जीवात्म परमात्म ऐक्यम् which is well known in the उपनिषत् that you will assimilate. So here क्षेत्रज्ञ is equal to जीवात्मा and ईश्वर is equal to परमात्मा, एकत्वम् is equal to ऐक्यम्, therefore क्षेत्रज्ञ ईश्वर एकत्वम् is equal to जीवात्म परमात्म ऐक्यम् द्रक्ष्यसि.

This we have to remember through the श्रीदक्षिणामूर्ति स्तोत्रम् first verse,

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं पश्यन्नात्मनि  
मायया बहिरिवोद्भूतं यथा निद्रया । यः साक्षात्कुरुते प्रबोधसमये  
स्वात्मानमेवादृत्यं तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥  
श्रीदक्षिणामूर्ति स्तोत्रम् १॥

Therefore जीवात्म परमात्म भेद निवृत्तिः is मोक्ष number two. The अन्वय is, हे पाण्डव! यत् ज्ञात्वा (त्वं) पुनः एवम् मोहम् न यास्यसि, येन (त्वं) भूतानि अशेषेण आत्मनि अथो मयि द्रक्ष्यसि ।

Grammatically this श्लोक is incomplete. The knowledge which will remove all the conflicts, the knowledge because of which you will see all the beings in the Lord and in you, the sentence is incomplete. So two relative pronouns are there यत् is a relative pronoun, येन is a relative pronoun, a sentence will be complete only when a correlative comes, therefore we have to complete the श्लोक by adding तद् ज्ञानम् ते उपदेक्ष्यन्ति you have to get from the previous श्लोक, तद् ज्ञानम् – such a knowledge the श्रोत्रिय ब्रह्मनिष्ठ गुरुs will impart to you. Therefore you have to add in brackets तद् ज्ञानम् ते उपदेक्ष्यन्ति. Continuing;

*Verse 04-36 Introduction;*

**किञ्च एतस्य ज्ञानस्य माहात्म्यम् —**

**किञ्च** – moreover, in addition to these two forms of मोक्ष, viz मोह निवृत्तिरूप मोक्षः and भेद निवृत्तिरूप मोक्षः, **एतस्य ज्ञानस्य माहात्म्यम्** – the glory of this knowledge is the following third type of मोक्ष also which is पाप निवृत्तिरूप मोक्षः

अपि अनेन ज्ञानेन सम्पाद्यते. That is going to be said in this श्लोक.

*Verse 04-36*

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृतमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ गीता ४-३६ ॥

In this श्लोक कृष्ण is comparing all our पापम्s to a huge ocean of संसार. So all the पापम्s are compared to संसार. सञ्चित, प्रारब्ध, आगामि पापम्s and जीव is drowning and suffering in this ocean of संसार. And कृष्ण is comparing आत्मज्ञानम् to a boat or a float. कृष्ण says if a जीव gets the boat of आत्मज्ञानम् he will be able to effortlessly cross the ocean of पापम् and reach the shore of ब्रह्मन् or the shore of मोक्ष. Even if the पापम् be the worst पापम्. Therefore He says अर्जुन even if you consider you are the worst sinner, you have a hope and that hope is the आत्मज्ञान प्लवः. प्लवः means ship or boat, with that you can cross संसार. This is the famous comparison पापम् is equal to ocean and ज्ञानम् is equal to boat. This is the metaphor which is a famous one and शङ्कराचार्य adds a note in his commentary पापम् includes पुण्यम् also because पुण्यम् is also very much similar to पापम् in one sense. There is one commonness between पुण्यम् and पापम् and the commonness, सादृश्यम् or similarity is संसार हेतुत्वम् is common to both. Being the cause of संसार is common to both. पुनरपि जननम् पुनरपि मरणम् is caused by पापम् as also by पुण्यम्. Therefore संसार हेतुत्व रूप गुण सामान्य सत्त्वात् both are one and the same. This is the essence, now we will read the भाष्यम्.

अपि चेद् असि पापेभ्यः पाप-कृद्भ्यः सर्वेभ्यः अतिशयेन पाप-  
कृत् पाप-कृत्तमः सर्वं ज्ञान-प्लवेन एव ज्ञानम् एव प्लवं कृत्वा  
वृजिनं वृजिनार्णवं पापं सन्तरिष्यसि । धर्मो अपि इह मुमुक्षोः  
पापम् उच्यते ॥ ४-३६ ॥

The entire first line is quoting the मूलम् only. **अपि चेद्**  
**असि पापेभ्यः** – even if you look upon yourself as the worst  
sinner, compared to all other sinners. Therefore the word  
**पापेभ्यः** means compared to all the other sinners, **शङ्कराचार्य**  
gives the meaning **पापेभ्यः** is equal to **पाप-कृद्भ्यः**.  
**शङ्कराचार्य** gives the meaning because normally the word  
**पापम्** means sin, **शङ्कराचार्य** says in this context the word  
**पापम्** should be understood as a sinner. So **पापम्** in neuter  
gender means sin, **पाप** in masculine gender refers to sinner, so  
here the word **पाप** is in masculine gender which is **पाप-कृत्** the  
one who is a sinner. And **सर्वेभ्यः** means compared to all the  
other sinners, **पाप-कृत्तमः** – even if you are the worst sinner.  
And **शङ्कराचार्य** wants to say that **पाप-कृत्तमः** is superlative  
degree and in संस्कृत grammar it is explained as **अतिशयेन**  
**पाप-कृत् पाप-कृत्तमः**. The word **अतिशयेन** indicates that it is a  
superlative degree, that means you are a worst sinner, suppose.  
**अपि चेद्** is for argument sake because अर्जुन is not such a  
sinner, not only that we are also not superlative sinners, but for  
argument sake, even if that is assumed. So how should you read  
it? **पाप-कृत्तमः** you should read first and is equal to **अतिशयेन**  
**पाप-कृत्**, the order you should change, **पाप-कृत्तमः** you should  
read first is equal to **अतिशयेन पाप-कृत्** is the commentary.  
**शङ्कराचार्य** says **सर्वम्** – all those **पापम्**s, superlative **पापम्**s  
**ज्ञान-प्लवेन एव** – with the help of this boat of knowledge, you

don't require even a ship for that, the titanic ship is not required even if you have that itself will not save you, what happened to titanic you know, therefore all the कर्म ships are like titanic they may be huge but they also will sink, all उपासन ships also will not save you, ultimately you have to come to a small boat called ज्ञान-प्लव. Others are like

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जयमृत्युं ते पुनरेवापि यन्ति ॥ मुण्डकोपनिषत् १- २-७ ॥

there also the word प्लव is there. Here the word प्लव is there for ज्ञानम्, there प्लव is used for कर्म and there the उपनिषत् says कर्म प्लव will not save you and ज्ञान प्लव alone will save you. प्लव means a boat. So ज्ञानम् एव प्लवं कृत्वा – by employing this knowledge as a boat, कृत्वा means employing, by employing this ज्ञानम् itself as a boat, वृजिनम् is in the मूलम्, is equal to पापम्, पापम् comes later. And what type of पापम्? वृजिनार्णवम् – which is vast and deep like ocean, अर्णवः means समुद्रः. And why are पापम्s compared to समुद्र? In terms of quantity and quality, in terms of quantity the पापम्s are so numerous that number indicates the vastness of the पापम् and qualitatively also that represents the depth, therefore it is so deep that some of the पापम्s like ब्रह्महत्य etc., in our सञ्चित कर्म remember ब्रह्महत्यs are also there. You may say in this जन्म I have not done, in this जन्म I use only mosquito bat, left and right we do batting and we take how many centuries we do we don't know, every time we swish the bat so many हत्यs we do, we may not do ब्रह्महत्य, but remember ब्रह्महत्य पापम्s are

there because we have taken so many past जन्मs and those represent the depth of the पापम्s. So intensity. Just as the ocean is vast and deep, our पापम्s are also vast and deep like ब्रह्महत्य. Therefore वृजिनार्वम्.

There is an incidental note. Why is संसार compared to सागर, what are the common features between संसार and सागर? In the भगवद्गीता and कठोपनिषत्, संसार is compared to an अश्वत्थ वृक्ष and why this comparison is done शङ्कराचार्य writes a vast commentary in कठोपनिषत् and also briefly in भगवद्गीता to show that संसार and अश्वत्थ वृक्ष have got several common features. Similarly what are the common features between संसार and सागर शङ्कराचार्य writes an equally vast commentary in one of the उपनिषत्s, in ऐतरेय उपनिषत् in the second chapter I think, after the सृष्टि is talked about, it is said all the जीवs fell into संसार सागर. अस्मिन्महत्यर्णवे प्रापतन् ॥ ऐतरेयोपनिषत् १-२-१ ॥ In ऐतरेय भाष्यम् very elaborate commentary is there, I don't want to go into that, you can refer to that. सन्तरिष्यसि – you will cross over. Then शङ्कराचार्य adds a note, it is not said by कृष्ण धर्मो अपि पापम् उत्त्यते. धर्म or पुण्यम् also is said to be पापम्. Then शङ्कराचार्य is worried, what is शङ्कराचार्य's worry? If the students do not understand the context they will tell this to all the people in the society. When somebody is doing some पुण्य कर्म or महा रुद्रम् or अतिरुद्र and this is a great पुण्य कर्म, this Vedantic student, non-discriminate Vedantic will go to the यज्ञशाला and will loudly proclaim do you know this अतिरुद्रम् is पापम्, because शङ्कराचार्य has said in the गीता भाष्यम्. Remember never tell this outside the class to people. When people are doing so many



धर्म कर्मs and पुण्य कर्मs never talk about that and encourage them to do पुण्य कर्मs but this statement should be revealed only in वेदान्त class in front of *Vedantic* students who have already done a lot of पुण्य कर्मs, and having gained चित्तशुद्धि have come to वेदान्त class, to those students only in an appropriate context it should be said. Therefore never talk about this outside this class. इह – in the context of मोक्ष, after completing कर्मयोग and getting चित्तशुद्धि in the context of मोक्ष you have to carefully whisper in the ears of the *Vedantic* student. What should you whisper? पुण्यम् is also a type of पापम्. Therefore through ज्ञानम् you have to transcend.

अन्यत्र धर्मात् अन्यत्राधर्मात् अन्यत्र अस्मात् कृताकृतात् ।  
कठोपनिषत् १-२-१४ ॥

तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥  
मुण्डकोपनिषत् ३-१-३ ॥

Therefore शङ्कराचार्य refers to the context here, इह मुमुक्षोः – in the ज्ञानकाण्ड context for a साधन चतुष्टय सम्पन्नः मुमुक्षु we reveal the secret that पुण्यम् is also पापम्. इति उच्यते – it is privately revealed to a साधन चतुष्टय सम्पन्नः अधिकारि never publicly declared. The अन्वय is, (त्वं) सर्वेभ्यः पापेभ्यः पाप-कृत्तमः असि चेत् अपि सर्वम् वृजिनम् ज्ञान-प्लवेन एव सन्तरिष्यसि ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-36 Continuing;*

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृतमः ।

सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ गीता ४-३६ ॥

After presenting ज्ञानस्वरूपम्, ज्ञानस्तुति, ज्ञान साधनानि now Lord कृष्ण has entered into the topic of ज्ञानफलम् viz., मोक्ष in these three verses thirty-five to thirty-seven. He defines मोक्ष in different forms. Four definitions of मोक्ष are given. In the thirty-fifth verse two definitions are given in the form of मोह निवृत्तिः and भेद निवृत्तिः. And in the thirty-sixth verse पाप निवृत्तिः and in the thirty-seventh verse कर्म निवृत्तिः. पुण्य निवृत्तिः शङ्कराचार्य has indicated in the भाष्यम् that will be said by कृष्ण himself in the next श्लोक. Now we shall see the introduction to verse thirty-seven.

*Verse 04-37 Introduction;*

ज्ञानं कथं नाशयति पापम् इति सदृष्टान्तम् उच्यते —

In the following श्लोक कृष्ण talks about मोक्ष as सर्वकर्म निवृत्तिः. What is the difference between सर्वपाप निवृत्तिः and सर्वकर्म निवृत्तिः? पापम् is also a कर्म only. The difference is when you say सर्वकर्म निवृत्तिः, it includes पुण्यम् also. Because in the previous श्लोक सर्वपाप निवृत्तिः was mentioned, naturally to a curious, thinking student the question will come, ज्ञानम् will destroy only पापम्, what about पुण्यम्. In the following श्लोक by saying सर्वकर्म निवृत्ति कृष्ण says not only will पापम् go away all the पुण्यम्s also will be removed because पुण्यम्

also is the cause of संसार by perpetuating पुनरपि जननम् पुनरपि मरणम् cycle. Therefore सर्वपाप सहित पुण्य निवृत्ति takes place. Here this removal of all the कर्म is revealed through another example. In the previous श्लोक पापम् is compared to the ocean and ज्ञानम् is compared to a boat. Just as a boat takes a person across the ocean, ज्ञानम् takes a person across the पापम्. In the following श्लोक, all the कर्म are compared to logs of wood. Varieties of huge logs of wood, good tree also like चन्दन tree as well as ordinary tree, imagine all types of logs of wood are heaped, good logs of wood like चन्दन representing पुण्यम् and the ordinary ones representing पापम् all of them are heaped together and ज्ञानम् is compared to fire. So just as fire burns down all types of logs of wood, similarly ज्ञानम् fire burns not only पापम् but पुण्यम् also. Thus the second example is going to be given and one of the commentators makes a nice point, what is the difference between the previous and this example. In fact the commentators have to justify a new example. When one example is enough, why should another example be given? So they use their creativity to justify that. मधुसूदन says when you talk about ज्ञानम् boat taking across the पाप ocean, we have only crossed the ocean but the ocean continues to exist. Therefore the ज्ञानि may get frightened, I have only crossed and the ocean is still there behind, therefore through the second example it is said not only are you crossing, in fact they are destroyed for good. Therefore a better example is given to indicate the पाप नाश itself.

Therefore शङ्कराचार्य gives the introduction ज्ञानम् पापम् नाशयति – it does not merely take us across the पापम्, in fact it destroys all the पापम्s, of course along with the पुण्यम्. कथम् – how does it do that? कथम् ज्ञानम् पापम् नाशयति? इति – for answering this question, कथम् नाशयति question mark, इति – as an answer to such a question, सहस्रान्तम् उच्यते – the answer is being given सहस्रान्तम् – along with another example. That example comes in the श्लोक we will read.

*Verse 04-37*

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

First I will give the gist of this श्लोक, it is a simple श्लोक. First half gives the example and the second gives the current topic. So first we will take the second half. ज्ञान-अग्निः – the fire of knowledge सर्व-कर्माणि भस्मसात् कुरुते – it reduces to ashes all the कर्मs, both पापम् as mentioned in the previous श्लोक as well as पुण्यम् which was not mentioned in the previous श्लोक and which should be added in the current श्लोक. Thus all of them it destroys. This is the content. The example is this. अग्निः एधांसि भस्मसात् कुरुते यथा – just as the fire turns to ashes all types of wooden logs. The significance of ‘all types’ is that some of them are sacred and fragrant like चन्दनम्, and there are some ordinary wood also, just as the fire doesn’t have any discrimination or partiality and it uniformly applies, similarly ज्ञानम् also impartially destroys all the good and bad कर्मs. And in this example fire is given an adjective सम्-इद्धः अग्निः. The adjective has a significance – well-

kindled fire. Because if the fire is a small flame and you put a huge log of wood over that flame, instead of the fire destroying the log of wood, the log of wood will put out the flame. Therefore before putting the logs of wood you have to make sure that the flame has been made into a huge conflagration by carefully tending the fire. After the fire has become steady and huge, thereafter you dump anything even metals you dump it will melt even the metal. In the same way if the ज्ञानम् is only a mere flame gained through श्रवणम् only, if it is a mere श्रवणम् caused flame that fire is not enough then the कर्म may overwhelm, therefore before dumping all कर्म into ज्ञानम् flame may you fan the flame, not only श्रवणम् but also मननम् and a lot of निदिध्यासनम्, by doing enough मननम् and निदिध्यासनम् once you come to binary format conflagration thereafter any number of कर्म that will be burnt into ashes. So सम्-इद्धः means well-kindled through श्रवणमनननिदिध्यासनम् fanning. एधांसि means fuel or logs of wood, logs of wood or all forms of fuel, it need not be wood only it can be paper or cloth pieces and in case of याग we take all kinds of things. This is the example. Now we will go to the भाष्यम्.

यथा एधांसि काष्ठानि समिद्धः सम्यक् इद्धः दीप्तः अग्निः भस्मसाद् भस्मी-भावं कुरुते अर्जुन, ज्ञानम् एव अग्निः ज्ञानाग्निः सर्व-कर्माणि भस्मसात् कुरुते तथा । निर्बीजी-करोति इति अर्थः ।

He gives the running meaning. यथा means just as, as in the case of the following example, एधांसि is in the मूलम्, is equal to काष्ठानि, काष्ठानि means all kinds of fire wood,

**समिद्धः** is in the मूलम्, is equal to **सम्यक् इद्धः** is equal to **दीप्तः** means well-kindled, well fanned, well nourished, well fed, **अग्निः** means the fire. The well-kindled fire, and **काष्ठानि** means fire wood, what does the fire do, **भस्मसाद् कुरुते**, **भस्मसाद्** is equal to **भस्मी-भावम्**, it means **भस्म रूपम्** in the form of ashes, the fire wood is reduced to the form of ashes. **भस्म** means ashes, **भस्मी-भावं कुरुते** it means the fire turns the fire wood into ashes, **अर्जुन** – हे अर्जुन are you listening or are you awake, so now and then कृष्ण is shaking अर्जुन because poor कृष्ण has got only one student in front, if he also sleeps what will happen, no class. Therefore कृष्ण awakes अर्जुन now and then. **ज्ञानम् एव अग्निः ज्ञानाग्निः** – in the same way the fire of knowledge, **ज्ञानम् एव अग्निः** should be put in parenthesis, it is the विग्रह वाक्यम् of **ज्ञानाग्निः**, it is कर्मधारय समास metaphorical कर्मधारय. कर्मधारय has seven varieties and one of them is called metaphorical कर्मधारय समास. **ज्ञानम् एव अग्निः ज्ञानाग्निः**. In metaphorical कर्मधारय एव will come in between. **ज्ञानम् एव अग्निः ज्ञानाग्निः**. **ज्ञानम् एव प्लवः ज्ञानप्लवः** etc. Whenever एव comes in between it is called metaphorical कर्मधारय. **ज्ञान** fire or fire of knowledge, **सर्व-कर्माणि** – all the पुण्यपापम्s, **भस्मसात् कुरुते** – the fire reduces to ashes, **तथा** means in the same way, it means like the fire. After **तथा** you have to put a full stop. And शङ्कराचार्य gives the significance. You don't take it literally, in the case of this example, the firewood is a physical substance and burning is a physical event and ashes can be physically seen and handled. Don't imagine that similarly कर्मs are also physical substances and knowledge is going to burn them down, and you

can lift the ashes and all, don't extend the example, here turning into ashes means it only should be taken figuratively, **निर्बीजी-करोति** – all the कर्मs will become incapable of producing their results like a roasted seed. We have seen this example before, **ज्ञानाग्निदग्धकर्माणम्**. So **निर्बीजी-करोति** means ज्ञानम् renders all the कर्मs ineffective, they are incapable of producing the result, **इति अर्थः**. And why do we give this meaning? Because it is not a physical event, but it is a concept that we have to understand. That शङ्कराचार्य himself explains. बीज means seed, **निर्बीजी-करोति** means it makes the कर्म a non-seed, non-seed means incapable of producing a sprout just as a roasted seed has become a non-seed because it is incapable of producing a plant.

**न हि साक्षाद् एव ज्ञानाग्निः तानि कर्माणि इन्धनवद् भस्मी-कर्तुं शक्नोति । तस्मात् सम्यग्-दर्शनं सर्व-कर्मणां निर्बीजत्वे कारणम् इति अभिप्रायः ।**

शङ्कराचार्य is explaining the word **निर्बीजी-करोति** said in the previous paragraph. He interprets turning into ashes as being equal to rendering ineffective. Why do we give such a figurative meaning? Why cannot we take this literally, if somebody asks the question, शङ्कराचार्य says we have to take the figurative meaning because the literal meaning is impossible in this context. He says **ज्ञानाग्निः** – the fire of knowledge, **कर्माणि भस्मी-कर्तुं न शक्नोति** – cannot reduce all the कर्मs into ashes, because कर्मs are not physical solid substances like firewood, since कर्मs are abstract energies or तत्त्वम्, पुण्यपापम्s are a non-concrete principle, it is not

possible to physically burn them down. Therefore he says साक्षाद् एव – directly or physically, भस्मी-कर्तुं न शक्नोति – ज्ञानम् cannot turn कर्म into ashes, इन्धनवत् – just as the fire does to the firewood, because firewood is a solid substance, कर्मs are an abstract principle, not only that it is अदृष्टम् also. They are invisible also. तस्मात् – therefore, in this context how should we understand, सम्यग्-दर्शनम् – since literal meaning is not possible therefore, अभिप्रायः – the intention of कृष्ण is that सम्यग्-दर्शनम् कारणम् भवति, सम्यग्-दर्शनम् means आत्मज्ञानम्, कारणम् भवति is a cause of निर्बीजत्वे – in rendering ineffective, in roasting सर्वकर्मणाम् – all the कर्मs, ज्ञानम् becomes the cause; that much alone is the idea. In short don't take it literally. In fact we can take the application of विभूति on our forehead, single or two lines, vertical or horizontal we can take it as the symbolic representation of burning down all the कर्मs with the fire of knowledge, it is a symbolic expression. इति अभिप्रायः – this is the significance of the example. Continuing;

सामर्थ्याद् येन कर्मणा शरीरम् आरब्धं तत् प्रवृत्त-फलत्वाद् उपभोगेन एव क्षीयते ।

Now शङ्कराचार्य analyzes the adjective सर्व which is given to कर्माणि. सर्वकर्माणि in that word कर्माणि is the noun, सर्व is the adjective. The meaning of the adjective सर्व is all. When कृष्ण says all the कर्मs are burnt down by ज्ञानम्, does it mean all the कर्मs or should we have certain exceptions to that कर्म? When you say all the vehicles should stop in front of the red traffic signal, do you mean all vehicles should stop or are



there any exceptions? The government rule itself gives an exception to the ambulance and all those vehicles with red tufts, red revolving light will come under exception to all. But anyway in India exception is applicable to all vehicles, but generally according to law, all have got a सङ्कोचः, it means restriction for the meaning of the word all, which means they are exceptions to that rule. Similarly when you say all कर्मs are burnt down, are there exceptions or not? शङ्कराचार्य wants to say there is an exception, सर्वपद सङ्कोचः कर्तव्यः भवति. And naturally the question will come, what is that सङ्कोच, which कर्म has got a red light or which कर्म is an exception to getting burnt down? What is that, शङ्कराचार्य says the प्रारब्ध कर्म will come under the red lighted कर्म, सञ्चित कर्म is destroyed, आगामि कर्म is destroyed whereas प्रारब्ध कर्म is not destroyed by ज्ञानम्. प्रारब्ध कर्म continues. Then naturally the question will come, how can you give exception to the प्रारब्ध, is it not illogical. Because the other कर्मs are destroyed and this is also a कर्म, therefore प्रारब्धम् ज्ञान नाशयम् कर्मत्वात् सञ्चित आगामि कर्मवत् will be the logical conclusion. Thus the पूर्वपक्षि uses logic to question our conclusion, how do you say प्रारब्ध is not destroyed?

For that शङ्कराचार्य gives the प्रमाणम्, it is called बाधक प्रमाणम्. शास्त्रम् is the प्रमाणम् which is more powerful than logic, because logic is उपजीवी प्रमाणम्, शास्त्रम् is उपजीव्य प्रमाणम्. If you can remember this difference it is wonderful, logic is दुर्बलम् and शास्त्रम् is प्रबलम्. Logic is दुर्बलम् because it is उपजीवी, शास्त्रम् is प्रबलम् because it is उपजीव्यम्. Therefore प्रबल शास्त्रम् negates your अनुमानम्.

What is पूर्वपक्षि's अनुमानम्? प्रारब्धम् ज्ञान नाशयम् कर्मत्वात् सञ्चित आगामि कर्मवत्. This logic is negated by प्रबल शास्त्रम्. Therefore शङ्कराचार्य says सामर्थ्याद् means प्रबल शास्त्र प्रमाणात्, because of the strength of stronger शास्त्र प्रमाणम्.

Then the next question is what are the प्रबल शास्त्र प्रमाणम्s. जीवन्मुक्ति is one शास्त्र प्रमाणम्. That शास्त्र talks about जीवन्मुक्ति. जीवन्मुक्ति means ज्ञानि's survival as a living ज्ञानि. इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ॥ गीता ७-१९ ॥ अत्र ब्रह्म समश्नुते ॥ कठोपनिषत् २-३-१४ ॥ etc. Since शास्त्र talks about a ज्ञानि continuing to survive as a जीवन्मुक्त प्रारब्ध must be continuing in a ज्ञानि. If ज्ञानि doesn't have प्रारब्धम्, his body will not survive. And the उपनिषत् talks about शिष्य going to a ज्ञानि for gaining ज्ञानम्. If शिष्य should go to a person for gaining ज्ञानम्, should I go to a ज्ञानि or अज्ञानि? I want to get ज्ञानम् from a गुरु. What type of गुरु? The ज्ञानि गुरु or अज्ञानि गुरु? From अज्ञानि गुरु how can I get ज्ञानम्? So if शास्त्र asks me to go to a ज्ञानि गुरु to gain ज्ञानम्, then ज्ञानि गुरु must be alive or dead? He must be alive. And if he is alive he should have a body; if he has a body, he must have प्रारब्ध. Therefore ज्ञानि गुरु has a body, therefore he has प्रारब्धम्, therefore his ज्ञानम् has not destroyed the प्रारब्धम्. Therefore शास्त्र प्रमाणात्. That is said here. सामर्थ्याद् – शास्त्र प्रमाणात्, there are several प्रमाणम्s. The popular प्रमाणम् given is छान्दोग्योपनिषत् 6-14-2, तस्य तावदेव चिरं यावन्न विमोक्षयेऽथ सम्पत्स्य इति ॥ ६-१४-२ ॥ The essence of the मन्त्र is ज्ञानि continues to live as a जीवन्मुक्त until the exhaustion of प्रारब्ध. And after the exhaustion of प्रारब्ध he becomes a विदेहमुक्त. This is the most popular शास्त्र प्रमाणम् for

जीवन्मुक्ति. And जीवन्मुक्ति is प्रमाणम् for continuation of प्रारब्धम्. जीवन्मुक्ति is unique to अद्वैतम्. विशिष्टाद्वैतम् doesn't accept जीवन्मुक्ति, you have to necessarily die for मुक्ति. And after death you have to go to वैकुण्ठ for मुक्ति. विशिष्टाद्वैतम् doesn't have जीवन्मुक्ति nor does द्वैतम्. अद्वैतम् alone talks about जीवन्मुक्ति. And this जीवन्मुक्ति proves the continuation of प्रारब्धम्. Suppose, this is an additional note, ज्ञानम् will destroy प्रारब्धम् also instantaneously, then you know what will happen? Before coming to the class student will think whether have I completed all my duties or not, if I have not completed my duties then they will hesitate to come to the class, suppose by mistake ज्ञानम् comes, I am confident ज्ञानम् will not come, if because of the grace of गुरु ज्ञानम् comes I will not return from the class. Therefore you will know every आचार्य will be अद्वैत आचार्य and no शिष्य will come to the class, because one dose instantly close. तत्त्वमसि understood and he will fall dead. Therefore remember nobody will be tempted to come to the class. And therefore शङ्कराचार्य says प्रारब्ध will continue.

Then one more additional note. Our question will be when सञ्चितम् and आगामि are also कर्म and प्रारब्धम् is also कर्म, why should ज्ञानम् be selective in destroying सञ्चित आगामि, and why should it be partial with regard to the प्रारब्ध, why should ज्ञानम् have favoritism with regard to प्रारब्ध. शङ्कराचार्य gives reasoning in उपदेशसाहसि fourth chapter fourth verse gives a creative logic for the partiality of ज्ञानम्. It is partiality towards प्रारब्धम्. So ज्ञानम् also is partial. शङ्कराचार्य gives the reason, because of the प्रारब्ध alone we have got मनुष्य जन्म, दुर्लभम् त्रयमेवैतत् देवानुग्रहहेतुकम् ।

मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः ॥ Good प्रारब्ध alone has given मनुष्यत्वम् मुमुक्षुत्वम् महापुरुषसश्रयः. The good प्रारब्ध has given मनुष्यजन्म, प्रारब्धम् has given मुमुक्षुत्वम्, प्रारब्धम् has given good गुरु, and प्रारब्धम् alone is responsible for the very rise of ज्ञानम्. Therefore ज्ञानम् has arisen because of the wonderful पुण्य प्रारब्ध. Therefore ज्ञानम् is intensely aware that I am born because of the good प्रारब्धम्. Therefore ज्ञानम् wants to show gratitude towards the प्रारब्ध. Therefore what does it do? So it leaves प्रारब्ध, it will destroy all other कर्मs and you are responsible for this body and ज्ञानम्, therefore I am letting you go, you can live as long as you want to live and you won't be destroyed by me. This is the logic given by शङ्कराचार्य. The net result is we can attend the class. Therefore ज्ञानम् will not destroy प्रारब्ध.

Then one more aside note. If ज्ञानम् doesn't destroy प्रारब्ध, how can one get मोक्ष or जीवन्मुक्ति? Because the cause of संसार is कर्म. And you say ज्ञानम् doesn't destroy प्रारब्ध कर्म, and you also say that ज्ञानम् gives जीवन्मुक्ति. Now it is a contradiction. One sentence you say ज्ञानम् doesn't destroy प्रारब्ध कर्म, on the other hand you say ज्ञानम् gives जीवन्मुक्ति. How can you talk about the coexistence of प्रारब्ध कर्म and जीवन्मुक्ति? It is a logical contradiction, because कर्म is an obstacle to मुक्ति, कर्म is the cause of संसार, therefore प्रारब्ध कर्म and जीवन्मुक्ति cannot coexist. Therefore it is illogical.

The answer is कर्म नाश is not required for मोक्ष. कर्म मिथ्यात्वम् alone is required, or कर्म सत्यत्व नाश alone is required for मोक्ष. कर्म is not the cause of bondage, कर्म

सत्यत्वम् we have attributed, अध्यस्त सत्यत्वम्, the reality we have superimposed on कर्म because of ignorance is the cause of bondage. What should we answer? कर्म is not the cause of bondage, the सत्यत्वम् that we have superimposed on कर्म because of ignorance, अध्यस्त सत्यत्वम् is the cause of bondage, even if ज्ञानम् doesn't destroy कर्म, ज्ञानम् destroys the reality that is superimposed on कर्म. When सत्यत्वम् is negated there is मिथ्यात्वम् which is the nature of कर्म. Therefore मिथ्या कर्म will continue for a ज्ञानि and that मिथ्या कर्म let it continue. As far as सञ्चित and आगामि are concerned, ज्ञानि need not destroy the सत्यत्वम् of the कर्म because, with regard to सञ्चित and आगामि ज्ञानि need not destroy its सत्यत्वम् because when कर्म itself destroyed there is no question of destroying the सत्यत्वम्. In the case of सञ्चित and आगामि, कर्म itself is destroyed, in the case of प्रारब्ध, कर्म सत्यत्वम् is destroyed. The सत्यत्व नाश is more than enough for मुक्ति. Therefore मिथ्या प्रारब्ध and जीवन्मुक्ति can happily coexist for a ज्ञानि, but in the case of अज्ञानि प्रारब्ध and मुक्ति cannot coexist because the प्रारब्ध is with सत्यत्वम् superimposed. Whereas ज्ञानि removes that. I hope you got the point.

So येन कर्मणा शरीरम् आरब्धम्, येन कर्मणा – because of which प्रारब्ध कर्म, शरीरम् आरब्धम् – the body is begun, तत् – that प्रारब्ध कर्म, प्रवृत्त-फलत्वाद् – since it has already started fructification, the example they give is मुक्त इशुवत्, like a released arrow you cannot stop it because once it is released it has to travel according to its momentum and it will fall later. Whereas सञ्चित and आगामि are like the arrows which are in

the quiver itself behind and they are unreleased arrows and therefore there is no question of journey. Therefore मुक्त इशुवत् प्रवृत्त-फलत्वाद् उपभोगेन एव क्षीयते – the प्रारब्ध will end only by experiencing the प्रारब्ध फल in the form of सुखम् and दुःखम् but those experiences also belong not to the ज्ञानि but to the material body alone, ज्ञानि remembers the fourth capsule of वेदान्त which is I am never affected by any event that happens in the material body or in the material world. Therefore उपभोगेन means by experience only क्षीयते – it will go away. Continuing;

अतः यानि अप्रवृत्त-फलानि ज्ञानोत्पत्तेः प्राक् कृतानि ज्ञान-सह-भावीनि च अतीत-अनेक-जन्म-कृतानि च तानि एव सर्वाणि भस्मसात् कुरुते ॥

So conclusion, अतः – therefore. The idea is the word सर्व occurring in the श्लोक should not include all the कर्मस, सर्वपद सङ्कोचः कर्तव्यः, प्रारब्ध should come under the exception list, therefore, यानि अप्रवृत्त-फलानि – all those सञ्चित कर्मस which have not started fructification, अप्रवृत्त-फलानि here represents सञ्चित कर्मस, and those सञ्चित कर्मस are explained here, the description of सञ्चित कर्मस, सञ्चित कर्म includes what all कर्मस, the list is given, ज्ञानोत्पत्तेः प्राक् कृतानि – number one, ज्ञान-सह-भावीनि, अतीत-अनेक-जन्म-कृतानि. In the case of ज्ञानि, this is applicable in the case of ज्ञानि, the word सञ्चित कर्म has got three components. In the case of a ज्ञानि, सञ्चित कर्म contains three components or parts. Number one is अतीत-अनेक-जन्म-कृतानि – all the पुण्यपापम्स of the कर्मस done in all the past जन्मस, they also will come under the list of

सञ्चितम्. Number two is ज्ञान-सह-भावीनि – during the pursuit of ज्ञानयोग, before gaining ज्ञानम् during the pursuit of ज्ञानयोग श्रवणमनननिदिध्यासनम्, it might have taken five years, ten years, fifteen years, therefore ज्ञान-सह-भावीनि means all the कर्मस done during the ज्ञानयोग अभ्यास काल कृत कर्मणि is called ज्ञान-सह-भावीनि, they also come under सञ्चित कर्म in the case of a ज्ञानि. This is component number two. The third component is before the start of ज्ञानयोग, suppose he starts ज्ञानयोग in his thirty-first year, for example, thirty-first year what happens to the कर्मस done in the first thirty-one years of the current जन्म, because we have talked about the कर्मस done in all the past जन्मस only, in the first components we have taken the कर्मस of the past जन्मस, in the second component we have taken कर्मस done after ज्ञानयोग, the third component is in the current जन्म whatever कर्मस are done before starting ज्ञानयोग. Therefore ज्ञानोत्पत्तेः प्राक् कृतानि – before the rise of ज्ञानम्, before the start of ज्ञानयोग, that means if it is thirty-one years those कर्मस done. Before coming to ज्ञानयोग in the current जन्म, after coming to ज्ञानयोग in the current जन्म and all the कर्मस of the past, these three components fall within सञ्चित कर्म. So ज्ञानोत्पत्तेः प्राक् कृतानि, ज्ञानोत्पत्तेः प्राक् कृतानि and अतीत-अनेक-जन्म-कृतानि in all the past जन्मस तानि एव सर्वाणि, तानि सर्वाणि means all those सञ्चित कर्मस, and here आगामि is not mentioned. ज्ञान अनन्तरम् whatever कर्मस he will do that we have to supply, because of the चकार, the च includes all the आगामि कर्मस. What is the definition of आगामि कर्म? All the कर्मस the ज्ञानि will do after gaining ज्ञानम् the rest of the life. All of them भरमसात् कुरुते – ज्ञानम्

destroys and एव means only, only सञ्चित कर्म and आगामि कर्म ज्ञानम् will destroy and by saying only something is excluded and that is प्रारब्ध कर्म.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.



ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-37 Continuing:*

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ गीता ४-३७ ॥

In these verses from thirty-five to thirty-seven कृष्ण is talking about ज्ञानफलम् of मोक्ष and मोक्ष has been defined in four different forms we saw, मोह निवृत्तिः, भेद निवृत्तिः, पाप निवृत्तिः and कर्म निवृत्तिः, निवृत्तिः meaning freedom from. And पापम् is also a form of कर्म alone. Therefore पापम् and कर्म need not be separately said but here they are separately said because पापम् is one thing we are afraid of therefore पापम् will have to be specifically mentioned to indicate that one is out of पापम्. And कर्म is also specifically said because if पापम् alone is said, a doubt regarding पुण्यम् will come. Therefore by saying कर्म निवृत्तिः कृष्ण talks about freedom from both पुण्यम् and पापम्. तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमम् साम्यमुपैति ॥ मुण्डकोपनिषत् ३-१-३ ॥ So thus four-fold मोक्ष has been said. And in the thirty-seventh श्लोक while talking about सर्वकर्म निवृत्तिः शङ्कराचार्य added a note that it removes सञ्चित and आगामि, प्रारब्ध it doesn't remove but even if प्रारब्ध is not removed जीवन्मुक्ति can never be obstructed by प्रारब्ध because ज्ञानम् falsifies प्रारब्ध. Falsified प्रारब्ध cannot obstruct जीवन्मुक्ति. Unfalsified प्रारब्ध is the cause of संसार, falsified प्रारब्ध doesn't obstruct जीवन्मुक्ति. Therefore in the case of a ज्ञानि falsified प्रारब्ध and जीवन्मुक्ति coexist. But that it is falsified प्रारब्ध only the ज्ञानि knows, as far as the society is

concerned they don't know the difference between falsified प्रारब्ध and unfalsified प्रारब्ध. Therefore the society thinks that poor ज्ञानि is going through प्रारब्ध. So this additional note in the form of सर्वपद सङ्कोचः शङ्कराचार्य mentions. We have completed the भाष्यम् of thirty-seven. The अन्वय is, हे अर्जुन! यथा समिद्धः अग्निः एधांसि भस्मसात् कुरुते, तथा ज्ञान-अग्निः सर्व-कर्माणि भस्मसात् कुरुते ।

*Verse 04-38 Introduction;*

यतः एवम् अतः —

*Verse 04-38*

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ गीता ४-३८ ॥

यतः एवम् अतः – because of these reasons, since ज्ञानम् removes मोह, भेद, पाप and कर्म, because of the removal of these four by ज्ञानम् therefore the following conclusion, the conclusion being ज्ञानम् is the greatest मङ्गलम् that a person can imagine. Because of these reasons ज्ञानम् is the most auspicious thing which is called पवित्रम् or मङ्गलम्. Thus in the first half of the verse कृष्ण glorifies ज्ञानम्. And thereafter He wants to talk about the साधनs of ज्ञानम् also. Therefore in the श्लोकs thirty-eight to forty ज्ञान स्तुति and ज्ञान साधनानि are talked about.

First I will give you the gist of this verse. In the first half कृष्ण says ज्ञानम् is the greatest मङ्गलम् called पवित्रम् which means purifier and among the purifiers ज्ञानम् is the greatest purifier. We have got several purifiers like गङ्गा स्नानम्,

taking प्रसाद from Lord and offering नमस्कारs to सन्न्यासिs etc., all of them are supposed to be the purifiers, but among them ज्ञानम् alone is the greatest purifier. Because all the other purifiers can remove only पापम्. गङ्गा स्नानम् can only remove पापम् and it cannot remove पुण्यम्, in fact गङ्गा स्नानम् can add to पुण्यम्. All the other परिहार कर्मs, पूजाs etc., they are also पवित्रम् but they can remove only पापम्, no पुण्य कर्म like दानम् or pilgrimage etc., none of them can remove पुण्यम्, they can all remove only पापम्. And not only cannot all the others remove पुण्यम्, they cannot remove ignorance also. So all the मङ्गल कर्मs of the world, all the मङ्गल द्रव्यम्s of the world they can remove one impurity among the three impurities – पापम्, पुण्यम् and आत्म अज्ञानम्. These three are the impurities and other than ज्ञानम् any blessed साधन you do, it can remove only one of the three, i.e., पापम् impurity alone. कुरुते गङ्गासागरगमनं व्रतपरिपालनमथवा दानम् । ज्ञानविहिनः सर्वमतेन मुक्तिं न भजति जन्मशतेन ॥ भजगोविन्दम् १७ ॥ other than ज्ञानम् any मङ्गलम् you do they all can remove only one of the three, i.e., पापम् impurity alone. ज्ञानम् is the only मङ्गल which can remove all three impurities in one shot. It destroys पापम्, पुण्यम् and आत्म अज्ञानम्. Therefore अर्जुन, ज्ञानम् is a matchless मङ्गल द्रव्यम्. This is ज्ञान स्तुति in the first half. And in second half कृष्ण wants to talk about साधन, He mentions two साधनs which will help indirectly and those two साधनs are कर्मयोग and अष्टाङ्गयोग, which will indirectly help. कर्मयोग will help acquiring three qualifications विवेक, वैराग्यम् and मुमुक्षुत्वम्; समाधि योग or अष्टाङ्गयोग will help in acquiring शमादि षट्क सम्पत्तिः. In

शमादि षट्क सम्पत्तिः also the last one. शमादि षट्क सम्पत्तिs are शम, दम, उपरम, तितिक्षा, श्रद्धा, समाधानम् or चित्त एकाग्रता. अष्टाङ्गयोग will help in general and चित्त एकाग्रता in particular. Therefore give sufficient importance to कर्मयोग and अष्टाङ्गयोग which शङ्कराचार्य names as समाधि योग. These are the two साधनs. How will they help? They won't give ज्ञानम्, they won't give मोक्ष, they will give साधन चतुष्टय सम्पत्ति. कर्मयोग and समाधि योग will neither give ज्ञानम् nor will they give मोक्ष but they will give साधन चतुष्टय सम्पत्ति which is the prerequisite for ज्ञानम् and मोक्ष. This is the gist of the श्लोक. Now we will read the भाष्यम्.

**न हि ज्ञानेन सदृशं तुल्यं पवित्रं पावनं शुद्धिकरम् इह विद्यते ।**

**न हि ज्ञानेन सदृशम्**, the word **सदृशम्** is in the मूलम्, is equal to **तुल्यम्** which means equal to or a substitute for. In what respect? **पवित्रम्** is in the मूलम्, is equal to **पावनम्** is equal to **शुद्धिकरम्**. When we talk about the purifier we should remember one is the purifier of this स्थूल शरीरम् and the other is the purifier of the सूक्ष्म शरीरम्. And in this context we are not discussing the topic of purifying the स्थूल शरीरम्, which bathing soap is matchless, lux or sandalwood or pears we are not talking about स्थूल शरीर शुद्धिकरम्, here we are dealing with सूक्ष्म शरीर शुद्धिकरम्, गङ्गा स्नानम् is primarily सूक्ष्म शरीर, भगवन्नाम will be made, सत्सङ्ग, दानम् they are all called पवित्रम् from the standpoint of सूक्ष्म शरीर शुद्धि. Here also you should remember that. So **शुद्धिकरम्** सूक्ष्म शरीरस्य **इह न विद्यते** – is not there in the world. Therefore the final

meaning is there is no purifier other than ज्ञानम् which is as great as ज्ञानम्. This is the first half. Continuing;

तद् ज्ञानं स्वयम् एव योग-संसिद्धः योगेन कर्मयोगेन समाधि-  
योगेन च संसिद्धः संस्कृतः योग्यताम् आपन्नः सन् मुमुक्षुः  
कालेन महता आत्मनि विन्दति लभते इति अर्थः ॥ ४-३८ ॥

तद् is in the मूलम्, is equal to ज्ञानम्, and that knowledge which means that greatest purifier knowledge, that matchless knowledge, स्वयम् एव – by oneself, by one's own effort of ज्ञानयोग later, योग-संसिद्धः should be connected with मुमुक्षुः coming later, योग-संसिद्धः मुमुक्षुः – a spiritual seeker who has accomplished the qualification through योग. शङ्कराचार्य himself will define the word संसिद्धः later. योग-संसिद्धः is in the मूलम्, it is a compound word, शङ्कराचार्य takes it as तृतीया तत्पुरुष, योगेन संसिद्धः योग-संसिद्धः. Purified through योग, qualified through योग. What do you mean by the word योग? It is a generic word. Therefore शङ्कराचार्य says here the word योग means कर्मयोगेन समाधि-योगेन च. कर्मयोग means कर्मयोग, you know and I have given a formula also, RIDE is कर्मयोग. If you remember fine or else doesn't matter. You know कर्मयोग. Then समाधि-योगेन च. समाधि योग is a word that शङ्कराचार्य generally uses for the अष्टाङ्गयोग of पतञ्जलि, because अष्टाङ्गयोग is acceptable to वेदान्त for getting साधन चतुष्टय सम्पत्ति. अष्टाङ्गयोग of पतञ्जलि is acceptable. We don't accept two things. The पतञ्जलि योग has got a philosophy of its own, that philosophy we don't accept because that philosophy talks about plurality of आत्मा and reality of the world. The second part we don't accept is,

अष्टाङ्गयोग culminating in समाधि, and समाधि as a means of knowledge we don't accept. The philosophy part we reject, and समाधि as a means of knowledge also we reject. Then which part do we accept? अष्टाङ्गयोग as a means of साधन चतुष्टय सम्पत्ति, to be more precise a means of शमादि षट्क सम्पत्ति, to be still more precise, a means of समाधानम् part of शमादि षट्क सम्पत्ति. For that अष्टाङ्गयोग is useful. Therefore शङ्कराचार्य says कर्मयोगेन अष्टाङ्गयोगेन च संसिद्धः, संसिद्धः is in the मूलम्, is equal to संस्कृतः, संस्कृतः means refined. And संस्कृतः means योग्यताम् आपन्नः, योग्यताम् आपन्नः means having accomplished योग्यता, योग्यता means eligibility, in our साधन चतुष्टय सम्पत्ति. So thus follow कर्मयोग, follow अष्टाङ्गयोग, acquire साधन चतुष्टय सम्पत्ति, thereafter follow ज्ञानयोग, acquire ज्ञानम् and be free. This is the teaching. That is said here. योग्यताम् आपन्नः – the eligible, this eligible मुमुक्षुः महता कालेन – in due course of time, कालेन is there in the मूलम्, शङ्कराचार्य adds महता कालेन – by the long practice of ज्ञानयोग. And why is ज्ञानयोग practice long? Because श्रवणम् is required, *consistent and systematic study for a length of time*, then मननम् *another length of time* and then निदिध्यासनम् *another length of time*, adding all the three महता कालेन – in due course of time, आत्मनि विन्दति, आत्मनि शङ्कराचार्य doesn't comment, here we should note आत्मनि means बुद्धौ – in the qualified mind, in the refined mind, in the cultured mind, in the polished mind, in the fine mind, in the subtle mind. Not सत्त्विदानन्द आत्मा. विन्दति is in the मूलम्, is equal to लभते, लभते means attains. Attains is the verb which has come much later, we would have forgotten the subject of

the sentence. **मुमुक्षुः लभते**, what is the object of attainment? **ज्ञानम् लभते**. Therefore **मुमुक्षुः ज्ञानम् आत्मनि लभते** – a spiritual seeker attains knowledge in the qualified mind after acquiring the qualification through **कर्मयोग** and **अष्टाङ्गयोग**.

And I want to make an aside and important note. Here **शङ्कराचार्य** clearly presents **अष्टाङ्गयोग** as a practice before acquiring **साधन चतुष्टय सम्पत्ति** and as a means **वित्त एकाग्रता** only. **शङ्कराचार्य** talks about **अष्टाङ्गयोग** only as means of **वित्त एकाग्रता** before coming to **ज्ञानयोग**. But unfortunately many people in due course of time have changed the position of **अष्टाङ्गयोग**. The position of **अष्टाङ्गयोग** is **वित्त एकाग्रता** before coming to **वेदान्त श्रवणम्**. But many people have switched the position and now at the present time **अष्टाङ्गयोग** is connected with **निदिध्यासनम्** by most of the people. And what they say is after **श्रवणम्** and **मननम्**, in the name of **निदिध्यासनम्** they talk about **अष्टाङ्गयोग**. And they bring **समाधि अभ्यास** as a part of **निदिध्यासनम्**, and not only have they brought **अष्टाङ्गयोग** as a part of **निदिध्यासनम्**, they emphasize practice of **निर्विकल्पक समाधि** as a part of **निदिध्यासनम्**. They have changed the position and they have connected with **निदिध्यासनम्** and they prescribe **समाधि** as a practice after *Vedantic* study. Not only do they prescribe **समाधि**, as a practice, as **निदिध्यासनम्** and they take it as a means of mystic experience which will validate **अहम् ब्रह्म अस्मि ज्ञानम्**. Thus **अष्टाङ्गयोग** has been placed in the position of **निदिध्यासनम्** and they prescribe **समाधि** as a compulsory exercise and they say **समाधि** is required, **श्रवणम्** gives only **परोक्ष ज्ञानम्**, **श्रवणम्** gives only book knowledge,

after श्रवणम् you should go to अष्टाङ्गयोग, in अष्टाङ्गयोग you should go to समाधि, समाधि will give mystic experience, mystic experience is अपरोक्ष ज्ञानम् and अपरोक्ष ज्ञानम् alone will give liberation. Thus unfortunately समाधि has been connected with mystic experience and अद्वैत साक्षात्कार. Not only has समाधि been wrongly placed, it has been connected with mystic experience and साक्षात्कार. Really speaking समाधि is neither meant for mystic experience nor for साक्षात्कार; it is nothing but an अष्टाङ्गयोग अभ्यास before coming to वेदान्त to get sufficient चित्त एकाग्रता. Thus we find that between शङ्कराचार्य's time and our time the अष्टाङ्गयोग's role and its position have been shifted by many post-शङ्कराचार्य people. Therefore we should remember समाधि is not required for साक्षात्कार and निदिध्यासनम् in our language is only changing the mindset from triangular format to binary format and it has nothing to do with समाधि, it is practice of mindset conversion from triangular to binary format. This is an aside note we have to note. The अन्वय is, इह ज्ञानेन सदृशम् पवित्रम् न विद्यते । योग-संसिद्धः तत् (ज्ञानं) स्वयं कालेन आत्मनि विन्दति । Continuing;

*Verse 04-39 Introduction;*

**येन एकान्तेन ज्ञान-प्राप्तिः भवति स उपायः उपदिश्यते —**

In the previous श्लोक two साधनs were prescribed कर्मयोग and अष्टाङ्गयोग. And they are called only indirect साधनs, they are not going to directly lead to ज्ञानम् and मोक्ष. That is why I said even if a person sits in समाधि for one million जन्मs, समाधि itself will not give knowledge because it is not a



प्रमाणम् for knowledge, वेदान्त वाक्यम् alone is the प्रमाणम् for knowledge, that महावाक्य प्रमाणम् alone can give अपरोक्ष ज्ञानम् is our thesis. And therefore कर्म and अष्टाङ्गयोग both are indirect or remote साधनs only. Therefore such a साधक may get or may not get मोक्ष. A person can have all साधन चतुष्टय सम्पत्ति but that doesn't guarantee मोक्ष. साधन चतुष्टय सम्पत्ति does not guarantee मोक्ष. If मोक्ष is to be guaranteed ज्ञानम् is required. Therefore what is the direct साधन which will guarantee मोक्ष? कृष्ण wants to discuss. Thirty-eighth श्लोक talks about indirect साधनs which will not guarantee मोक्ष, the thirty-ninth श्लोक talks about direct साधन which guarantees ज्ञानम् and मोक्ष. Therefore he says **येन एकान्तेन** – what is the direct and definite साधन, non-failing साधन by which **ज्ञान-प्राप्तिः भवति** – ज्ञानम् is guaranteed. This is the question, what is definite and direct साधन which guarantees **ज्ञान-प्राप्तिः** the attainment of ज्ञानम्. **स उपायः** – that direct and definite साधन, **उपदिश्यते** – is being taught in the following श्लोक. In short, indirect साधन in the previous श्लोक and direct साधन in the following श्लोक. कृष्ण wants to mention three of them.

### Verse 04-39

**श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।**

**ज्ञानं लब्ध्वा परं शान्तिमचिरेणाधिगच्छति ॥ गीता ४-३९ ॥**

I will give you the gist of the श्लोक. The primary definite and direct साधन is वेदान्त श्रवणम्, वेदान्त श्रवणम् alone is अपरोक्ष ज्ञान साधनम्, this must be crystal clear. In पञ्चदशी विद्यारण्य repeatedly says सर्वत्रैव महावाक्यविचारात्त्वपरोक्षधीः ॥

पञ्चदशी ७-६९ ॥ महावाक्य श्रवणम् alone is the primary definite and direct means of ज्ञानम्. And this श्रवणम् has three important components or catalysts as it were which will make श्रवणम् efficacious. That वेदान्त श्रवणम् word is not used here, कृष्ण doesn't mention that because in the thirty-fourth श्लोक तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवया । उपदेक्ष्यन्ति has been said. Therefore वेदान्त श्रवणम् we have to add with three components which will make श्रवणम् efficacious and fruitful. What are those components?

1) संयतेन्द्रियत्वम् – संयत-इन्द्रियः means withdrawn sense organs and mind, unpreoccupied mind. *A preoccupied mind is a shallow mind, it doesn't have any focus.* Therefore we can call it focus or freedom from preoccupation or withdrawn इन्द्रियः. इन्द्रियः here means both बाह्य इन्द्रियस as well as the अन्तरिन्द्रियम्s. In short, *during श्रवणम् I will be dead to the rest of the world.* They tell the story of जनक wherein when the report came that the whole place was burning, all the other students ran in the middle of the class and जनक alone was sitting. So that is component number one.

2) The second one is तत्परत्वम् – total commitment born out of the value for this ज्ञानम्. Commitment is directly proportional to the value that I give. मोक्ष must be of the greatest value by which we mean *I am ready to renounce everything for the sake of मोक्ष.* Whether we actually renounce or not, mental preparedness to renounce everything for ज्ञानम् is called तत्परत्वम्, तीव्र मुमुक्षुत्वम्. So mental preparedness to renounce everything. ब्रह्मलोक तृणीकार is the word they use, ब्रह्मलोक

should appear for a मुमुक्षु as a valueless dry blade of grass in comparison to ज्ञानम्. शङ्कराचार्य goes one step further and says ब्रह्मलोक must appear like काकविष्ट which means crow's dropping. All the so-called valuable things should appear for me as a crow's dropping and that is called तत्परत्वम् with regard to ज्ञानम्. This is component number two. Focus and commitment.

3) Number three is श्रद्धा. श्रद्धा means treating वेदान्त as the sixth sense organ, primary source of knowledge. Therefore whatever I receive from वेदान्त doesn't require any more corroboration, any more validation through a mystic experience. It is अपरोक्ष ज्ञानम्, understanding itself is अपरोक्ष ज्ञानम् and it is final knowledge. Understanding is not penultimate knowledge requiring a mystic experience for corroboration. And since I receive the understanding as the final knowledge I treat the message as fact. Treating the understanding as the final knowledge is treating the message as fact. Treating the message as fact is अहम् सत्यम् जगत् मिथ्या is a fact. And if अहम् सत्यम् जगत् मिथ्या is a fact, I am ready for entering into binary format. Only with श्रद्धा we can implement binary format. श्रद्धा in कर्मकाण्ड is required for implementing triangular format, because without कर्मकाण्ड भगवान् doesn't exist. Without श्रद्धा in कर्मकाण्ड triangular format is not possible, without श्रद्धा in ज्ञानकाण्ड binary format implementation is not possible. Therefore one has to switch over the श्रद्धा from कर्मकाण्ड to ज्ञानकाण्ड, which means अहम् सत्यम् is a fact, therefore I am willing to take a decision and resolve to implement binary format. Therefore श्रद्धा in

ज्ञानकाण्ड is important otherwise we will always have hesitation to enter binary format.

Therefore what are the three components? Focus, commitment and treating वेदान्त as a sense organ or a primary source of knowledge. Definition of श्रद्धा is treating वेदान्त as a primary source of knowledge, therefore it doesn't require any other corroboration. These are the three components. And then in the second half कृष्ण says if a person gains this knowledge by संयतेन्द्रियत्वम्, तत्परत्वम् and श्रद्धा then that ज्ञानम् alone is fruitful knowledge because binary format alone is the ultimate solution to all the problems of life. Therefore कृष्ण says परा शान्ति – the peace that passeth all understanding, that ultimate peace is possible only through binary format. Triangular format is entering into ICU and coming out and again after a few days again entering into ICU and coming out. It is in and out of hospital and this alone is the permanent cure. Now we will read the भाष्यम्.

**श्रद्धावान् श्रद्धालुः लभते ज्ञानम् । श्रद्धालुत्वे अपि भवति कश्चिद् मन्द-प्रस्थानः, अत आह — तत्-परः, गुरुपासनादौ अभियुक्तः ज्ञान-लब्धि-उपाये ।**

श्रद्धावान् is in the मूलम्, is equal to श्रद्धालुः – the one who is endowed with श्रद्धा. शङ्कराचार्य doesn't translate, he assumes we know. As I said three things, वेदान्त as the sixth sense organ, उपजीव्य प्रमाण स्वतः प्रामाण्य ज्ञानम्. And that person लभते ज्ञानम् – will definitely attain ज्ञानम्. Therefore it is primary qualification one. Then the next one is श्रद्धालुत्वे अपि – even if a person has got श्रद्धा in the वेद, this is true for

most of the traditional *Vedantic* students because we all have accepted भगवान् as a fact even though भगवान् doesn't have any proof other than शास्त्रम्. प्रत्यक्ष प्रमाणम् doesn't prove भगवान्, अनुमान प्रमाणम् doesn't prove भगवान्, modern science doesn't prove भगवान्, any amount of reasoning doesn't prove भगवान्, even though भगवान् doesn't have any other proof, the only proof is वेद प्रमाणम्, and we accept भगवान् not as an information or opinion, for us भगवान् is an intense fact, why, because of only thing we have got which is श्रद्धा in the वेदs. And because of वेद श्रद्धा, भगवान् is a fact for me and therefore when I come to वेदान्त I don't have to develop श्रद्धा because I already have श्रद्धा, भगवान् is a fact for me. Since भगवान् is a fact for me I already have वेद श्रद्धा, when I come to वेदान्त what I have to do is shift the श्रद्धा from कर्मकाण्ड to ज्ञानकाण्ड and as much fact is भगवान्, so much clear a fact is अहम् ब्रह्म अस्मि which doesn't require any further proof, and just as भगवान् doesn't have any proof, अहम् ब्रह्म अस्मि doesn't have any other proof, even mystic experience, even समाधि is not a proof because योग people went to समाधि and for योग philosophers समाधि did not prove अद्वैतम्. For योग people समाधि proved द्वैतम् only because योग philosophers are all द्वैत philosophers. If for योग philosophers समाधि did not prove अद्वैतम् how can I ever prove अद्वैतम् by practicing समाधि? Therefore nothing can prove अद्वैतम्, अद्वैतम् is a fact based on वेद प्रमाण and that प्रमाणम् alone, since I have got श्रद्धा in वेद अन्त as much as in वेदपूर्व, for me I don't require any other proof, I don't require any mystic experience and I don't require

any समाधि; अहम् ब्रह्म अस्मि based on महावाक्य विचार is a fact.  
Therefore I am ready to implement binary format.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय  
पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-39 Continuing:*

**श्रद्धावान् श्रद्धालुः लभते ज्ञानम् । श्रद्धालुत्वे अपि भवति कश्चिद्  
मन्द-प्रस्थानः । अत आह — तत्-परः, गुरुपासनादौ अभियुक्तः  
ज्ञान-लाब्धि-उपाये ।**

In this thirty-ninth verse Lord कृष्ण is talking about ज्ञान साधनम् and ज्ञान फलम्, ज्ञान साधनम् consisting of three-fold disciplines, viz., संयतेन्द्रियत्वम्, तत्परत्वम् and श्रद्धा. श्रद्धा meaning proper attitude towards शास्त्र as primary प्रमाणम्, तत्परत्वम् is commitment to the pursuit of श्रवणम् etc., and संयतेन्द्रियत्वम् means निवृत्तिः or withdrawal of the mind and sense organs from external distraction. Now those three are mentioned, भाष्यकार first commented upon the word श्रद्धावान्, श्रद्धावान् is equal to श्रद्धालुः – endowed with श्रद्धा. लभते ज्ञानम् – he alone will attain अपरोक्ष ज्ञानम्. श्रद्धालुत्वे अपि – mere श्रद्धा is not enough because there are people with lot of श्रद्धा but commitment is not proportional, therefore he says श्रद्धालुत्वे अपि – even if श्रद्धा is there, कश्चिद् भवति – there may be a person, मन्द-प्रस्थानः – who is sluggish in his movement. प्रस्थानः means course of action, मन्द means dull; the one who is dull in his course of action required with regard to श्रवणम् मननम् etc., he may postpone we will do it next year, may be Tamil New year, thus he may attend one class and skip three classes, all of them makes him sluggish. They use the expression slowcoach, a passenger train. मन्द-प्रस्थानः means a slowcoach. Therefore श्रद्धा is not enough, one should be

committed also. श्रद्धालुत्वे कश्चिद् मन्द-प्रस्थानः भवति. After मन्द-प्रस्थानः we have to put a full stop. अतः आह – therefore Lord कृष्ण is adding the following discipline. After अतः आह we have to put a dash. The next discipline is तत्-परः – he must be committed to the pursuit of knowledge also. तत्-परः means ज्ञान-परः, whatever is required for ज्ञानम् he must have that, and शङ्कराचार्य himself explains, गुरु-उपासनादौ अभियुक्तः, अभियुक्तः means committed, involved, active, in गुरु-उपासनादौ – in the worship of गुरु and also fulfilling the commandments of the गुरु, the main commandment of the गुरु will be always *consistent and systematic study of Vedantic scriptures*, this is the main commandment of the आचार्य, in fulfilling that in the worship, in the obedience etc., अभियुक्तः – he is committed. In विवेकचूडामणि there is a very beautiful expression for a शिष्य – यथोक्तकारि. It is a very beautiful word every student must note. यथोक्तकारि means what the गुरु asks the disciple to do he just simply does that. With श्रद्धा, without questioning too much. That यथोक्तकारित्वम् is said here as गुरु-उपासनादौ. And when शङ्कराचार्य writes that he has the previous श्लोक in mind, तत् विद्धि प्रणिपातेन परिप्रश्नेन सेवाया, that सेवा is indicated here. And गुरु-उपासन-आदौ is there, that is also important. आदि means etc. Mere सेवा is not enough, it should be followed by परिप्रश्न etc. And all of them are important because ज्ञान-लब्धि-उपाये – they are all means for attaining ज्ञानम्. The word ज्ञान-लब्धि-उपाये is an adjective for गुरु-उपासनादौ. The order must be तत्-परः is equal to ज्ञान-लब्धि-उपाये गुरुपासनादौ अभियुक्तः. This is the second discipline. Then what is the third one? We will read.



‘श्रद्धावान् तत्परः अपि अजितेन्द्रियः स्याद्’ इति अतः आह —  
 संयतेन्द्रियः, संयतानि विषयेभ्यो निवर्तितानि यस्य इन्द्रियाणि  
 स संयतेन्द्रियः ।

So here कृष्ण says these two qualifications are not enough, श्रद्धावान् तत्परः अपि – suppose there is a person who has got श्रद्धा in the शास्त्रम् and he has commitment also and he obeys the commandment of the teacher also, decides to do श्रवणम् also, comes to the class also, and sits in the class also, but the mind and the sense organs are running all over because of PORT problem, because of that if the mind is preoccupied and the sense organs are wandering then तत्परत्वम् and श्रद्धा both will become useless. Therefore कृष्ण says श्रद्धावान् and that शङ्कराचार्य explains श्रद्धावान् तत्परः अपि – even a faithful committed student अजितेन्द्रियः स्याद् – may be indisciplined sensorially, he might be lacking the qualification of दमः which is one of the most important qualification. इति अतः – since such a possibility is there, आह भगवान् – भगवान् adds the following discipline also. After आह there must be a dash. What does भगवान् say? संयतेन्द्रियः – the student must have attention, not only attention but attention span also is required. Five minutes attention is not sufficient, one hour full of sixty minutes the focused attention must be there. He should not be at tension, but he should have attention. That is called संयतेन्द्रियः, it is a बहुव्रीहि समास संयतानि इन्द्रियाणि यस्य सः – the one whose sense organs are restrained. And what do you mean by restrained? शङ्कराचार्य himself comments विषयेभ्यः निवर्तितानि – they are withheld or withdrawn from the external sense objects, except the शब्द of the गुरु nothing else exists for

this student. So संयतानि is equal to विषयेभ्यः निवर्तितानि. सः संयतेन्द्रियः. This is the third important discipline. Continuing; यः एवं-भूतः श्रद्धावान् तत्-परः संयतेन्द्रियः च, सः अवश्यं ज्ञानं लभते ।

यः एवं-भूतः – a person who has got all these three disciplines – श्रद्धा, तत्परत्व, संयतेन्द्रियत्वानि, so एवं-भूतः, and therefore who is श्रद्धावान् तत्-परः संयतेन्द्रियः च, that च indicates all these three are equally important, one should not ask whether any two are enough, I am ready to have eighty percent मोक्ष enough for me, there is no question of two qualifications with eighty percent मोक्ष, it is not government SC/ST cases, all the three are important, therefore च, the one who has all the three सः – such a person अवश्यं ज्ञानं लभते – definitely and as I said in the last class helplessly even if he doesn't want ज्ञानम्, he will get it, because that is the law. दयानन्द स्वामिजि says when the eyes are there, functioning eye, and the mind is there behind the eyes and an object is in front of the eyes, the perception of the object doesn't depend upon the will. Very important thing. Eyes are open, mind is behind and in front I see a big clock there on the wall, imagine I am looking at that clock, eyes are there, mind is behind and clock is in front and my will has no role to play, the perception takes place but that perception doesn't dependent on the will. Similarly mind with श्रद्धा is there, and the ears are exposed to the teaching, there is no willpower involved, neither गुरु's will is required nor is शिष्य's will required. प्रमाता and प्रमाणम् come together, प्रमेय ज्ञानम् where is the choice. अनन्यप्रोक्ते

गतिरत्र नास्ति ॥ कठोपनिषत् १-२-८ ॥ Therefore शङ्कराचार्य writes अवश्यं लभते. And if the ज्ञानम् doesn't take place, that requires explanation. It is simply impossible. ज्ञानम् will take place. Continuing;

प्रणिपातादिः तु बाह्यः अनैकान्तिकः अपि भवति, मायावित्वादि-सम्भवाद्, न तु तत् श्रद्धावत्वादौ इति एकान्ततः ज्ञान-लब्धि-उपायः ।

Here शङ्कराचार्य makes an aside interesting point. Previously in the thirty-fourth श्लोक तत् विद्धि प्रणिपातेन परिप्रश्नेन, कृष्ण had already mentioned three साधनs – प्रणिपातः, i.e., नमस्कारः; परिप्रश्नः – asking for knowledge, सेवा – service to the teacher. Thus प्रणिपातः परिप्रश्नः सेवा three साधनs were prescribed before, now in this thirty-ninth श्लोक, three साधनs are mentioned, श्रद्धा, तत्परत्वम् and संयतेन्द्रियत्वम्. साधन त्रयम् in the thirty-fourth श्लोक, साधन त्रयम् in the thirty-ninth श्लोक. What is the difference between the previous three साधनs and the current three साधनs?

शङ्कराचार्य says with regard to the previous three a person can practice all of them mechanically also without involvement. प्रणिपात, साष्टाङ्ग नमस्कार can be done without any mind or heart. When we go to temple, often we do नमस्कार, at that time do you remember भगवान् or our family. Therefore we do often नमस्कार as a hypocrite without heart behind the नमस्कार. Therefore शङ्कराचार्य says मायावित्त्वम् is possible there. मायावित्त्वम् means mechanical practice without the involvement of the heart. And therefore, those three may lead to knowledge or may not lead to knowledge also,

because it can be mechanical or insincere whereas the current three साधनs cannot be mechanical, either you are sincere or you don't have them, mechanicalness is not possible there. Therefore he says प्रणिपातादिः तु बाह्यः – the previous three साधनs mentioned in the thirty-fourth श्लोक like प्रणिपात etc., are बाह्यः they are mere physical disciplines. सेवा is a physical discipline, परिप्रश्न is a verbal discipline, all these three disciplines one can follow without having the heart behind it, just as people chant विष्णु सहस्रनाम because they know it by heart. In fact often I wonder whether knowing a prayer by heart is good or bad I have a doubt. What happens is once I know any prayer by heart, the tongue can happily chant that without the requirement of our heart or mind. In fact many people cooking they do that, cleaning the room they do that, therefore it is possible to do them without our heart behind. Therefore he calls it बाह्यः – may be mechanical, अनैकान्तिकः अपि भवति – therefore the fruit is also indefinite. अनैकान्तिकः means indefinite, of doubtful efficacy, mechanical practices are of doubtful efficacy, they are indefinite. अनैकान्तिकः is a word borrowed from तर्क शास्त्र. अपि भवति – it is possible, why, because मायावित्वादि-सम्भवाद्, मायावित्त्वम् means mechanicalness. Literally it means hypocrisy. Hypocrisy is possible, mechanicalness is possible without the heart behind it. तत् श्रद्धावत्त्वादौ न सम्भवति – but that is not possible in the case of the current three साधनs श्रद्धा, तत्परत्वम् and संयतेन्द्रियत्वम्, because all those three disciplines belong to साक्षात् mind itself, they are not belonging to the body, therefore तत्, तत् means मायावित्वादि, that mechanicalness or

hypocrisy, न सम्भवति – not possible, श्रद्धावत्त्वादौ with regard to the current three साधनs. इति हेत्वर्थे इति, therefore एकान्ततः ज्ञान-लब्धि-उपायः – the current three disciplines are definite means to knowledge, the previous three disciplines may or may not lead to knowledge, but the current three disciplines will definitely lead to knowledge. एकान्ततः means definitely, doubtlessly. This is the greatness of the current three disciplines. Now शङ्कराचार्य goes to the second half of the श्लोक. We will read.

किं पुनः ज्ञान-लाभात् स्याद्? इति उच्यते —

An introduction to the second half. Ok, somehow I have got the knowledge also among so many other things. So what? ज्ञान-लाभात् किं स्याद्? – what will happen, what blessed thing will happen if I get that knowledge. इति उच्यते – that is said here in the second half.

ज्ञानं लब्ध्वा परं मोक्षाख्यां शान्तिम् उपरतिम् अचिरेण क्षिप्रम् एव अधिगच्छति ।

ज्ञानं लब्ध्वा is in the मूलम्, after attaining ज्ञानम्. When we say ज्ञानम् it means अपरोक्ष ज्ञानम्, अपरोक्ष ज्ञानम् means अहम् सत्यम् जगत् मिथ्या इति अपरोक्ष ज्ञानम्, and that is अपरोक्ष ज्ञानम् means अहम् सत्यम् जगत् मिथ्या is a fact for me, it is not the opinion of the उपनिषत्, it is not the opinion of the आचार्यs, अहम् सत्यम् जगत् मिथ्या is a fact for me and that means I am ready to shift from triangular format to binary format, मिथ्या जगत् cannot touch me. Therefore I was free, I am free and I will be free, I am not even a साधक of मोक्ष, I am not even a मुमुक्षु, I am मुक्तः. This freedom I am able to claim.

Claiming the freedom as an obtaining fact is the fulfillment called मोक्ष. Therefore he says ज्ञानं लब्ध्वा binary format गत्वा, परं मोक्षाख्यां शान्तिम् – the highest शान्ति known as मोक्ष, which means I was, I am and I ever will be free. And when I use the word ‘I’, don’t take it to mean the body and mind but I, the साक्षि चैतन्यम्, was and is and will be free. What about the mind? अनात्मा has got its own situations, which gives me a nice entertainment. Handling the mind is one of the beautiful entertainments not connected with my मोक्ष. Remember the fifth capsule, by remembering my nature, I convert life into an entertainment, handling the mind itself is a part of the entertainment, but by forgetting my nature I convert life into महाभारम्, MBBS. So मोक्षाख्यां शान्तिम्, शान्तिम् is in the मूलम्, is equal to उपरतिम्, उपरति means quietude, tranquility, peace, अचिरेण is in the मूलम्, is equal to क्षिप्रम्, it means before long or in due course, because shifting from triangular format to binary format which is called निदिध्यासनम् is a time consuming affair, because triangular format is a विपरीत भावना which is very habitual to us and getting over the विपरीत भावना or habitual triangular format will require long निदिध्यासनम्, कृष्ण wants to accommodate that निदिध्यासनम् time, therefore अचिरेण before long, अधिगच्छति – one attains मोक्ष.

‘सम्यग्-दर्शनात् क्षिप्रम् मोक्षः भवति’ इति सर्व-शास्त्र-न्याय-प्रसिद्धः सुनिश्चितः अर्थः ॥

So the conclusion is very important. What is the conclusion of this श्लोक? This is the message. Why I say important message is that often the question comes, is

भगवद्गीता dealing with कर्म or भक्ति or ज्ञानम् or योग? This question often comes. And कृष्ण and शङ्कराचार्य make it clear that ज्ञानम् alone is the तात्पर्यम् of the गीता, the other three are discussed but not as the तात्पर्यम्, but as a stepping stone or as a means but the तात्पर्यम् of the गीता is अहम् नित्य मुक्तम् ब्रह्म अस्मि. He says सम्यग्-दर्शनात् – through right knowledge क्षिप्रम् मोक्षः भवति – ‘मोक्ष will come’ or take place, क्षिप्रम् – before long, which means जीवन् एव, you don’t have to die and go through शुक्ल गति and reach वैकुण्ठ, those things are not required. क्षिप्रम् means जीवन् एव अस्मिन् जन्मनि एव, मोक्षः भवति – मोक्ष is possible, इति – this message, सर्व-शास्त्र-न्याय-प्रसिद्धः – is well-known, well declared in all the शास्त्रs श्रुति, स्मृति पुराण इतिहास ग्रन्थेषु प्रसिद्धः. And not only is it well proven in all the शास्त्रs, न्याय प्रसिद्धः – it is logical also. It is logically established also. What is the logic? शङ्कराचार्य assumes the logic is simple. Any problem caused by ignorance will be solved by knowledge. This is the logic. And mere knowledge, no action is required. What is the example? If in a dark room because of darkness I am hitting against the wall, table, desk and chair, and getting bumps all over, those bumps are caused by only one problem, that is darkness. What is the cure for that? Switch on the light and I will not bump. A problem caused by darkness can be removed by light alone. संसार is bumping my head because of lack of light, संसार is bumping my head against everything because of lack of light, वेदान्त says switch on the lights, there are no more bumps. This is वेदान्त. And we refuse to do that and continue walking, hit against the son, daughter, grandchild, neighbor all over,

anyway I get lost in this topic. Now let us come to this, सर्व-शास्त्र-न्याय-प्रसिद्धः. Therefore only सुनिश्चितः – well confirmed, well ascertained अर्थः means message. The message is that knowledge gives liberation, there is no doubt about it. The अन्वय is, श्रद्धावान्, तत्परः, संयत-इन्द्रियः ज्ञानम् लभते । ज्ञानम् लब्ध्वा पराम् शान्तिम् अचिरेण अधिगच्छति । अचिरेण indeclinable which means in due course, within the current life itself. Continuing;

*Verse 04-40 Introduction;*

**अत्र संशयः न कर्तव्यः । पापिष्ठः हि संशयः । कथम्? उच्यते —**

So introducing the next verse शङ्कराचार्य says **अत्र संशयः न कर्तव्यः** – with regard to the central message of the गीता, with regard to this central message of भगवान् कृष्ण; if it comes from any local person we can always doubt because hidden agenda may be there whereas भगवान्, as शङ्कराचार्य says in कठोपनिषत्, मातृपितृसहस्रेभ्योऽपि हितैषिणा the one who is our well-wisher superior to thousands of fathers and mothers put together, how many good wishes they have, superior to that is भगवान्, and when भगवान् gives such a message why should we have any doubt about that. Never entertain any doubt with regard to this message. The message is mere understanding is enough to claim liberation and be free. Nothing else is required. Therefore he says **अत्र**. For **अत्र**, the meaning should be in ‘सम्यग्-दर्शनात् क्षिप्रम् मोक्षः भवति’ sentence is there in the last paragraph that sentence you see, ‘सम्यग्-दर्शनात् क्षिप्रम् मोक्षः भवति’ इति **अत्र** – with regard to this fact, **संशयः न कर्तव्यः** – never entertain any doubt. Why?



**पापिष्ठः हि संशयः** – because doubt is the greatest पापम्, greatest sin. And I have always said that *in Vedantic context the definition of sin is anything that obstructs मोक्ष*. Even if a person has got so much money and business and he has no time for वेदान्त, we say even that money and business is an obstruction, therefore it is a form of पापम् only. If that money helps in वित्तशुद्धि, wonderful, but if that obstructs, money is also पापम्, even a family which obstructs भगवन् मार्ग is a पापम्. That is why for प्रह्लाद, हिरण्यकशिपु is a पापम् only because he took him away from नारायण. That is why हिरण्यकशिपु is called an असुरा even though he is प्रह्लाद's father only. So here sin means obstacle to मोक्ष. The greatest obstacle is doubt. **कथम्?** – how do you say so? Why do you say doubt is the greatest obstacle? **उच्यते** – this श्लोक will give the answer. People have got श्रद्धा in कर्मकाण्ड when कर्मकाण्ड says भगवान् is the savior. When ज्ञानकाण्ड comes and says you don't require any savior the very same people refuse to have श्रद्धा in ज्ञानकाण्ड. ज्ञानकाण्ड is also given by the very same भगवान्. भगवान् himself says ज्ञानकाण्ड is superior to कर्मकाण्ड, सर्व कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ गीता ४-३३ ॥ the faith that we have in कर्मकाण्ड somehow students refuse to have in ज्ञानकाण्ड. कृष्ण says lack of faith in ज्ञानकाण्ड is the greatest obstacle for binary format. The faith that we have in कर्मकाण्ड and we declare भगवान् is the savior, the same intense faith we do not have in ज्ञानकाण्ड. The lack of faith in ज्ञानकाण्ड is an obstacle to binary format. Therefore **पापिष्ठः संशयः** lack of faith in ज्ञानकाण्ड. That is said in this श्लोक.

अज्ञश्चाश्रद्धधानश्च संशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ गीता ४-४० ॥

Here कृष्ण introduces three people and says all these three people will have spiritual failure or spiritual fall in their life. They are

- 1) **अज्ञः** – the one who is ignorant of the Self, आत्म अज्ञानि.
- 2) **अश्रद्धधानः** – one who doesn't have श्रद्धा in the वेद प्रमाणम्, we can say a नास्तिक पुरुषः. And the third one is
- 3) **संशयात्मा** – the one who is आस्तिक and comes to the वेदs and after coming to वेद, he doesn't totally accept the teachings, who has got doubt with regard to the central message. **संशयात्मा** means the one who doubts the teaching of the वेद asking for some other proof. Either he wants a proof through a mystical experience or he wants a proof through modern science. Either way his problem is that he is not willing to accept the central message. That means he is not ready to come to binary format. He is a doubting Thomas. He doubts the message of the वेदs. He says he is an आस्तिक but he refuses to accept the main message of the वेदs.

**विनश्यति** – all these three people will spiritually fall.

Now the question is who will have the greatest fall. All the three will fall. कृष्ण says the third one **संशयात्मा** will have the greatest fall because once I have got a doubting nature, not only will it affect my religious life, not only will it affect my spiritual life, it will affect my worldly life also, because when I

doubt every person in the family also, the neighborhood also, there is a bus standing in front of me and it says it will go to central station, and if he doubts the very nameplate itself! If you say ask somebody standing there, he replies is there any guarantee that what he says is true. You cannot do any blessed thing. Therefore spiritual life, religious life and worldly life will be doomed. That means spiritual life is gone means मोक्ष आनन्द is gone, religious life is gone means स्वर्ग आनन्द is gone, and worldly life is gone means विषयानन्द is gone. For संशयात्मा मोक्ष सुखम्, स्वर्ग सुखम् and विषय सुखम्, all will be gone. So सर्व सुखम् संशयात्मनः न अस्ति. Therefore don't doubt is the message of the गीता. This is the gist of this श्लोक. Now we will read the भाष्यम्.

**अज्ञः च अनात्म-ज्ञः अश्रद्धधानः च संशयात्मा च विनश्यति ।**

**अज्ञः च** means ignorant person. Ignorant of what? That कृष्ण doesn't say, therefore शङ्कराचार्य adds **अनात्मज्ञः** – the one who is ignorant of the आत्मा. Here we are not talking about physics or chemistry ignorance, **अज्ञः** means आत्मज्ञान रहितः, **अनात्मज्ञः** – Self-ignorance. Then **अश्रद्धधानः च** – the one who doesn't have श्रद्धा in the शास्त्र, i.e., a नास्तिक पुरुषः. For this शङ्कराचार्य doesn't give the meaning because it is evident. **संशयात्मा**, for this also शङ्कराचार्य doesn't give the meaning. Here आत्मा means the mind or the nature. **संशयात्मा** means संशय स्वभाव, संशय बुद्धिः, of doubting nature. **विनश्यति** – all these three people will spiritually fall. Now the question is who will have the worst fall. शङ्कराचार्य says,

अज्ञाश्रद्धधानौ यद्यपि विनश्यतः, तथा अपि न तथा यथा संशयात्मा । संशयात्मा तु पापिष्ठः सर्वेषाम् ।

अज्ञ-अश्रद्धधानौ यद्यपि विनश्यतः – no doubt the ignorant one as well as the unfaithful one or the one without श्रद्धा, both of them no doubt will have spiritual fall. यद्यपि तथा अपि – still even though both of them will definitely fall तथा अपि न तथा – still they will not have as bad a fall as the third one. The first two will not have that bad a fall as the third one. Third one is संशयात्मा. So न तथा यथा संशयात्मा – if the first two will have ten feet fall and hundred feet fall, the third one will have thousand feet fall. If the first two might have fractures, the third one will get fractured all over or even death it might be. So तथा न संशयात्मा. संशयात्मा तु सर्वेषाम् पापिष्ठः – संशयात्मा is literally the worst sinner, a person with the worst obstacle for ज्ञानम् and मोक्ष.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अरुमदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-40 Continuing:*

अज्ञाश्रद्धानौ यद्यपि विनश्यतः, तथा अपि न तथा यथा संशयात्मा  
। संशयात्मा तु पापिष्ठः सर्वेषाम् ।

In this fortieth verse of the fourth chapter Lord कृष्ण is talking about the obstacles to मोक्ष which will have to be carefully avoided by a person. The first obstacle is अज्ञानम् itself, the second one is अश्रद्धा, lack of श्रद्धा both in ज्ञानकाण्ड and कर्मकाण्ड अपौरुषेय प्रमाणम्, then the last one is संशय – doubt with regard to all the प्रमाणम्s. Not only doubting अपौरुषेय प्रमाणम् but even पौरुषेय प्रमाण, लौकिक विषय entertaining doubt is संशय. Those who have these three obstacles will certainly perish or will have a spiritual downfall. This is what कृष्ण said in the first line. अज्ञः अश्रद्धानः संशय-आत्मा च विनश्यति. In the first line कृष्ण doesn't say whether the fall of all these three people is a uniform fall or whether there is a gradation in their fall. And that difference is going to be said in the second line only. Therefore शङ्कराचार्य adds a note as a सङ्गति, connection for the first line and the second line, which connection alone we were seeing in the last class. In the second paragraph शङ्कराचार्य says all the three will fall, अज्ञानि will fall because he will not have मोक्ष सुखम्, अश्रद्धावान् will fall because he will not have मोक्ष सुखम् and स्वर्ग सुखम्, संशयात्मा will fall because he will not have मोक्ष सुखम्, स्वर्ग सुखम् and विषय सुखम् also, because सर्व प्रमाणेषु संशयवत्वात्. Therefore the fall of the संशयात्मा will be a worse

fall. That is said in this paragraph which we completed. अज्ञ-अश्रद्धधानौ यद्यपि विनश्यतः – even though अज्ञः and अश्रद्धावान् both of them will have spiritual fall, तथा अपि – still, न तथा यथा संशयात्मा – the fall of अज्ञः and अश्रद्धावान् will not be as bad as the fall of संशयात्मा. Why do we say so? Because संशयात्मा तु पापिष्ठः सर्वेषाम् – if you want have a degree of comparison अज्ञः, अश्रद्धावान् and संशयात्मा,

- अज्ञः will be पापि,
- अज्ञः and अश्रद्धावान् will be पापियान्,
- and अज्ञः, अश्रद्धावान् and संशयात्मा will be पापिष्ठः.

Therefore he says संशयात्मा तु, तु means unlike the previous two this संशयात्मा is सर्वेषाम् – among all these three पापिष्ठः – the worst person. And as I said in the last class in *Vedantic* context the word पापम् means any obstacle to ज्ञानम् and मोक्ष. Even wealth and family if they are obstructing my pursuit of मोक्ष, even that wealth and family from *Vedantic* language is a form of golden shackle, a golden पापम् only. Upto this we saw. Continuing;

कथम्? न अयं साधारणो अपि लोकोऽस्ति । तथा न परः लोकः । न सुखम्, तत्र अपि संशयोपपत्तेः संशयात्मनः संशय-वित्तस्य । तस्मात् संशयो न कर्तव्यः ॥ ४-४० ॥

So शङ्कराचार्य himself asks the question कथम्? – how do you say संशयात्मा is the worst among all these three? What is the reason for that? The answer is given in the second half of the श्लोक. न अयं लोकः is in the मूलम्, अयं is equal to साधारणः अपि, साधारणः means that which is common to all the people.

So **साधारणः लोकः** means लौकिक प्रपञ्चः, लौकिक लोकः. **अपि** – even this common world is, **न अस्ति**, **न** is in the beginning and **अस्ति** is later, is not there for संशयात्मा. The word संशयात्मा will come later, for संशयात्मा even this worldly accomplishments are not possible, because लौकिक प्रमाणम् he will not accept, therefore these worldly accomplishments are not possible. **तथा** is conjunction, moreover, **न परः लोकः** – so the संशयात्मा cannot have any accomplishments belonging to पर लोक like भुवलोक, सुवलोक, जनलोक etc., which can be accomplished by अपौरुषेय प्रमाणम्. The previous ones can be accomplished by पौरुषेय प्रमाणम् – प्रत्यक्ष, अनुमान etc. Now कृष्ण says **पर लोक** is also not possible because he doubts the very existence of वेद प्रमाणम्. If वेद is not accepted, where is the question of अन्य लोक, where is the question of पुण्यम् and where is the question of rituals, all these things, the entire religious life is gone for him. Therefore neither पुण्यम् nor स्वर्ग लोक. Therefore **न परः लोकः** and you have to include मोक्ष is also out of question because when I doubt the वेद प्रमाणम् neither कर्मकाण्ड will I accept nor will I accept the ज्ञानकाण्ड, परम् ब्रह्म I will not accept, निर्गुणम् ब्रह्म I will not accept, where is the question of accepting मोक्ष. **परः लोकः नास्ति** means धर्मः अपि नास्ति, मोक्षः अपि नास्ति. It can be put in this way. **अयं लोकः नास्ति** means अर्थ काम पुरुषार्थ द्वयम् गतम्. And **परः लोकः नास्ति** means धर्म मोक्ष पुरुषार्थ द्वयम् गतम्. That means चतुर्विध पुरुषार्थाः अपि न सन्ति. After **न परः लोकः** you can put a full stop and अस्ति is understood. **तथा परः लोकः न अस्ति**, अस्ति we have to supply and put a full stop.

The third one is **न सुखम्** – since all the four पुरुषार्थs are not there, no **सुखम्** is also possible. अर्थ and काम will bring me लौकिक सुखम्, धर्म will give me पर लोक सुखम्. That is इह लौकिक सुखम् will be given by अर्थ and काम; and धर्म can give स्वर्ग सुखम्. अर्थ and काम will give विषय सुखम् and धर्म will give स्वर्ग सुखम्. मोक्ष will give आत्मा सुखम्. All the three सुखs are not there. Therefore **न सुखम्** indicates त्रिविध सुख अभावः. इह लोक सुख, पर लोक सुख and आत्मा सुख सर्व सुख अभावः. Why? The reason is **तत्र अपि संशय-उपपत्तेः**. **तत्र अपि** means in that सुखम् generated by the four पुरुषार्थs the सुखम् also, **संशय-उपपत्तेः** – he will ask the question really मोक्ष exists or not, he will not accept that. So **तत्र** here means सुखे अपि, त्रिविध सुखे अपि **संशय-उपपत्तेः** – संशय is possible. All these are for **संशयात्मनः** is in the मूलम्, is equal to **संशय-वित्तस्य** – for a person who has got doubt in the mind. The word आत्मा in this compound doesn't refer to सत्त्वदानन्द आत्मा and आत्मा is equal to चित्तम् in this context.

Therefore what is the message of the श्लोक? शङ्कराचार्य says the message is **तस्मात्** – therefore, **संशयः न कर्तव्यः** – never doubt the fundamental message of वेदान्त. When वेदान्त reveals अहम् ब्रह्म अस्मि as an अपौरुषेय उपजीव्य प्रमाणम्, don't try to prove that *Vedantic* message either through modern science or through mystic experience. Either I want proof through mystic experience, therefore I postpone claiming I am मुक्तः. Why do I postpone? Still I have doubt with regard to my मुक्ति and I want to remove that doubt through निर्विकल्पक समाधि and mystic experience. The very attempt towards mystic experience is because of the doubt in वेद



प्रमाणम् And some people don't work for mystic experience, they try to prove it through modern science. Both of them are either because of lack of श्रद्धा or because of संशयः. When I have got श्रद्धा, श्रद्धावान् लभते ज्ञानम्, अहम् ब्रह्म अस्मि, when अपौरुषेय प्रमाणम् reveals why am I waiting to claim I am free here and now. Therefore अश्रद्धा is also dangerous and संशय is more dangerous than अश्रद्धा. The अन्वय is, अज्ञः, अश्रद्धावान्, संशय-आत्मा च विनश्यति । संशयात्मनः (पुरुषस्य) अयं लोकः न अस्ति, परः (लोकः) न (अस्ति), सुखं (च) न (अस्ति) । Continuing;

कस्मात्? —

Verse 04-41

योगसन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।

आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ गीता ४-४१ ॥

शङ्कराचार्य raises a question कस्मात्? – why do you say so? Why do you say तस्मात् संशयः न कर्तव्यः? The last line of the previous श्लोक. Therefore may you not doubt; शङ्कराचार्य said. Now the question is why should a person not doubt. What is wrong in doubting. For that the answer is given in this श्लोक which says *only a person who has eliminated doubts at every stage has progressed in spirituality*. He alone has attained मोक्ष. The first basic doubt is should I accept the वेद as a valid source of knowledge to guide me or not. Should I be an atheistic person or should I accept the वेद as my guide? This is the most fundamental question which our children are facing. Can we live a life of values avoiding temples, religion, श्राद्धम्, तर्पणम्, rituals? Can we leave all these things and live

a life of values? Many people are accepting values but rejecting religion. So should we take to religion and religious life or not is the first thing. And once I accept religion thereafter विशिष्टाद्वैतम्, द्वैतम्, अद्वैतम्, should I accept कर्म, भक्ति or ज्ञानम्, so many other questions, which deity should I worship etc., at every step there is doubt. And only when I eliminate the doubt not only with regard to ब्रह्म सत्यम् जगत् मिथ्या right from अपौरुषेय प्रमाणम्, because अपौरुषेय प्रमाणम् will not be proved by पौरुषेय प्रमाणम्. That is the dilemma. It has to be accepted by me as a blessing, as a sixth sense organ I should accept. Just as I implicitly accept the five sense organs without trying to prove one sense organ by the other sense organ, the sixth sense organ I should accept as a blessing. Whether I am ready or not. That is why right from the beginning संशय is an obstacle. And when the majority follows religion I will be comfortable to follow and when the majority becomes sceptic then I will also have a doubt because I will be a black sheep. That is why in other cultures our religion is steadily deteriorating because when the others don't follow why should I follow. Imagine in another society I will not have the courage to put the विभूति and walk. Therefore what will I do? I will apply विभूति while performing पूजा and remove it when I go out because nobody is applying any mark. When I am the lone one, as the saying goes in a naked society the one who wears an underwear will become a black sheep. Similarly when the religion is going our next generation will question the very religious life itself. Therefore the conflict comes right from religious life itself. And therefore we have to resolve this and

कृष्ण says without resolving this basic concept – should I be religious or secular, and thereafter if I want to be religious, should I be a Hindu accepting वेद or some other, thereafter कर्मकाण्ड or ज्ञानकाण्ड or both, ज्ञानकर्म समुच्चय in the fifth chapter whose introduction is going to be a big one, ज्ञानकर्म समुच्चय शङ्कराचार्य is going to analyze, that every step संशय will doggedly come, and only after eliminating doubt is मोक्ष possible. And therefore संशयः न कर्तव्यः. That is the answer given in this श्लोक. Therefore शङ्कराचार्य introduces कस्मात्? – why should doubt not be entertained? What does the श्लोक say? I will give you the gist of this श्लोक.

Only a person who has removed all the doubts by getting knowledge ज्ञानसंछिन्नसंशयम्, only a person who has eliminated all the doubts through right knowledge, and here the word ज्ञानम् is used as a generic word, that ज्ञानम् refers to knowledge at all levels, in the beginning level the knowledge is वेद is an अपौरुषेय प्रमाणम् and that ज्ञानम् or knowledge I should have then only I will have no doubt with regard to following a Vedic way of life. And all through that at every stage I will have doubts and final doubt is can I take this world as मिथ्या based on the वेदान्त प्रमाणम् because science can never prove मिथ्यात्वम् of the universe. Science has got only पौरुषेय प्रमाणम् and from पौरुषेय प्रमाणम् angle world is प्रत्यक्ष, अनुमान, modern science, all the पौरुषेय प्रमाणम्s will say the world is सत्यम् only. There is only one प्रमाणम् in the entire cosmos which says the world is मिथ्या. Thus for the मिथ्यात्वम् of the world the only proof I have is the निषेध वाक्यम् of the शास्त्रम्,

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९,  
कठोपनिषत् २-१-११ ॥

is that one sentence that gives the clue that the world is unreal. This शास्त्र वाक्यम् is negating this world. Therefore what is negated by शास्त्र प्रमाणम् cannot be सत्यम्. This is the only argument I have for the मिथ्यात्वम् of the universe, यद् बाध्यम् तद् मिथ्या. यद् प्रमाण बाध्यम् तद् मिथ्या, what is negated by a प्रमाणम् is मिथ्या, other than this निषेध वाक्यम् I don't have any logic to establish the मिथ्यात्वम् of the universe. When I say प्रमाण बाध्यम् that is also not लौकिक प्रमाण बाध्यम् because लौकिक प्रमाणम् will never negate the world, only शास्त्र प्रमाणम् negates and that too शास्त्र पूर्व भाग doesn't negate and only the अन्त भाग negates.

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९,  
कठोपनिषत् २-१-११ ॥

न अन्तःप्रज्ञम् न बहिष्प्रज्ञम् ॥ माण्डूक्योपनिषत् ७ ॥

न भूमिरापो न च वह्निरस्ति ॥ कैवल्योपनिषत् २२-२३ ॥

नेति नेति. Thus all the निषेध वाक्यम्s are the प्रमाणम् for मिथ्यात्वम्, therefore unless I have got श्रद्धा in that वाक्यम् I will always ask for some other proof.

And therefore ज्ञानेन there should be no doubt that the world is मिथ्या then alone can I claim मोक्ष. That is why we have a doubt in the मिथ्यात्वम् of the universe, that is why we don't want to base our मोक्ष based on the मिथ्यात्वम्. Even after वेदान्त we take world as सत्यम्, that is why our मोक्ष is somehow dying and never coming back. You know why we

want to escape? We don't want to strongly say world is मिथ्या, शरीरम् is मिथ्या, प्रारब्धम् is मिथ्या, therefore let them continue, अहम् मुक्तः here and now. Why don't I have the courage? Because I have not yet accepted in my heart of heart that the world is मिथ्या. Therefore I say I am ब्रह्मन् but I want to somehow die and it should be my last birth. Remember still we have doubt regarding the मिथ्यात्वम् of the universe. Twenty-five years we have studied वेदान्त, perhaps we are very sure अहम् ब्रह्म अस्मि but जगत् is मिथ्या we are not willing to accept, शरीरम् is मिथ्या we are doubtful, mind is मिथ्या we are महा doubtful, प्रारब्धम् is मिथ्या we are महा महा doubtful, therefore we say I understand वेदान्त, I am ब्रह्मन् but somehow I want to get away from the world never to come back. This is all a problem.

शास्त्रम् is प्रमाणम् when it says

नेह नानास्ति किञ्चन ॥ बृहदारण्यकोपनिषत् ४-४-१९,  
कठोपनिषत् २-१-११ ॥

where is the question of doubting the मिथ्यात्वम् अहम् सच्चिदानन्द सत्यम्, the fifth capsule must percolate into the innermost heart. Let it be clear जगत् मिथ्या अपौरुषेय प्रमाण बाध्यत्वात् इति ज्ञानसंश्लिन्नसंशयम् and therefore only योग-सन्न्यस्तकर्माणम् he has seen the मिथ्यात्वम् of सच्चित आगामि प्रारब्ध कर्म. सन्न्यस्त means he has given up the कर्म, it means not stopping कर्म, he will continue to do the कर्म including शिवरात्रि पूजा but he has given up the सत्यत्वम् notion with regard to कर्म. Giving up the सत्यत्व बुद्धि with regard to कर्म and continuing the आश्रम कर्म is internal

renunciation. पश्यन् शृण्वन् स्पृशन् जिघ्रन् that is called ज्ञानकर्मसन्न्यासः. ज्ञानकर्मसन्न्यासः means you don't have to renounce the कर्म's, let the आश्रम कर्म's continue but let the सत्यत्व बुद्धि be dropped, योग-सन्न्यस्तकर्माणम् ज्ञानसंछिन्नसंशयम् आत्मवन्तम् – the one who is alert in binary format. आत्मवान् mean alert, having right mindfulness. In Buddhism they talk about this fantastic value, right mindfulness. Be mindful of what you say, what you do, that is called आत्मवान्. This was said in कर्मयोग context also, in the second chapter

त्रैगुण्य-विषयाः वेदाः निस्त्रैगुण्यः भव अर्जुन ।

निर्द्वन्द्वः नित्य-सत्त्वस्थः निर्योगक्षेमः आत्मवान् ॥ गीता २-४७ ॥

आत्मवान् means mindful, alert in your life. In ज्ञानयोग also the same value is important, आत्मवन्तम्. There mindful of triangular format, here mindful of binary format. आत्मवन्तं कर्माणि न निबध्नन्ति – thereafter no action will bind. Which कर्म? त्रिविध कर्म. Here कर्म can mean both the action also and the results of action also. This is the gist of the मन्त्र. Now we will read the भाष्यम्.

योग-सन्न्यस्त-कर्माणं परमार्थ-दर्शन-लक्षणेन योगेन सन्न्यस्तानि कर्माणि येन परमार्थ-दर्शिना धर्माधर्माख्यानि तं योग-सन्न्यस्त-कर्माणम् ।

The first word is योग-सन्न्यस्त-कर्माणम्. In fact this word is the basis for the title of this chapter. Here the word योगः means ज्ञानम्. So योग-सन्न्यस्त-कर्म means ज्ञान-सन्न्यस्त-कर्म, based on that this chapter is called ज्ञानकर्मसन्न्यासः. I have given the विग्रह वाक्यम् of ज्ञानकर्मसन्न्यासः. कर्मणाम्

सन्न्यासः कर्म सन्न्यासः ज्ञानेन कर्म सन्न्यासः ज्ञानकर्मसन्न्यासः, renunciation of कर्म through ज्ञानम्. That he says beautifully, विग्रह वाक्यम् he gives. परमार्थ-दर्शन-लक्षणेन योगेन. What is the meaning of the word योग? It is very important because in this गीता itself the word योग has got all meanings – कर्म is also called योग, उपासन is also called योग, श्रवणम् is योग, मननम् is योग, निदिध्यासनम् is योग, ज्ञानम् is योग and मोक्ष is योग. Therefore शङ्कराचार्य has to define योग contextually, and in the context योगः means ज्ञानम्. And what is the meaning of ज्ञानम्? परमार्थ-दर्शनम् योगः. दर्शनम् means knowing or seeing or understanding. I won't use the word experiencing, then the mysticism will immediately come, it is nothing but knowing which is in the form of claiming. Whenever I say knowing ब्रह्मन् what I mean is claiming I am ब्रह्मन्, it is called knowing. Knowing what? परमार्थ, परमार्थ means परम वस्तु, here अर्थः means वस्तु, and परम अर्थः means the highest वस्तु which is ब्रह्मन्. In Tamil they use the word परम् पोरुळ्, normal things are called पोरुळ्, परम् पोरुळ् परम अर्थः परम् ब्रह्मन् इति अर्थः. And दर्शनम् means knowing. Knowing परम् ब्रह्म is a वृत्ति, it is in the form of a thought, knowing in the form of a thought. What is the thought? It is in the form of claiming I am ब्रह्मन्. परमार्थ-दर्शन-लक्षणेन, लक्षणेन means in the form of knowing ब्रह्मन्. That is the योग. Through that योग, i.e., ज्ञानम्, सन्न्यस्तानि कर्माणि – all the कर्मs have been renounced. And the renunciation of कर्म is not physical. Physical renunciation of कर्म is not possible, कृष्ण has repeated this in two chapters,

न हि कश्चित् क्षणम् अपि जातु तिष्ठति अकर्मकृत् ॥ गीता ३-९ ॥

the body-mind-complex can never remain without कर्म even for a क्षणम्. Then in the eighteenth chapter

न हि देह-भृता शक्यम् त्यक्तुम् कर्माणि अशेषतः ॥ गीता १८-११ ॥

it is not possible to renounce the कर्म totally. Therefore here we say the one who has renounced the कर्म you should not take it as physical or mental renunciation of कर्म because कृष्ण Himself has said it is not possible. Then it is a figurative renunciation, which can be understood in two ways.

One way is the कर्म belong to अनात्मा, and I thought previously that कर्म belong to me. I never had the कर्म, but I assumed that कर्म belonged to me and now I remove the notion that कर्म belong to me. And therefore कर्म सम्बन्ध त्यागः is कर्म त्यागः.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

So first meaning is by knowing I am असङ्ग आत्मा and कर्म belongs to only अनात्मा, therefore I never have कर्म सम्बन्ध at any time and renouncing that transferred कर्म or imagined कर्म सम्बन्ध is called कर्म सन्न्यास. This is definition number one. कर्म सम्बन्ध सन्न्यास is equal to कर्मसन्न्यासः. आत्मा असङ्गत्व निश्चयेन.

ध्यायति इव लेलायति इव ॥ बृहदारण्यकोपनिषत् ४-२-७ ॥



शङ्कराचार्य's famous quotation. This is figurative meaning number one.

What is the second figurative meaning? कर्मसन्न्यासः means कर्म मिथ्यात्व निश्चयः. कर्म मिथ्यात्व निश्चयः is कर्म-सन्न्यास because once कर्म is understood as मिथ्या, it is as good as not there. If I have got a fake five hundred rupees note, how much money I have? Keeping the fake five hundred rupees note in hand I say I don't have any money. How did I renounce? Not by dropping the money, but by note मिथ्यात्व निश्चयेन I have dropped. Similarly a ज्ञानि, if he is a गृहस्थ, will continue पञ्चमहायज्ञ, शिवरात्रि पूजा he will do, but even when he does all of them he understands पश्यन् शृण्वन् etc., that is all व्यावहारिक सत्यम्. Therefore the second interpretation is कर्म मिथ्यात्व निश्चयः. The first one is कर्म सम्बन्ध सन्न्यास is कर्मसन्न्यासः and the second one is कर्म मिथ्यात्व निश्चयः is कर्मसन्न्यासः. Or कर्म सत्यत्व भ्रान्ति त्यागः कर्मसन्न्यासः. So सन्न्यस्तानि कर्माणि, येन परमार्थ-दर्शिना – by which ज्ञानि, the knower of the truth, कर्माणि means धर्म-अधर्मख्यानि, सर्व-धर्मान् अपि परित्यज्य, ज्ञानि has renounced both अधर्म and धर्म. And here also there is a note. When we say ज्ञानि renounces अधर्म, with regard to अधर्म, renunciation is physical renunciation. Here you should not say figurative etc. So taking liquor in hand you cannot say it is मिथ्या and take to drinking. No. When it comes to अधर्म, renunciation is physically dropping. When it comes to धर्म I continue to follow सत्यम् वद and all the other आश्रम कर्मस I continue. There the renunciation is figurative either in the form of कर्म सम्बन्ध त्याग as well as सत्यत्व भ्रान्ति त्यागः both of them I renounce. Therefore he

says धर्म-अधर्माख्यानि is the commentary on कर्माणि. Here the word धर्म and अधर्म will refer to both the actions as well as the results also, क्रिया च क्रिया फलम् च. That person is called योग-सन्न्यस्त-कर्म. Continuing;

कथं योग-सन्न्यस्त-कर्मा? इति आह — ज्ञानेन आत्मेश्वरैकत्व-दर्शन-लक्षणेन सञ्छिन्नः संशयः यस्य सः ज्ञान-सञ्छिन्न-संशयः ।

The next word and also the next quarter of the श्लोक is ज्ञानसञ्छिन्नसंशयम् that is the relevant part which will answer the question. In the introduction of the श्लोक the question was asked why should one not doubt. For that question the answer comes in this quarter only. This person कथं योग-सन्न्यस्त-कर्मा? – how does a person becomes योग-सन्न्यस्त-कर्मा? योग-सन्न्यस्त-कर्मा is a बहुव्रीहि समास. When you say योग-सन्न्यस्त-कर्मा we hear the word कर्मा and therefore we think कृष्ण is referring to some kind of कर्म, but essentially the word योग-सन्न्यस्त-कर्मा doesn't refer to an action but it refers to a person. It is the title of a person. And what type of person? The one who has renounced or falsified all the कर्मs by knowledge. Therefore the compound refers to a person. Similarly ज्ञान-सञ्छिन्न-संशयः also is a compound not referring to doubt, it refers to a person who has destroyed all the doubts by knowledge. Therefore he asks the question कथम् – how does योग-सन्न्यस्त-कर्मा – a person become योग-सन्न्यस्त-कर्मा or how does a person become ज्ञानकर्मसन्न्यासि. इति आह – the answer is given. ज्ञानेन – by ज्ञानम्. The definition of ज्ञानम् is आत्म-ईश्वर-एकत्व-दर्शन-लक्षण ज्ञानेन. So he has got ज्ञानम्

which is of the following nature. And what is that nature? दर्शनम्, दर्शनम् means a clear vision or understanding. Even the word vision is misleading, we will think that mystic vision he will get. Don't connect any mysticism here, it is clear understanding. दर्शनम् of what? आत्म-ईश्वर-एकत्वम्, आत्मा is equal to जीवात्मा, ईश्वर is equal to परमात्मा, एकत्वम् is equal to ऐक्यम्. Joining these three जीवात्म परमात्म ऐक्यम् he has got a clear understanding, it is doubtless knowledge in the form of claiming अहम् ब्रह्म अस्मि. तेन – by this knowledge, सञ्छिन्नः संशयः – all the doubts are destroyed, snapped, severed, cut asunder, छिद् means to cut, छिन्न संशय means all doubts are cut by ज्ञानेन – by the knife of knowledge. भिद्यते हृदयब्रन्थिः छिद्यन्ते सर्वसंशयाः ॥ मुण्डकोपनिषत् २-२-८ ॥ कृष्ण is remembering every उपनिषत्. Remember कृष्ण came after उपनिषत्, उपनिषत् did not come after कृष्ण. Even before कृष्णावतार came, वेद existed and all the उपनिषत्s existed. Therefore कृष्ण borrows from मुण्डकोपनिषत् छिद्यन्ते सर्वसंशयाः. यस्य सः – that person is called ज्ञान-सञ्छिन्न-संशयः.

Then a doubt may come that when he talked about योग-सन्न्यस्त-कर्मा, there शङ्कराचार्य said योग is equal to ज्ञानम् and ज्ञानम् is equal to वस्तु ज्ञानम् and here he defines ज्ञानम् as जीवात्म परमात्म ऐक्य ज्ञानम्. Then does it mean शङ्कराचार्य is talking about two ज्ञानम्s. There परमार्थ-दर्शनम् वस्तु ज्ञानम् was said. Here he says जीवात्म परमात्म ऐक्यम्. So which knowledge do we have to get? Both are nothing but one only. परमार्थ वस्तु ज्ञानम् means परमार्थ वस्तु अहम् अस्मि. And परमार्थ वस्तु alone is called जीवात्म परमात्म

एकत्वम्. Only two different languages he has put, ultimately the knowledge is ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः. With this all the doubts are gone. Not only gone, आत्मवन्तम्, he is mindful. That means this fact he remembers not every Friday between seven and eight A.M, but he remembers this throughout his life by the practice of निदिध्यासनम्. योग-सन्न्यस्त-कर्मा refers to श्रवणम्, ज्ञानसंछिन्नसंशयम् refers to मननम्, आत्मवन्तम् refers to निदिध्यासनम्.

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.

ॐ सदाशिव समारम्भाम् शङ्कराचार्य मध्यमाम् अस्मदाचार्य  
पर्यन्ताम् वन्दे गुरु परम्पराम् ॥ ॐ ॥

*Verse 04-41 Continuing:*

यः एवं योग-सन्न्यस्त-कर्मा, तम् । आत्मवन्तम् अप्रमत्तं गुण-  
वेष्टा-रूपेण दृष्टानि कर्माणि न निबध्नन्ति अनिष्टादि-रूपं फलं  
न आरभन्ते, हे धनञ्जय ॥

In this important verse that is the forty-first verse Lord कृष्ण is summarizing the entire ज्ञानयोग journey and also indicates why this chapter is called ज्ञानकर्मसन्न्यासः and the ज्ञानयोग journey visualized here is in the form of श्रवण मनन and निदिध्यासनम्. कृष्ण indicates all these three in this श्लोक and also ज्ञानयोग फलम्. Here the word ज्ञानसंछिन्नसंशयम् refers to the pursuit of श्रवणम् and मननम् by which a person gets a clear knowledge free from all forms of doubts, the clear knowledge being अहम् सत्यम् जगत् मिथ्या. अहम् अकर्ता अभोक्ता, कर्तृत्वम् and भोक्तृत्वम् are मिथ्या. And अहम् अकर्ता therefore सञ्चित आगामि प्रारब्ध कर्माणि मिथ्या. Thus अहम् सत्यम् जगत् मिथ्या becomes very very clear. This is श्रवणम् and मननम्. And as a result of that he becomes योग-सन्न्यस्त-कर्मा free from all the कर्मस because of the very knowledge itself. The word योग here means ज्ञानम्. योग-सन्न्यस्त-कर्मा means free from all the कर्मस because of ज्ञानम्. How does he become free from कर्म because of ज्ञानम्? Because all the कर्मस belong to the कर्ता only, ज्ञानि has wiped out the sense of कर्तृत्वम् from his mind, कर्तृत्व त्यागेन कर्म त्यागः भवति. He doesn't renounce the actions physically. Very important. Physically पञ्चमहायज्ञs go on, physical renunciation of यज्ञs or

पूजास or family duties doesn't take place, but the internal renunciation of कर्तृत्वम् takes place. Since I am अकर्ता I don't have सञ्चित आगामि प्रारब्ध कर्म. This is called योग-सन्न्यस्त-कर्मा which is the result of ज्ञानसंछिन्नसंशयम्. Not only is he very clear of this knowledge, he practices this mindset during his day to day life also, by being alert with regard to this knowledge. That is said by the word आत्मवन्तम्, it means alert with regard to the practice of binary format. आत्मवान् means binary format निष्ठः, binary format meaning अहम् सत्यम् जगत् मिथ्या, अहम् सत्यम् कर्तृत्वम् भोक्तृत्वम् मिथ्या, अहम् सत्यम् कर्माणि मिथ्या, अहम् सत्यम् कर्मफलानि अपि मिथ्या. This मिथ्यात्व दर्शनम् practice is binary format निष्ठा. That is said in this paragraph. Upto this we saw in the last class.

Now we will see this paragraph. यः एवं योग-सन्न्यस्त-कर्मा – that person in this manner becomes free from all the कर्मस internally through knowledge, कर्म मिथ्यात्व दर्शनेन. And this दर्शनम् is not confined to the class, this दर्शनम् is extended to outside the class also, that is said here आत्मवन्तम् is in the मूलम्, is equal to अप्रमत्तम् which means प्रमाद रहितः. प्रमादः means carelessness, mechanicalness, loose mindedness. And अप्रमाद means freedom from carelessness. Freedom from carelessness means being careful, and that means being alert not being mechanical with regard to binary format.

Based on a शिवरात्रि talk I gave, somebody asked me you asked us to practice the acceptance meditation based on भक्ति. You prescribed acceptance meditation based on भक्ति, but what about students practicing binary format. How will they practice

acceptance meditation? I said nice question, and the answer is the binary format people also can practice acceptance meditation based on the binary format or ज्ञानम् or the five capsules of वेदान्त especially the fourth and fifth capsules – I am not affected by any event that happens in the material world or in the material body. Therefore why should I reject any event, I being सर्व अधिष्ठानम्, everything else being मिथ्या, I am willing to accept any event. Thus the acceptance meditation can be practiced by the binary format people also based on the fourth and fifth capsule अहम् सत्यम् जगत् मिथ्या format. Such a person is called अप्रमत्तम्. This is the meaning of आत्मवन्तम्. And for him, गुण-वैष्टा-रूपेण दृष्टानि कर्माणि न निबध्नन्ति – कर्माणि and निबध्नन्ति are the फलम् for that student. For the binary format student what is the फलम्? ज्ञाननिष्ठा फलम्. What is that? कर्माणि – all the actions that are taking place at अनात्मा level न निबध्नन्ति – will not bind him by producing आगामि पुण्यम् or पापम्. कर्म's bind a person only by producing पुण्यपाप and that पुण्यपाप is called आगामि and in the case of this ज्ञानि they do not produce आगामि. That is said here, अनिष्टादि-रूपं फलम्, फलम् here refers to the आगामि फलम् in the form of अनिष्टादि-रूपम्, अनिष्टम् means पाप रूपम् फलम्, आदि means इष्ट रूपम् फलम् or पुण्य रूपम् फलम्. So अनिष्टादि-रूपं फलम् means आगामि पुण्यपाप फलम्, न आरभन्ते – they do not produce हे धनञ्जय. What is the reason? The logic is given by indicating how a ज्ञानि looks at the कर्म that his body-mind performs. When a ज्ञानि performs action in the world, ज्ञानि doesn't look upon the action as performed by himself, his attitude is I don't perform any action,

in my presence the body-mind-complex is performing the कर्म, remembering two important verses of the third chapter

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहङ्कारविमूढात्मा कर्ताहमिति मन्यते ॥ गीता ३-२७ ॥

तत्त्ववितु महाबाहो गुणकर्मविभागयोः ।

गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ गीता ३-२८ ॥

अनात्मा is functioning in the field of अनात्मा, सगुण अनात्मा, i.e., body-mind-complex is functioning in सगुण अनात्मा i.e., the world at अनात्मा level, at मिथ्या level things are happening I am neither the सगुण body-mind nor the सगुण प्रपञ्च, I am the अधिष्ठानम् of both, I am of a higher order of Reality. Therefore शङ्कराचार्य gives a beautiful हेतु गर्भ विशेषणम् for कर्माणि. So what are the कर्म's for a ज्ञानि? गुण-वेष्टा-रूपेण दृष्टानि. The कर्म's which are perceived as दृष्टानि means perceived, perceived not by the world but perceived by the ज्ञानि as गुण-वेष्टा-रूपेण it is the activity of the गुण which means माया which means मिथ्या. मिथ्या माया is doing all this drama, I am not involved in it.

Thus by practicing ज्ञानयोग a person gets freedom from संसार especially freedom from आगामि पुण्यपाप फलम्. Now I will give you the अन्वय. हे धनञ्जय! कर्माणि योग-सन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् आत्मवन्तं न निबध्नन्ति । कर्माणि is the subject of the sentence, निबध्नन्ति is the verb, योग-सन्न्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् आत्मवन्तम् all these three words are the descriptions of a ज्ञानि. To that ज्ञानि कर्म's do not bind.



यस्मात् कर्मयोगानुष्ठानाद् अशुद्धि-क्षय-हेतुक-ज्ञान-संछिन्न-  
संशयः न निबध्यते कर्मभिः, ज्ञानाग्नि-दग्ध-कर्मत्वाद् एव ।  
यस्मात् च ज्ञान-कर्मनुष्ठान-विषये संशयवान् विनश्यति —

This is the concluding श्लोक and this श्लोक is based on the main message given in verse number forty. What is the message given in verse forty? संशयात्मा विनश्यति – a person who entertains doubt with regard to शास्त्र, the *Shastric* teaching, the गुरु's instructions etc., whoever entertains doubt will perish spiritually. Thus doubt is the cause of spiritual fall, and therefore in the concluding श्लोक कृष्ण says अर्जुन may you remove all your doubts and follow योग. So the concluding message is since doubt is the cause of spiritual fall, therefore may you drop all your doubts and follow or pursue or resort to योग.

Now this concluding message can be interpreted in two ways. The message is to drop doubt and follow योग. Now the meaning of the word doubt and the meaning of the word योग both can be interpreted in two ways – one is based on the immediate context and the other is based on the general context.

What is the immediate context of this श्लोक? We have to go back to the previous श्लोक. In the previous श्लोक कृष्ण said may you remove all the doubts regarding आत्मस्वरूपम्, ज्ञानसंछिन्नसंशयम्, may you remove all your doubts with regard to आत्मा by knowledge. Therefore may you have doubtless Self-knowledge. And thereafter योग-सन्न्यस्त-कर्मा अप्रमादः भव, may you be alert in remembering this teaching,

which means may you follow निदिध्यासनम्. So may you get doubtless knowledge and may you follow निदिध्यासनम्, otherwise called ध्यानयोग, to become अप्रमत्त.

So what is interpretation number one? Drop the doubt means drop your doubt regarding your स्वरूपम्, स्वरूपम् that I am अकर्ता and after dropping the doubt may you follow योग, योग means may you follow ध्यानयोग so that you will become अप्रमत्त, therefore कर्म's will not bind you. This is interpretation number one. May you be free from doubt with regard to the आत्मा. आत्मविषयक संशय त्यागः ध्यानयोग अनुष्ठानम् च. This is the interpretation based on the immediate context.

The second interpretation is based on the general context. The general context is अर्जुन had a doubt. His doubt was if you remember the third chapter beginning अर्जुन expressed a doubt

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।

तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ गीता ३-१ ॥

हे कृष्ण You say ज्ञानयोग is the means of liberation and then You say therefore follow कर्मयोग. ज्ञानयोग is the means of liberation and You are advising me to follow कर्मयोग. If ज्ञानयोग is the means why am I to follow कर्मयोग? Tell me whether I should follow कर्मयोग or ज्ञानयोग? अर्जुन's doubt is regarding these two योगs, not regarding आत्मस्वरूपम्, but अर्जुन's doubt योगद्वय विषयक संशय.

In fact that doubt is so strong, that in the fifth chapter beginning he is going to ask the same doubt.

सन्न्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।

यच्छ्रेय एतयोरैकं तन्मे ब्रूहि सुनिश्चितम् ॥ गीता ५-१ ॥

So what is the general doubt of अर्जुन? Should I follow कर्मयोग or ज्ञानयोग? And based on this general context, what will be the second interpretation of this last श्लोक? Drop your doubt and follow योग. So drop your doubt means drop your doubt regarding the two योगs – should I follow कर्मयोग or should I follow ज्ञानयोग? And having dropped the doubt, and understanding that I have to follow ज्ञानयोग, but for following ज्ञानयोग I have to prepare myself, to prepare myself I have to follow कर्मयोग. Thus with this clarity dropping your doubt regarding the two योगs may you take to कर्मयोग. This is the second interpretation.

In the first interpretation doubt means doubt regarding आत्मस्वरूपम् may you give up and follow योग means follow निदिध्यासन योग for निष्ठा.

In the second interpretation drop doubt means the doubt regarding which योग should I follow. After dropping the doubt follow the योग relevant to you. And what is relevant to you is कर्मयोग.

Both these interpretations are possible because two doubts are there, one is the doubt based on the immediate context and the other is based on the general context. शङ्कराचार्य, in the introduction, mentions both the doubts. He doesn't give two interpretations for this श्लोक but he mentions both the doubts in the introduction to this श्लोक. We will see the introduction.

यस्मात्. This यस्मात् we can put in brackets. Because if you add the word यस्मात् the sentence will become very long. कर्मयोगानुष्ठानाद् – by following कर्मयोग, ज्ञान-संछिन्न-संशयः भवति – a person will attain ज्ञानम् later and through that ज्ञानम् he will become free from all doubts. What type of ज्ञानम् will he get? अशुद्धि-क्षय-हेतुकम् – a ज्ञानम् which can be gained only after the removal of impurity. अशुद्धि-क्षय-हेतुकम् means a ज्ञानम् which can be attained only after the removal, exhaustion of the impurity. This adjective for ज्ञानम् is हेतु गर्भ विशेषणम्. And that is why कर्मयोग अनुष्ठानम् becomes important. By following कर्मयोग a person will attain ज्ञानम् which ज्ञानम् is attainable by the removal of impurity through कर्मयोग. By that ज्ञानम् न निबध्यते – that person is no more bound by कर्मभिः – any कर्मस because he has got clear knowledge, because he is free from doubt. And what type of doubt? Doubt with regard to आत्मस्वरूपम् he has freed himself from, therefore he is not bound by कर्मस, and the reason being ज्ञान-अग्नि-दग्ध-कर्मत्वाद् एव – because he has burnt all the कर्मस by ज्ञानम्. All these are borrowed from previous verses of the fourth chapter you will enjoy this verse. This is the technique used by the commentators. They borrow the words used in the previous श्लोकs of the गीता and by borrowing these words they remind us of those verses. And if you are a sincere student with lot of time you have to go back to that श्लोक where the word ज्ञान-अग्नि-दग्ध-कर्मणाम् is used and read your notes and read the commentary and thus you have to dedicate. That is the purpose of सन्यासाश्रम. Go to मूलम् and go to भाष्यम्. Most of the सन्यासिs have no time for वेदान्त because they

are busy with so many other activities. सन्न्यासिs are not much better off. Therefore ज्ञान-अग्नि-दग्ध-कर्मत्वाद् एव. This is the immediate context. And here this person is free from doubt, doubt number one आत्मविषयक doubt.

The second doubt is said. यस्मात् च. This second यस्मात् also can be put in brackets. This is another small sentence. ज्ञान-कर्म-अनुष्ठान-विषये संशयवान्. There is a second doubt also which is based on the general context. And the second doubt is ज्ञान-कर्म-अनुष्ठान-विषये – not with regard to the आत्मस्वरूपम्, the doubt is whether should I follow कर्मयोग or ज्ञानयोग. संशयवान् विनश्यति – a person who has got a doubt with regard to this सः विनश्यति – that person will perish. Therefore one should remove both the doubts – the immediate and the general. A beginner to spirituality should remove the second doubt first as to which योग he should follow and then he should follow कर्मयोग and then he should come to ज्ञानयोग and after coming to ज्ञानयोग he should remove the second major doubt regarding whether I am in triangular format or whether I am in binary format. Am I a जीव or am I ब्रह्मन्. This doubt we should remove. Since both doubts have to be removed, the last श्लोक will have to be interpreted in both ways. Now we will read the श्लोक.

*Verse 04-42*

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनात्मनः ।

छित्त्वैनं संशयं योगमातिष्ठोतिष्ठ भारत ॥ गीता ४-४२ ॥

I will give you the gist of this श्लोक. अर्जुन, therefore may you remove or destroy your doubts, ज्ञान-असिना – with

the knife of knowledge. Knowledge means clear understanding, may you destroy your doubts born out of ignorance, **अज्ञान-सम्भूतम्**. Now the question is **संशयम्** means which doubt. As I said both doubts we have to take. First take the meaning doubt regarding the **आत्मस्वरूपम्**. May you remove the doubt regarding **आत्मस्वरूपम्** by practicing श्रवण and मनन, श्रवण मननाभ्याम् **आत्मविषयक संशयम् छित्वा** then you should **योगम् आतिष्ठ**, there the meaning of **योगम्** is निदिध्यासन **योगम्** or ध्यान **योगम् आतिष्ठ** is interpretation number one.

Then what you should do? **संशयम् छित्वा**. Second time you should read **संशयम्**. The second meaning is not **आत्मस्वरूपम्**, संशय regarding the कर्मयोग and ज्ञानयोग may you clearly understand. Both are required, first you should follow कर्मयोग and then you should follow ज्ञानयोग. Having clearly understood the spiritual path by clear understanding, then **योगम् आतिष्ठ** – may you take to, the second interpretation, **कर्मयोगम् आतिष्ठ**, **आत्मविषयक संशयम् छित्वा ध्यान योगम् आतिष्ठ** योगद्वय विषयक **संशयम् छित्वा कर्मयोगम् आतिष्ठ**. Both interpretations have to be taken. शङ्कराचार्य doesn't clearly differentiate but he has given the clue based on that we have to do that. Now we will read the **भाष्यम्**.

**तस्मात् पापिष्ठम् अज्ञान-सम्भूतम् अज्ञानाद् अविवेकाद् जातं हृत्-स्थं हृदि बुद्धौ स्थितं ज्ञानासिना शोक-मोहादि-दोष-हरं सम्यग्-दर्शनं ज्ञानम् । तद् एव असिः खड्गः । तेन ज्ञानासिना । आत्मनः स्वस्य ।**

**तस्मात्** – therefore, since both types of doubts cause spiritual fall, **पापिष्ठम्** – the worst sinner, the word **संशयम्** we

have to supply, the worst sinner doubt. So sinner is an expression, the cause of sin. And sin here refers to spiritual fall. So पापिष्ठम् means the worse cause of spiritual fall in the form of संशयम्, अज्ञान-सम्भूतम् – which is born out of अज्ञानम्. The word संशयम् is not written and we have to supply. अज्ञान-सम्भूतम् संशयम्. The word अज्ञान-सम्भूतम् शङ्कराचार्य is commenting as अज्ञानाद् जातं अज्ञान-सम्भूतम्, सम्भूतम् means जातम्, जातम् means born out of, अज्ञानाद् means अविवेकाद्. So अज्ञान-सम्भूतम् means born out of non-discrimination, non-thinking or inappropriate thinking. All doubts are born out of either non-thinking or inappropriate thinking. And where is this doubt situated? हृत्-स्थम् – which is located in the हृदयम्, हृत्-स्थम् is equal to हृदि बुद्धौ स्थितम्, हृदि means बुद्धि, literally हृद् means हृदयम्, हृदयम् means physical heart only. वाच्यार्थम् is physical heart, लक्ष्यार्थम् is the intellect, जलल्लक्षणया physical heart represents बुद्धि because according to शास्त्रम् बुद्धि is not located in the brain, according to शास्त्रम् बुद्धि is located in the हृदयम्. हृदयम् is गोलकम् and बुद्धि is इन्द्रियम्. So हृदि बुद्धौ स्थितम्. In the बुद्धि it is present. What is present? संशयम् is present. What should you do? ज्ञानासिना – with the knife or sword of knowledge, clear understanding. The sentence is incomplete we have to supply छिन्दि. छित्वा we have to convert it into a finite verb, it will become छेदनम् कुरु or छिन्दि. We have to add that word and put a full stop. छिन्दि means may you cut asunder, may you sever, may you destroy. So ज्ञानासिना छिन्दि. And what is the ज्ञानम्? शङ्कराचार्य explains शोक-मोहादि-दोष-हरं सम्यग्-दर्शनं ज्ञानम् – ज्ञानम् is nothing but सम्यग्-दर्शनम्, सम्यग्-

**दर्शनम्** means clear understanding or knowledge, knowledge of the **आत्मा**, the Self. Clear knowledge of the Self. And what type of clear knowledge? **शोक-मोहादि-दोष-हरम्** – which is the destroyer of the evils like sorrow, delusion or conflicts etc. Adjective to **सम्यग्-दर्शनम्**. Clear knowledge of the Self is called here **ज्ञानम्**. **तद् एव असिः खड्गः**, after **खड्गः** full stop. **तद् एव असिः** means that **ज्ञानम्** itself is here visualized, metaphorically presented as a sword or a knife. The meaning of the word **असिः** is **खड्गः** means a sword or a knife. Then **तेन ज्ञानासिना** – by that sword of knowledge. Here also the sentence is incomplete and we have to add the verb **छेदनम् कुरु** or **छिन्दि** – may you cut the doubt. **तेन ज्ञानासिना संशयम् छिन्दि** with the sword of knowledge may you cut the doubt. Doubt regarding what? **आत्मनः स्वस्य**. Here also after **ज्ञानासिना** you add the two words **संशयम् छिन्दि** and put a full stop. Then **आत्मनः** is equal to **स्वस्य**. The doubt regarding what? **कृष्ण** says **आत्मनः** – regarding your own real nature, doubt number one, may you now get rid of. Continuing;

**आत्म-विषयत्वात् संशयस्य । न हि परस्य संशयः परेण च्छेतव्यतां प्राप्तः, येन 'स्वस्य' इति विशेष्येते । अतः आत्म-विषयः अपि स्वस्य एव भवति ।**

So **आत्मनः संशयम्** is said by **कृष्ण**. The doubt of yours may you remove. 'The doubt of yours' when you say, what is the meaning of 'of yours'? It can be taken in two ways. The doubt of yours can be taken as a doubt which is located in your mind. The doubt which belongs to you, which is located in your mind. This is the first meaning possible.



The second meaning possible is the doubt of yours is the doubt about your real nature. The doubt which is about you which is dealing with your nature. The doubt now is, whether the doubt of you means doubt located in you or doubt about your nature. Doubt of you, does it mean the doubt located in you or the doubt regarding your nature is the question. शङ्कराचार्य says doubt located in you that meaning even though it can be taken, it need not be taken in this context because when a person wants to remove a doubt, it will be the doubt located in his mind only. Nobody wants to remove the doubt of somebody else. Therefore the doubt located in you need not be mentioned, it is understood. Therefore आत्म आश्रय संशयः न वक्तव्यः अस्ति. And since it is understood we will take the second meaning आत्म-विषयक संशयः the doubt regarding the nature of आत्मा. Doubt located in you is understood, the doubt regarding the आत्मा is the message given by कृष्ण. I don't know whether you are able to understand; if you are understanding it is fine or else note this much, doubt regarding the आत्मा is the meaning here. आत्म-विषयत्वात् संशयस्य – here the doubt mentioned is the doubt regarding the आत्मा and not the doubt located in oneself. And what is the reason? He says न हि परस्य संशयः परेण छेत्तव्यतां प्राप्तः – I need not tell please remove the doubt in your mind because when I say please remove the doubt it is understood that it is a doubt located in your mind because you cannot remove the doubt located in some other mind, therefore that need not be said. Therefore he says परस्य संशयः – doubt located in somebody else's mind परेण छेत्तव्यतां न प्राप्तः – need not be and cannot

be eliminated by somebody else. **येन** – if somebody else's doubt can be removed by somebody else, **‘स्वस्य’ इति विशेष्येते** – then alone we have to put a specification ‘may you remove the doubt in your mind’. If there is a possibility of you removing the doubt located in somebody else's mind then alone I have to say remove the doubt in your mind, since you cannot remove the doubt in somebody else's mind I need not say ‘may you remove the doubt in your mind’ because it is understood. Therefore **येन ‘स्वस्य’ इति विशेष्येते** – that location will have to be said, **विशेष्येते** means will have to be specified. **अतः** – therefore, since location need not be specified it is understood. Here the word **आत्मनः** is **षष्ठी विभक्ति** is not in **आश्रय अर्थे**, here **षष्ठी विभक्ति** is only in **विषय अर्थे**. Therefore he says **आत्म-विषयः अपि स्वस्य एव भवति** – therefore कृष्ण is here talking about the doubt regarding the **आत्मा** which is located in one's own mind. Now comes the second half, we will read.

**छित्त्वा एनं संशयं स्व-विनाश-हेतु-भूतम्, योगं सम्यग्-दर्शनोपाय कर्मानुष्ठानम् आतिष्ठ कुरु इति अर्थः । उत्तिष्ठ इदानीं युद्धाय भारत इति ॥ ४-४२ ॥**

**छित्त्वा एनं संशयम्** – after removing the doubt regarding the **आत्मस्वरूपम्**, **स्व-विनाश-हेतु-भूतम्**, it is the description of **संशयम्**, the doubt which is the cause of one's own destruction, **योगम् आतिष्ठ**. So **स्व-विनाश-हेतु-भूतम्** is adjective to **संशयम्**, don't take it as an adjective to **योगम्**. So here what you have to do is after **योगम्** we have to add **निदिध्यासन योगम् आतिष्ठ**, **ध्यान योगम् आतिष्ठ** you have to add and put a full stop.

And thereafter द्वितीय संशयम् छित्वा – after removing the second doubt, the second doubt is whether कर्मयोग or ज्ञानयोग, द्वितीय संशयम् छित्वा, that we have to supply, after removing the second doubt, then सम्यग्-दर्शनोपाय कर्मानुष्ठानम् आतिष्ठ – may you follow कर्मयोग after removing the second doubt. If you have got the second doubt you remove it and follow कर्मयोग and if you have the first doubt you have to remove that doubt and follow निदिध्यासनम्. Thus this is addressed to two types of people with two different types of doubts. Therefore कर्मानुष्ठानम् आतिष्ठ is equal to कुरु इति अर्थः. For that what should you do? उतिष्ठ इदानीं युद्धाय भारत इति – अर्जुन, since your doubt is the second doubt, you get up and follow कर्मयोग for which you have to fight the महाभारत war. With this the fourth chapter is over. The अन्वय is, हे भारत! तस्मात् (त्वम्) अज्ञान-सम्भूतम् हृत्स्थम् एनम् आत्मनः संशयम् ज्ञान-असिना छित्वा योगम् आतिष्ठ, उतिष्ठ ।

ॐ पूर्णमदः पूर्णमिदम् पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ हरिः ॐ.